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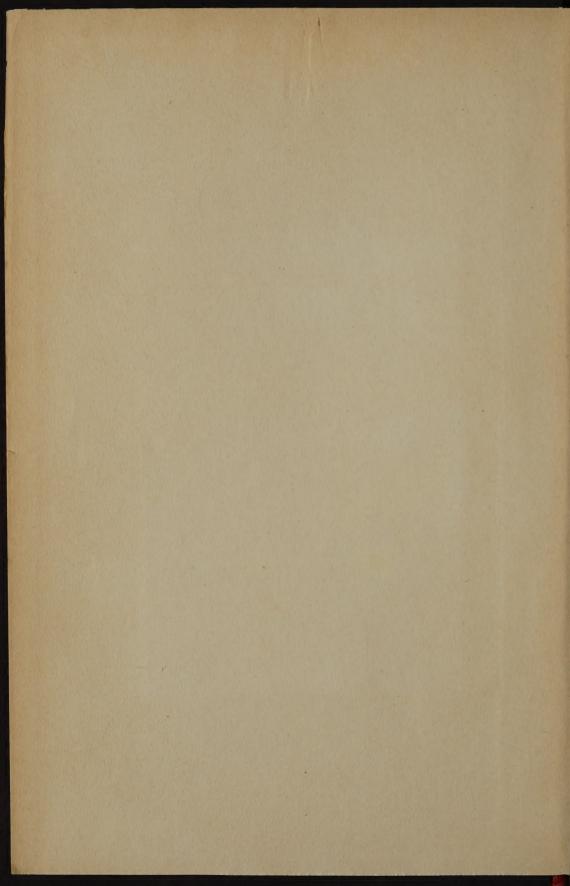


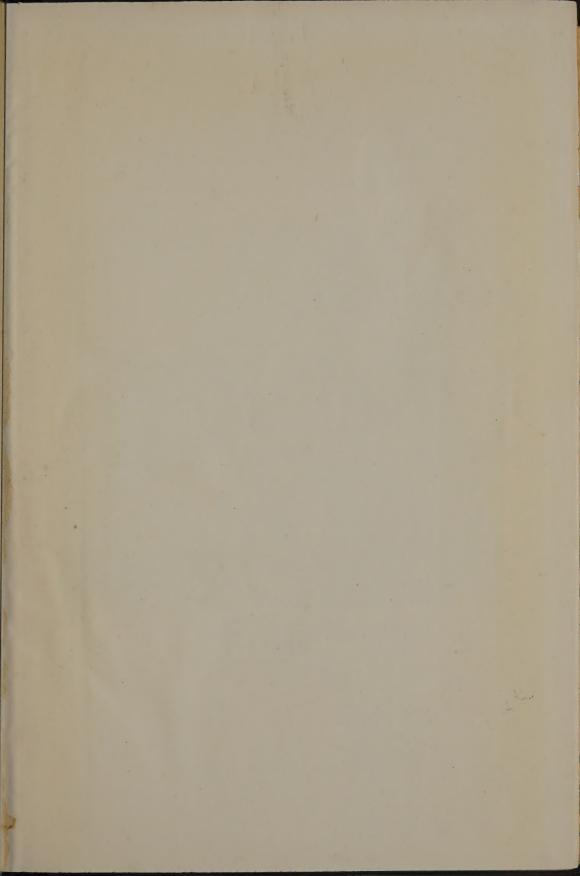
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SAINT LUKE'S CHURCH Convent Avenue and 141st Street Erected 1892

# HISTORY OF SAINT LUKE'S CHURCH

IN THE CITY OF NEW YORK

1820-1920



By
MRS. H. CROSWELL TUTTLE





NEW YORK MCMXXVI
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### 1526763

To the Memory of REVEREND ISAAC H. TUTTLE, D.D. This Book is Affectionately Inscribed

The spirit of youth in him lost never its power; So sweet his soul, his passing smile could bless; But this one passion all his long life held: To serve his Master to the last lingering hour.

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### INTRODUCTORY

During the last illness of Reverend Doctor Tuttle (fifth rector) he made a request that I should write an account of his long ministerial career.

When I expressed doubt as to my ability to perform it, he added, "You are able—if you think yourself to be able."

Some years after his death a suggestion came to me from the vestry to compile some historical data to mark the completion of the church's first century. Vividly I recalled the wish expressed by my father-in-law. His rectorate of forty-two years would include nearly half the century, and by compliance with the vestry's request, his wish would be simultaneously fulfilled.

Three large volumes of the minutes of the vestry have been carefully reviewed, and the quaint spelling and capitalization of the penmanship of a century ago have been preserved in the excerpts. Also the obsolete method of writing the double "s," used by a secretary (clerk) during the rectorate of Reverend Doctor Forbes (fourth rector), has been reproduced.

The object being to present the story in its own atmosphere, with its local color, and to avoid, as far as possible, a mere statistical and perfunctory history.

In addition to the old records, important material has been derived from the sermon preached by Reverend Doctor Tuttle at the celebration of the fiftieth anniversary of the laying of the corner-stone, June 4, 1871, especially, descriptive matter pertaining to the environs of Greenwich Village at that early period.

To Mr. J. Hamilton Morrison, present senior warden, I am indebted for old papers and documents preserved by him,

yielding information and suggestions for investigation. His family connection with Saint Luke's dates from its birth—his mother's father being a subscriber to the salary of the first rector, the Reverend Doctor Upfold.

By the courtesy of the librarian of the General Theological Seminary many interesting facts were disclosed, and others

confirmed, by aid given me in the work of research.

For specific and minute details pertaining to the Church Consecration Society, organized in 1912, for the liquidation of the mortgage debt, comprising all the financial reports and the tabulation of the names of the many contributors, I extend cordial thanks to the junior warden and special treasurer of the fund, Mr. William Christic Lester. And I appreciatively acknowledge the assistance of the Reverend A. E. Taylor, curate, and Mr. William E. Gore, parishioner, in the reading of printer's proofs.

The vitality of a church is dependent not only upon the fidelity of its pastor but upon the devotion of its active members—zealous workers of the past and present in its cause—and if space were available in this book it would be a joy to mention every one of them by name. The majority is instribed on the parachial register, but all are recorded in the

Book of Life Everlasting.

The struggle made by Saint Luke's for existence may have its replica in the life of other churches; but this one, whose history I know, is a striking exposition of spiritual courage and idealistic facts exemplified by martyrs.

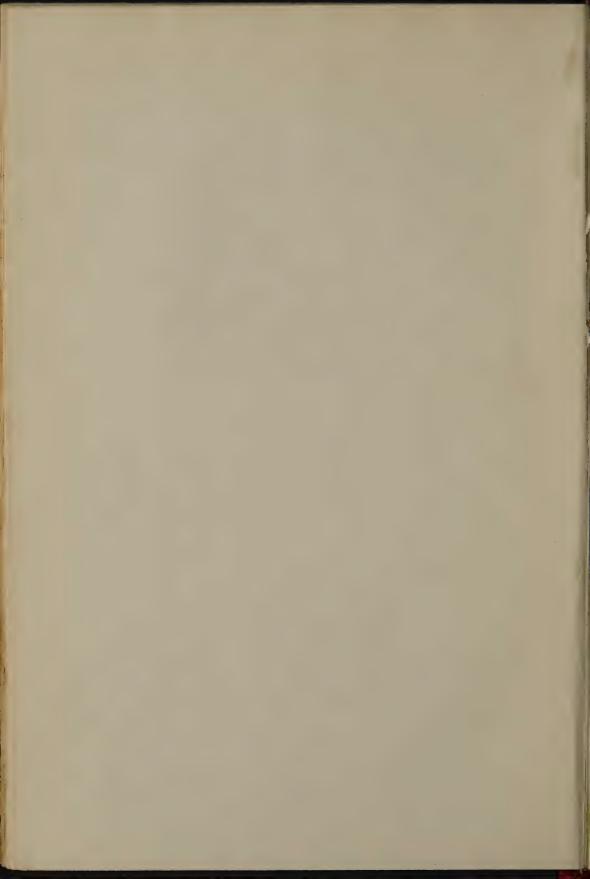
I trust Saint Luke's existence for good to humanity may be prolonged through another tentury, and another historian be found in a future generation to perpetuate its noble record.

THE AUTHOR.

New York City. 1926.

### ERRATA

- Page 36. for "Her daughter. Catherine, married Floyd Smith, May 23rd, 1802." rend "May 23rd, 1812."
- Page 153, for "Ascension Clausch in 14th Street," read "Church of the Assumption."
- Page 419, for "First Vice-President, Mrs. Morrison," read "Mr. John H. Morrison."



## HISTORY OF SAINT LUKE'S CHURCH

### FIRST RECTOR GEORGE UPFOLD, M.D.

(1820-1828)

One Hundred Years ago our great metropolis was an infant compared with the mature growth of the large cities of the Old World. It had a population of 98,000, of whom 8,400 were free blacks and 1,700 were slaves, and its environs comprised that small area of Manhattan Island stretching from the Battery on the south to Canal Street on the north. Before the year 1820 there were eleven churches representing the Episcopal denomination within this boundary.

They were Trinity, 1696; St. George's 1752, first chapel of Trinity, on the corner of Beekman and Van Cliff Streets—in 1811 it became a separate corporation; St. Paul's, 1766, second chapel of Trinity, Broadway and Vesey Street; Christ Church, 1793, on Ann Street near Nassau; St. Mark's on the Bouerie, 1799; the French Church du St. Esprit, 1804, on Pine Street, having been a French Huguenot Church since 1687; St. Stephen's 1805, on Broome Street, corner of Chrystie Street; St. John's, third chapel of Trinity, begun in 1803, completed in 1807, on Hudson and Varick Streets; \*Grace Church, 1808, Broadway and Rector Street; St. Philip's for colored people, 1809, Frankfort and William Streets; and Zion Church, 1810, Mott Street corner of Cross—the congregation and ministers having previously been Lutheran.

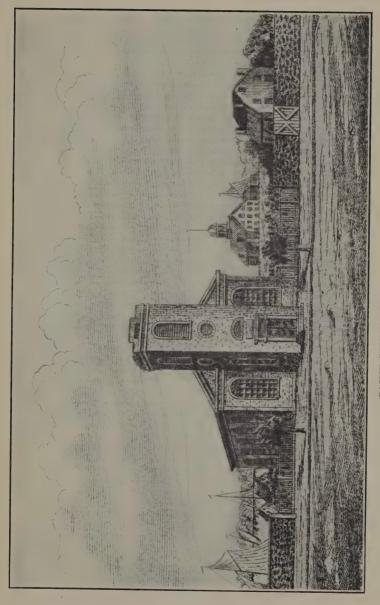
No more graphic description of the immediate vicinity north of Canal Street on the west may be found than that related by the Reverend Doctor Tuttle in a sermon he preached to celebrate.

<sup>\*</sup>Grace Church occupied the southwest corner.

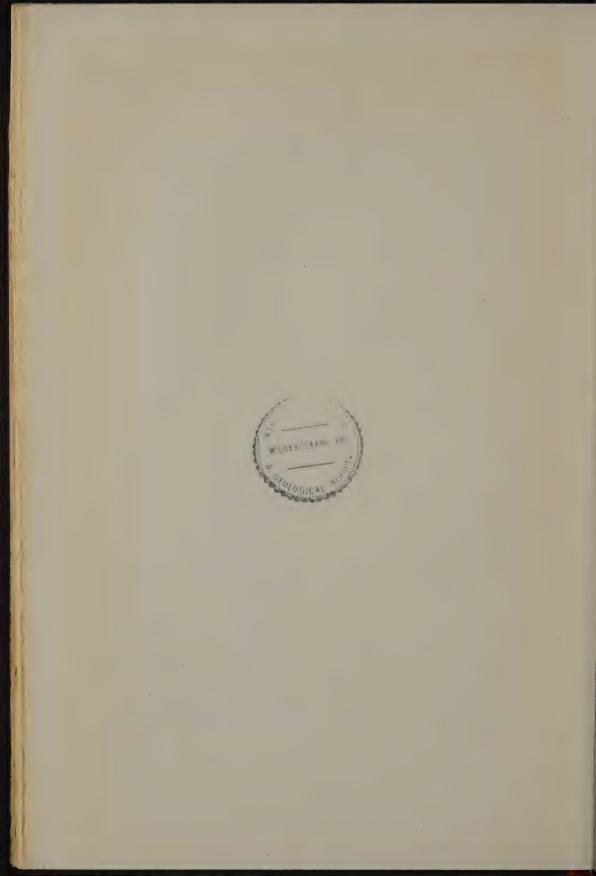
the Fiftieth Anniversary of Saint Luke's. At various places we quote largely from it. Among the improbabilities at that time, he writes, was the want of any church so far away from the city limits in a locality called \*Greenwich Village, so named on account of its green fields and verdant groves. True, there were scattered along at wide intervals the country residences of General Morton, corner of Morton and Washington Streets, the ancestor of Levi P. Morton, the prominent financier and statesman; and Samuel M. Thompson, a retired sea captain, corner of LeRoy and Washington, whilst at 82 Jane Street† near Bethune, stood the mansion of Dr. William Bayard, where Alexander Hamilton was taken after the fatal duel with Aaron Burr, July 11th, 1804. On an eminence, near LeRoy Street, overlooking the Hudson River, was Cold Spring Garden, a favorite summer evening resort, while a block or two toward the east in Charles Street was the country residence of Sir Peter Warren; his winter home being downtown on Warren Street, which was named for him. This country estate was afterward known as Van Ness Place, its grounds covering sixty acres of the Ninth Ward, and about the last to yield to the exactions of a growing city. In this vicinity stood the village postoffice, a two-story frame building on the east side of Fourth Street between Amos and Christopher. About the only dwelling at the beginning of the 10th century on Hudson Street between the spot on which Saint Luke's Church was erected and Canal Street to the south, was the Brant House, afterward better known as the Tyler Tavern, standing on the corner of Spring and Hudson Streets.

An old woodcut of 1822 shows Saint Luke's Church facing upon what looks like an ordinary country road. Only two buildings are in sight. To the right is the Amos homestead, with a barnyard gate between it and the church. (The Amos House, then in the midst of a large farm, was still standing on the corner of Christopher and Greenwich Streets, at the celebration of the

\*The Indian name was Sappokanikke. †In this house when Hamilton was dying the Holy Communion was administered to him by Bishop Moore, the father of Saint Luke's first senior warden.



SAINT EUKE'S CHURCH IN 1821 (The third oldest Episcopal Church edifice now standing in New York City) First dwelling on the right is the "Amos House"; a little beyond, the old "State Prison"



Fiftieth Anniversary.) Back of the Amos farm is seen the old State Prison, while to the south of the church and the west is the Hudson River, with sails in the distance. The State Prison was built in 1796, and occupied by convicts until 1829, when the building was sold to Lorillard, the tobacco merchant, and later on it passed into the possession of Messrs. Nash, Beadleston & Co., the well-known brewers. Judging from this old picture the water-line came much nearer Hudson Street than it does today; the present Tenth Avenue along the docks and wharves being ground filled in and made by the city. Greenwich Street (Ninth Avenue) once bordered the Hudson River, and here in a modest two-story dwelling on the river side, there lived the great Bishop Hobart, when he was assistant minister to Trinity's rector, Bishop Benjamin Moore. Here, in his attic study overlooking the river, he began his long series of religious publications.

### ROYAL GRANT OF LAND TO TRINITY CHURCH

When the Dutch settlers possessed New Amsterdam, the land extending north of Chambers Street as far as Christopher, including sixty-two acres, was called the "Dominie's Bouerie" (farm); it belonged to Anneke Jans, who inherited it from her deceased husband. She married the second time, the Reverend Everadus Bogardus, familiarly called the "Dominie," who managed the farm for her. When she died, by the provision of her will, this large tract of land was sold for the benefit of her children by her first husband. It was bought by Governor Lovelace for the British Crown, New Amsterdam having become New York by the English conquest of Manhattan Island. During the reign of Queen Anne this farm was ceded to Trinity Church in fee by Royal Patent, November 20th, 1705, for the benefit of the "Rector and Inhabitants of the City of New York: of the Communion of the Church of England as by law established." After the Revolution the first Constitution of the State of New York, that of 1777, which declared its independence of

the British Crown, ordained "that nothing in this Constitution contained shall be construed to affect any grants of land within this State made by the said King or his predecessors or to annul any charters to bodies politic by him or them or any of them prior to October 14, 1775." This explains the ownership of Trinity Corporation to so much land in the Ninth Ward.

#### NEW RESIDENTS IN GREENWICH VILLAGE

In the vicinity of Christopher on the north and Barrow on the south of Hudson Street, also called the Albany Post Road, Greenwich Village was sparsely populated in the beginning of the nineteenth century. It received a very important increase, in 1811, by the removal of Mrs. Peter Ritter, a widow, with her large family, from Maiden Lane—a very staunch churchwoman. With her came her two sons-in-law, Don Alonzo Cushman and Floyd Smith, both settling in Barrow Street with their families. The former married Matilda, and the latter Catherine. Mrs. Ritter had two other daughters, Julia and Angelica, and three sons, Henry, Peter and Frederick. Uniting with this Church element, there also came into the neighborhood the families of Clement C. Moore, son of Bishop Moore; the two Harrisons, William H. and Richard N.; Edward N. Cox, Nicholas and John P. Roome, Samuel M. Thompson, Andrew Backus, and a few others in a radius of a mile who keenly felt the absence of a house of worship in the straggling village of Greenwich.

### THE BIRTH OF SAINT LUKE'S CHURCH

One hundred years ago the whole state of New York was one undivided diocese under the charge of the Right Reverend John Henry Hobart, referred to by many learned divines as "lion-hearted." In those days of limited facilities for transportation, sometimes by stage or wagon only, involving physical discomfort and exposure to all conditions of weather, a Bishop was compelled to be not only a lion in heart, but in strength of physical endurance as well. In October, 1820, the annual con-



MRS. PETER RITTER (Born Catherine Post)



vention of this immense diocese took place in St. Paul's Chapel, this city, and thither came to attend it a clerical delegate representing Trinity Church of Lansingburgh and Grace Church, Waterford, N. Y., the Reverend George Upfold, M.D. How interesting it is to follow up and observe a noble thought and purpose like a church gradually crystallize and finally take concrete form. A young clerk who had been reared in Lansingburgh, went to the convention to pay his respects to the Reverend George Upfold, his former rector, and told him about the small group of churchmen way up in Greenwich Village without the advantages of Church ministrations. "A holy impulse stirred within the heart of this youth," so an early account of this event relates, and he exclaimed, "Dear Rector, I will give you twenty dollars if you will come and start a church in our village." This youth was Don Alonzo Cushman, so prominent afterwards as the successful merchant and devoted churchman. Reverend Mr. Upfold could not resist the appeal nor the earnest spirit displayed by the frank offer -a considerable sum for a young man in those simple days-and he consented to visit the churchmen living in that remote section of the city.

A conference took place at the residence of Mrs. Peter Ritter on the corner of West Fourth and Little Jones Streets, October 22nd, when the first impetus was given to the building of Saint Luke's Church. She lived for eight years to promote and bless the incipient enterprise. A tablet to her memory is on the north wall of the old church.

On a Friday evening of the same week in October, 1820, the villagers arranged for a service in a small school-house in Amos Street (now West Tenth) which had been built by Mr. Amos, from whom the street derived its name. The school-master, Mr. Obadiah Parker, strongly in sympathy with the new project, cordially and politely offered the use of the room for this first service. In the year 1871, when Saint Luke's celebrated its Fiftieth Anniversary this school-house was still standing, almost concealed by other buildings, between Hudson and Bleecker Streets.

The old record continues, "the congregation though convened at a short notice was quite respectable as to numbers, and from the desires expressed by those who were present, Mr. Upfold was requested to officiate again on the following Sunday, which he did—with a much larger number of hearers, both morning and evening—and gave notice required by the statutes of the State for a meeting of persons, disposed to unite in forming a congregation, for a subsequent day, to proceed to the organization of a parish by the election of church-wardens and vestrymen." The first legal meeting is recorded in the old parish register as follows:

"At a meeting of those persons in the village of Greenwich, who are desirous of establishing a Protestant Episcopal Church and for the purpose of electing two churchwardens and eight vestrymen for the same at O. Parker's schoolroom on Monday evening, 6th November, John P. Roome was chosen chairman, Richard N. Harrison, secretary.

Resolved, That they proceed to an election; that Mr. Walker and Mr. Henry Ritter be the inspectors. The following persons were duly chosen Churchwardens: Clement C. Moore and Edward N. Cox, Vestrymen: Richard Harrison, Nicholas Roome, Floyd Smith, John P. Roome, Richard N. Harrison, Henry Ritter, Samuel Thompson, Andrew Backus.

Resolved. That this Church shall hereafter be known in law by the name, style and title of the Rector, Churchwardens and Vestry of Saint Luke's Church, New York.

Resolved. That the first Monday in Easter week of each year between the hours of twelve o'clock, M. and one o'clock, P.M., be and is hereby fixed as the time for the future election of two churchwardens and eight vestrymen for this Church.

"New York, November 6th, 1820."

It is a lasting honor to this parish that its first and highest officer was Clement Clark Moore, son of Right Reverend Benjamin Moore, Bishop of New York, who has been described by the Reverend Doctor Tuttle, the fifth Rector of Saint Luke's, as "an accomplished scholar, Christian gentleman, and noble benefactor to literature and theology—first giving himself and his time and talents unto the Lord—and then an \*ample endowment of land to our General Seminary and consecrating to theology and sound learning his valuable services as Professor in Hebrew and Oriental languages."

\*It was this gift of land which decided the permanent location of the Theological Seminary in this city. Otherwise it would have been established in New Haven, Conn. It was founded in 1817, removed to New Haven in 1820, and removed back again to New York in 1821. The first corner-stone was laid July 28th, 1825.

Notwithstanding all these remarkable factors in the life of Professor Clement C. Moore, his memory will undoubtedly live longest on account of his services to little children in the delightful Christmas poem which he composed merely for the pleasure of his own family, but which has since spread to households all over the world:

"'Twas the night before Christmas when all through the house,

Not a creature was stirring, not even a mouse."

From 1820 to 1835 he was one of the most active men in Saint Luke's, prominent in all its affairs and deeply interested in its prosperity. To sustain it, one time, during financial difficulty, he loaned the vestry twelve hundred dollars. He died in 1863 at the advanced age of eighty-four, and was interred in Saint Luke's Churchyard in a vault he had purchased from the corporation. Afterwards his remains were removed to Trinity Cemetery, Broadway and 155th Street, where stands the Chapel of the Intercession, and where on every Christmas Eve may be seen an imposing procession comprising the Vicar, Curates, Vestry and Choir, winding its way through God's Acre, singing "Holy Night" and halting at the grave of the author of the Christmas poem, where it is recited aloud by the Vicar, the Reverend Doctor Milo H. Gates. There is a tablet to the memory of Clement C. Moore in Saint Peter's Church, New York City.

Mr. Floyd Smith was the last survivor of the ten men on the first vestry, most of them being in early manhood at the time of the election. Reverend Doctor Tuttle referred to him as a gentleman well-known in the Councils of the Church for half a century, as a staunch advocate of evangelical truth and apostolic order"—adding, "he represents the devotion and zeal of his colleagues in the great church work under the leadership of Bishops Hobart and Onderdonk."

Mr. Floyd Smith passed away in the year 1874. He was prominent in the work of the City Mission Society and served for years on the Standing Committee of the Diocese. A tablet

to his memory is in the Chapel Tower of the Theological Seminary at Chelsea Square, New York City.

### FURNISHING THE WATCHHOUSE AS A CHAPEL

Now commenced the stirring life of Saint Luke's. Trinity Church, whose munificence was felt in all early Church enterprises, promptly gave the ground for the Church, and soon after added two more lots for the churchyard, sensible of the necessity and obligation to uphold a Church in this large section of her landed possessions. The work gaining friends and encouragement and aid went on through the activities of the small but earnest band of men and women. Through the influence of Alderman Townsend and the kindness of the Common Council, the room over the old watchhouse, corner of Hudson and Christopher Streets, was granted for the use of the nascent Church at thirty dollars per annum; the proffered articles and appropriations soon gave to the room its appointments of a place for public worship. Messrs. Cox, Ritter and John P. Roome, were appointed a committee "to make such arrangements as they may deem proper for the location of a Reading Desk, Seats, etc., and for the accommodation of Minister and People in the room. And Messrs. Ritter, Harrison and Smith, a committee "to apply to Trinity Church for the loan of Chandeliers belonging to Saint Paul's Chapel, not now in use, and for the loan of Such Communion Plate as they may have unappropriated." They were also instructed to procure candles for lighting purposes and wood to heat the room. The Rector-elect entered on the duties of his office, December 6th, 1820, some twenty families coming under his charge, and the usual attendance at service being from forty to sixty persons. On Christmas Day, December 25th, 1820, the Holy Communion was administered for the first time to about sixteen communicants.

These evidently were the good old days of few collections as shown by this interesting resolution passed by the vestry on May 4th, 1821. "Resolved that a collection be taken up in the Church once in every three months to commence the first Sunday in June

next for the purpose of defraying the expense incurred in the fixing of the room and the rent thereof, and that the Rector give notice from the desk the Sunday previous."

The village of Greenwich now began to make progress from two causes. The old State prison, whose walls 23 feet high enclosed about four acres and extended from corner of Christopher, and ran up to Washington Street to about half way between Charles and Perry Streets, and then ran westerly with a break in the north line down west to Christopher and up that street to the corner of the starting point, and containing some two hundred and fifty convicts, became a prominent point in this open country, and naturally drew around it the enterprising shopmen and market dealers.

But the frequent visits of yellow fever effected an increase in the formation and growth of the village. August and September were the months the epidemic appeared—there was no system of quarantine in those early days—and the inhabitants of the confined parts of the city fled to Greenwich for refuge. For this reason the locality became a summer resort—though some families remained and established a permanent residence. The vestry was now encouraged to project a building of the dimensions of 45 feet by 55 and the plans of Clement C. Moore, the chairman of the building committee, were approved; but one and another showing interest in church matters, the plan was enlarged, though not without some misgiving, to 48 by 65 feet.

Mr. John Heath offered the successful bid for the erection of the Church contracting to build it for \$7,500. From this point the little Church colony had committed to them a great undertaking, and the various committees became active in the discharge of their respective duties. Members of the building committee were Messrs. Clement C. Moore, Edward N. Cox, and Thomas Constantine, and at a following vestry meeting the names of Mr. Nicholas Roome and Mr. Henry Ritter were added.

The finance committee comprised Messrs. Thomas Constantine, George Coggill, and Don Alonzo Cushman.

On Monday, July 2nd, 1821, another committee was appointed by the Rector for collecting funds called in the records "a committee of collection," the members of which were Messrs. George

Coggill, Frederick W. Ritter, Richard Oakley, Cornelius Oakley, Cornelius R. Duffie, Samuel M. Thompson, and Richard N. Harrison. Then followed a resolution "that Messrs, William H. Harrison, Floyd Smith, Don Alonzo Cushman and Edward N. Cox. be, and the same are hereby appointed a committee to ascertain the practicability of obtaining a loan to this corporation of five thousand dollars, the payment of which to be secured by a bond of Trinity Church and the interest by the obligation of individuals." After the laying of the corner-stone this resolution is indited—"that the several members of the vestry collect as much money as possible on account of the subscription toward the building of the church on or before Wednesday, the 29th of August, and that the several members pay & report the same, money & subscriptions at a meeting on that day." At every advance enthusiasm quickened, and the interests of the earnest band of workers now centered on the very important event of the laying of the corner-stone for which arrangements were made to take place June 4th, six and one-half months from the meeting in Obadiah Parker's schoolhouse. Mr. Labagh, a zealous layman, had the stone prepared and engraved at his own expense, and it was brought to the spot bearing this inscription:

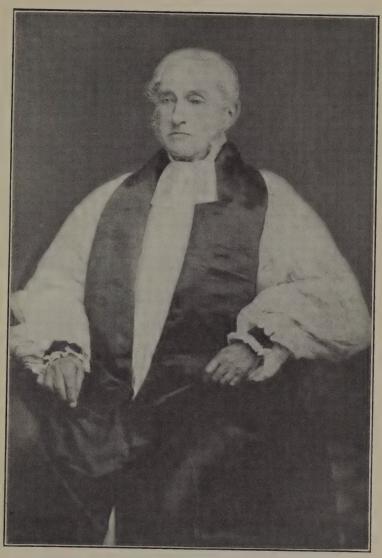
"Glory to God in the Highest"
St. Luke's Church
Erected A.D. 1821
Rev. George Upfold, M.D., Rector

Clement C. Moore
Edward N. Cox

Nicholas Roome
Henry Ritter
Andrew Backus
John P. Roome
Floyd Smith
Thomas Constantine
D. A. Cushman

Wm. H. Harrison

John Heath, Architect; Richard Kidney, Builder



THE RIGHT REVEREND GEORGE UPFOLD, M.D., D.D., BISHOP OF INDIANA



Church notices were given in the city and around, of the laying of this stone on June 4th. The auspicious day arrived. Except for those who commanded private or public carriages, there was slight accommodation for reaching the grounds. At that time only one stage a day ran from this country quarter into the city and back again, and the passengers inside had not learned to grumble as the stage stopped here and there along the way to the Battery, while one and another got out to shop. Most of the population was below Chambers Street. The plain red stone on the north side of the old City Hall shows, that at that time it was thought improbable that many would have occasion to pass beyond its marble front facing the south.

"In these days fair Greenwich Village
Slept by Hudson's rural shore,
Two miles out from New York City
With its bustle, rush and roar;
Then great Gotham's 'eighty-thousand'
Filled the New World with amaze,
And the City Hall was building
'Out of Town' in those 'past' days!

Then Canal Street was a little creek
Famed for piscatory charms
And Broadway a country turnpike
Winding Northward through the farms.
Then the stage from Greenwich prison
Drove to Wall Street twice a day—
Now the sombre 'Black Maria'\*
Oftener drives the other way!"

But curiosity and propriety drew many this day out of the precincts of the city to attend the laying of this corner-stone. Some took the lanes winding among and over the hills of Broadway, till they reached the stone bridge which spanned the canal. Other parties passed on, till they crossed the wooden bridge over the canal at Greenwich Street.

Both companies on crossing the canal found their paths in the vicinity of the celebrated mansion of Richmond Hill, which stood

<sup>\*</sup>The hearse belonging to the Poor House.

on the high eminence in sight of the city. This mansion of the English Major Mortier, naturally became for a time as a place of observation and ample dimensions the headquarters of General Washington. The splendor of Richmond Hill was perhaps at its height when occupied by Aaron Burr, where his home life was spent when freed from his duties as Vice-President of the United States,

But our friends, as they pushed towards these grounds, could have scarcely passed through the forest trees and exquisite scenery about Charlton, Spring and Varick Streets, even up to Clarkson Street, without a shudder at the awful murder which had been lately revealed by Juliana Elmore Sands being found dead in Manhattan well near Spring Street. The evident marks of violence on the body of this beautiful young Quakeress, on a cold winter's night, was too unusual an incident in those more primitive days of the metropolis, and the trial of the supposed murderer left upon those meadows and groves too deep shadings of horror not to arrest the thoughts of our friends on that day, while proceeding to the religious ceremony of laying this corner-stone.

Such is the graphic picture given by Reverend Doctor Tuttle, of the environs of Saint Luke's at this early date of its founding:—
"The fact of this imposing ceremony," he adds, "seems to have reached the city papers within two days," when the following notice appeared in a daily, called "The Columbian," on the 6th of June, 1821.

"The corner-stone of a new Episcopal Church, to be called St. Luke's, Greenwich, was laid on Monday at ten o'clock. The ceremony was performed by the Right Reverend Bishop Hobart, assisted by the Rev. G. Upfold and many of the Clergy. The building will be plain and neat, and contains upwards of one hundred pews on the ground floor. The erection of this Church, we learn, is owing to the exertions of a few gentlemen who have given their individual responsibilities for the cost of the edifice. The ground is a present from Trinity Church."

The present writer, however, has discovered that the news reached the city the next day, the 5th of June, 1821, for the

Evening Post of that date (a paper founded by Alexander Hamilton), has the following, and more lengthy account of the event, printed in the shape of a leading editorial article:

"The corner-stone of a new Episcopal Church, to be called St. Luke's Church, was laid at Greenwich yesterday at one o'clock P.M. The ceremony was performed by the Rt. Rev. Bishop Hobart, who was assisted by the Rev. George Upfold, M.D., Rector, and most of the Clergy of the city. The Church is to be a plain, but neat edifice, with tower projecting from the front; it will contain upward of 100 pews on the ground floor. Although the strictest economy has been studied in the plan, yet it is expected that the building will be a model for neatness and for its just proportions. But a few months since there was no administrations of the holy ordinances according to the forms of the Protestant Episcopal Church in this part of the city and probably there would not now be any, were it not for the laudable exertions of a few gentlemen, who have gathered together a very respectable congregation and organized a church. The erection of St. Luke's Church is a continuance of these exertions, the ground being a gift of Trinity Church (which had acted on this occasion with its accustomed liberality). The same individuals have added to the appropriation of their time and attentions their individual responsibilities for the cost of the edifice. To defray these expenses they look, and look with confidence, to the liberality of their fellow Christians. The members of the congregation are ready, too, with their mites, which must, however, be very small, as they now, out of very limited incomes, support the church.

We trust, therefore, that the benevolence of Christians, and particularly those of the Protestant Episcopal Church, will be active toward this object. The ceremony was witnessed by several of the vestries of other churches, and a number of very respectable persons. It is perhaps unnecessary to add that the service was remarkably solemn and appropriate."

As the building advanced, a small tablet of white marble was set in the brick over the front door with this inscription:

## ST. LUKE'S CHURCH

Erected A.D. 1821

"O give thanks unto the Lord, call upon His name; make known His deeds among the people!"

On July 25th, 1821, the first installment of \$1,250 was paid on the building, and a second one similar in amount, Mr. Heath received

in January, 1822.

On Tuesday, October 10th, 1821, Saint Luke's was represented for the first time by delegates to the Diocesan Convention. It was held in Trinity Church, this city, and the delegates appointed were Mr. Clement C. Moore, Mr. Edward N. Cox, Mr. Thomas Constantine and Mr. William H. Harrison.

# FURNISHING THE CHURCH

In the course of preparation for the occupancy and furnishing of the church the thanks of the vestry were extended "to Mrs. Sherman, Miss Julia Ritter and Miss Angelica Ritter for the efficient service they have rendered by their individual exertions to collect funds for defraying the expense of furnishing the pulpit, reading desk and Chancel." Two Bibles were presented, one by a Mrs. Sullivan, and one by \*Mr. T. N. Stanford, while the firm of Messrs. T. and G. Swords gave prayer-books, the Church du Saint Esprit loaned a bell then in use at Saint Stephens; and a silver pitcher and two silver tumblers for the Communion were loaned by Mrs. Lawrence. A year later Mr. Floyd Smith gave a plated Communion Service bearing the modest inscription: "Presented by a friend of St. Luke's Church, June, 1823." The furniture and fixtures of the room in the watch-house were ordered sold by the vestry, "but the stove and stove-pipe to be reserved." Eighty dollars were added to the treasury by this sale. In November, 1822, the thanks of the vestry were presented to Mr. Thomas Constantine "for his elegant present of a Communion table and Chairs for the Chancel."

<sup>\*</sup>Thomas N. Stanford, a Church publisher and intimate friend of Bishop Hobart.

The finance committee reported for the committee on collections a single donation of \$500.00 from Thomas Waters, Esq., \$814.00 general subscriptions, and a loan of \$5,000.00 from Mrs. Elizabeth Barton, for twelve years at six per cent interest, payable annually upon receiving on, or before the first day of May next, the following securities, viz.:—

"Firstly—"The bond of the Corporation of Trinity Church for the principal payable at the expiration of twelve years.

"Secondly—the bond of this Corporation for the interest until the principal is paid.

"Thirdly—the bond of the individual members of this vestry for the payment of the interest as collateral security for the same.

"Fourthly—the assignment of the Policy of Insurance of the building against fire value mentioned in the proposed \$5,000.00, but your committees presume that no greater sum will be requested to be insured than is loaned. All which is respectfully submitted. (Dated) 28th of March, 1822."

For the transaction of business a Corporation Seal was deemed necessary, and Mr. Cox submitted to the vestry "the device of a seal drawn and presented by Mr. Francis Kearney (engraver of Philadelphia), whereupon it was unanimously resolved that the thanks of this vestry be presented to Mr. Kearney for his beautiful device, and that the secretary be authorized to employ Mr. Wm. D. Smith, of this city, to engrave the Seal."

# CONSECRATING THE CHURCH

The month of April had arrived and the thoughts of the vestry were directed to the consecration of the church—for its interior appointments and furnishings were about essentially completed. The loan of Mrs. Elizabeth Barton had been duly executed, Trinity Corporation giving its bond as security, and Mr. Heath, the builder, in receipt of the final payment on the contract in amount \$5,000 with \$86.17 for "extra work"—a preliminary sum of \$2,500 having been paid—so at a meeting on the 29th of the month, a committee was appointed comprising Messrs. Harrison, Cox, Smith and Cushman with the Rector as Chairman to make the necessary

arrangements for the ceremony. This was the last meeting of the vestry to be held "in the room occupied for public worship," meaning the watch-house, for the following meeting took place, the 7th of May, 1822, for the first time in the vestry-room of the church. In the beginning, the old records state the meetings were held "in the dwelling-house of Nicholas Roome," sometimes, also, "in the house of the Rector," and afterwards, "the room occupied for public worship." Now, however, the board was settled in its own vestry-room, and it was here plans for the ceremony of consecration were considered. The service took place Ascension Day, May 16th, 1822, with Bishop Hobart presiding.

A bill was presented a few days later by John Crigiel in amount one dollar and twenty-one cents, "for delivering the invitations to the ceremony." At first, Wednesday was appointed for the public sale of the pews, but it was deferred to the next day, Thursday, the 23rd of May. At this period the committees on vaults and pews made favorable financial reports which were promising for the future. The former stated sixty-one pews had been "let" at the total sum of eight hundred and fifty-nine dollars, and that the premiums on those which were sold at public sale, amounted to two hundred and eighteen dollars. Altogether there were one hundred and twenty pews calculated to yield fourteen hundred dollars annually, not including pew 70, which would be reserved for the Rector's family. The best pew rented for twenty dollars a year, the minimum price being four dollars. In November, 1827, all the pews were reported rented but one, No. 16, listed at \$14.00.

The committee in charge of the building and sale of vaults on the two lots given by Trinity Corporation for a churchyard, reported in the treasury three hundred dollars and seventy-nine cents—eight vaults so far having been built and paid for. The vestry, emboldened by these reports considered seriously the purchase of a bell for the tower to take the place of the one loaned by the French Church du Saint Esprit, whereupon Messrs. Cox and Constantine were appointed to procure one. They reported an estimate by Mr. James T. Allaire to furnish a bell weighing 600 lbs., already cast, at forty-four cents a pound. Their decision not being prompt, it was found the bell had been disposed of, but Mr. Allaire magnani-

mously offered to cast another, weighing 750 lbs., which he would sell to them for the same price as the 600 lbs., "on a credit of five years, six months of which would be without interest." These were days of small beginnings and economy was necessary. The first sexton, Allen Royce, was obliged to be content with fiftytwo dollars a year. He was discharged the 21st of May, 1822, and Iacob A. Roome appointed in his place, the salary being increased shortly afterwards to seventy-five dollars. A deputysexton was engaged as a bell-ringer at an annual salary of twenty dollars and "for blowing the Organ Bellows the additional sum of ten dollars in quarterly payments." It was ordered by the vestry "the bell shall be rung on public occasions, and an alarm of fire, as well as for public worship." In the direful summer of 1822 it pealed forth most solemnly in sympathy and welcoming comfort to the flying refugees from the south end of Manhattan Island where the yellow fever was raging as it never had before.

Only the poorer classes and the negroes remained in the infected district. The latter, not being affected by the fever, were found to be of service in the hazardous duty of attending the sick and burying the dead. While the panic lasted Greenwich was crowded and to quote Devoe in his "Market Book," a village grew in a night about Spring Street Market, but a town near the State Prison (Christopher Street). Another account relates: "Saturday, the 24th of August, our city presents the appearance of a town besieged. From daybreak till night one line of carts, containing boxes, merchandise and effects, were seen moving towards Greenwich Village and the upper parts of the city. Carriages and hacks, wagons and horsemen, were scouring the streets and filling the roads; persons with anxiety strongly marked on their countenances and with hurried gait, were hustling through the streets.

Temporary stores and offices were erected, and even on the ensuing day (Sunday) carts were in motion and the saw and hammer busily at work.

Within a few days thereafter the Custom House, Post Office, the banks (from which Bank Street derived its name), the insurance offices, and the printers of newspapers located themselves in the village or in the upper part of Broadway, where they were free from impending danger; and these places almost instantaneously became the seat of the immense business usually carried on in the metropolis."

The long stretch of open country between Greenwich and the city limits, four miles away, apparently constituted a barrier, which the pestilence could not overcome. The salubrity of the region was due to excellent drainage and to the fact that its underlying soil to a depth of at least fifty feet was, and is, of pure sand. On account of the village being an asylum from the scourge, Mrs. Ritter and her co-founders of the church were influenced to name it Saint Luke, after the beloved physician of the Bible.

Autumn was approaching, the days were rapidly shortening, and no provision had yet been made for lighting the church, neither for warming it, so the committee of supplies and repairs was instructed to attend to these important necessities. They reported at the next meeting "the stoves had been set up, the lamps purchased, and that branches for the pulpit and reading-desk were ordered to be furnished, and that the church would be ready for evening service on the third Sunday of the current month" (September). Tuesday, the 1st of October, four of the vestry were appointed delegates "from this church to the Diocesan Convention to be held in Saint Paul's Church in the city of Troy, on the fifteenth instant; and that the Reverend Rector furnish them with a certificate of their appointment." The delegates were Clement C. Moore, William H. Harrison, Thomas Constantine and James N. Wells-and the treasurer was ordered "to pay the sum of nine dollars due the Diocesan fund for the last year"-a trifling amount viewed from the standpoint of present day affairs.

In the early days there was no organ and merely a voluntary choir. Nevertheless under the talented leadership of Mr. Don Alonzo Cushman, aided by members of his family, Saint Luke's became noted for its excellent music. But this capable and zealous friend of the village church on November 5th, 1822, afraid of "injuring his health," so the minute reads, "was obliged to decline for the future leading the Psalmody of the Church." A resolution of thanks was presented Mr. Cushman, July, 1823, also "a copy of

Chants and Psalm tunes, recently published by Davies and Coates handsomely bound in Morocco and labelled, 'Presented by the Corporation of St. Luke's Church to D. A. Cushman as a token of gratitude and respect for the services he has rendered the church in gratuitously leading its music about two years.'"

On February 4th, 1823, a proposition from Mr. Thomas Hall to let or sell an organ was declined on the ground "that the vestry could not at present afford it"; but a little over a year later the vestry boldly entered upon a plan to secure an organ of three and one-half stops for the sum of two hundred and thirty-five dollars; on condition, however, of being able to depend upon a choir and organist "without making this corporation responsible for the expenses thereof." From this time until September, 1826, the music was conducted by volunteers, when William P. Erben was engaged as organist at a salary of one hundred dollars per annum. The village church was familiarly known for a long time as "St. Luke'sin-the-Fields," which was literally true of its situation. On the north and east extended an undulating reach of pasture and meadow land, whilst on the west there was nothing to intercept the beautiful view of the Hudson River. That the installation of the organ must have been an important event in the ecclesiastical history of Greenwich Village there is no doubt, and we can easily fancy the people coming from the farms, even a long way off, to see this masterpiece of musical mechanism, and to listen with awe to its sonorous rumblings.

Under the able administration of the Rector, assisted occasionally by the Reverend George Washington Doane, a curate at Trinity, and afterward Bishop of New Jersey, the parish steadily gained in strength, and in 1828 had about one hundred families. For services rendered by the Reverend Mr. Upfold at Trinity Church and its Chapels in exchange for the services of the Reverend Mr. Doane at Saint Luke's with whom he alternated, the Corporation of Trinity paid him a salary of six hundered dollars—an indication of the fostering care felt by Trinity for the infant church of Saint Luke's, and in 1827, in response to a petition of the vestry, she generously granted an annual payment of four hundred dollars in behalf of the Rector's salary.

#### THE PARSONAGE BUILT

Some enterprising churchmen,\* zealous to secure for Saint Luke's a winter congregation, induced capitalists to make the experiment of erecting houses, which proved a success. Among the very first dwellings erected on the street were the parsonage next to the churchyard on the south, and an adjoining house. A resolution referring to the parsonage is as follows: "that the plan of building two houses upon the lots leased from Trinity Church be adoptedone of the houses to be thirty feet and the other twenty feet wide upon Hudson Street and each thirty-six feet deep-that the wider house be let to the Reverend Rector as a parsonage house, and the other be leased." The Rector paid for the rent of the parsonage out of his salary of eight hundred dollars, painfully proving these were veritable days, indeed, of small beginnings. His taste for shrubbery surrounded the church premises with enlivening trees. The example was contagious and all the streets around, especially Grove Street, clad in living green, lent a charm to the neighborhood. In 1876 the present writer saw two of Dr. Upfold's trees cut down on account of decay and menace to life-one stood in front of the parsonage, and the other before the door of her own home-the "adjoining house."

The first record of official acts by the first Rector of Saint Luke's is dated December 13th, 1820—the baptism of Catherine Augusta Roome, daughter of Nicholas and Jemima Roome. This entry stands at the head of the baptisms in the parish.

The first recorded marriage, July 7, 1821, is that of James Gardner to Elizabeth Belcher.

The *first* recorded funeral is that of Mrs. Aymar at the advanced age of eighty-seven, and she was the first one to be interred in the churchyard vaults.

After a rectorship of eight years of great success and usefulness, the Reverend Mr. Upfold resigned March 5th, 1828, and accepted a call to Saint Thomas' Church, the charge of which had recently become vacant by the death of the rector, the Reverend Cornelius R. Duffie. Saint Thomas' Church was built two years later

<sup>\*</sup>The prime mover was the vestryman, James N. Wells, whose carpenter shop and real-estate office stood many years on Hudson Street near the corner of Christopher. Afterwards he moved to 191 Ninth Avenue.

than Saint Luke's (1823) on the corner of Broadway and Houston Street, nearer the confines of the city, and where on Sundays during service a chain was stretched across Broadway both above and below Houston Street, so that the worshippers in the church might not be disturbed by the sound of rumbling wheels—an interesting fact in strange contrast with its present environment.

At the Easter election in 1828, Clement C. Moore and George N. Sewall declined as candidates for re-election, and Floyd Smith was chosen to serve as warden in place of Dr. Moore, Thomas Browning filled the vacancy of Mr. Sewall on the vestry, and Henry Beadel was elected to complete the full number. But the next month Dr. Clement C. Moore was persuaded to return to the vestry and take the place of William H. Harrison, who presented his resignation, having served from the beginning of the church.

The following list of names comprises members of the board of vestry who served the whole or part of the rectorship of the Reverend Mr. Upfold:

Clement C. Moore
Edward N. Cox
Nicholas Roome
Henry Ritter
Andrew Backus
John P. Roome
Floyd Smith
Thomas Constantine
D. A. Cushman
Wm. H. Harrison

Samuel M. Thompson
Richard N. Harrison
George Coggill
James N. Wells
Cornelius Oakley
Talman J. Waters
Peter Ritter, one year, 1824
Peter Aymar, six months,
Oct., 1825 to April, 1826
William Bayard, one year, 1826
George N. Sewall, one year, 1827
Henry Bicker, one year, 1827

Edward N. Cox served as warden till 1825, when Henry Ritter took his place. Dr. Clement C. Moore remained warden till 1828, when Floyd Smith succeeded him. Nicholas Roome was the first treasurer, but resigned at the Easter election of 1822, when Thomas Constantine succeeded to the office. On the resignation of Mr. Constantine from the vestry in 1825, Cornelius Oakley was elected treasurer.

Richard N. Harrison was the first secretary, serving only one year, when he was succeeded by his brother, William H. Harrison, who held the office till 1827. He resigned from the vestry in that year, and Talman J. Waters was elected secretary in his place.

#### BIOGRAPHICAL SKETCH

The first rector of Saint Luke's Church was born at Shemley Green, near Guildford, Surrey, England, May 7th, 1796. He was the son of George Upfold, born June, 1761, and Mary Cheasmor, born March 25th, 1765, who were united in marriage January 27th, 1793.

They came to America in 1802, bringing their young son, George, six years old, and settled in Albany, New York, where George Upfold, senior, became warden of Saint Peter's Church.

In his eighteenth year, George, junior, graduated at Union College, Schenectady, New York, and after a short service as a volunteer in the war of 1812, studied medicine under the renowned Dr. Valentine Mott, taking the degree of Doctor of Medicine from the College of Physicians and Surgeons of New York in 1816. He was married to Sarah Sophia Graves, of Albany, by the then rector of Saint Peter's Church on June 3rd, 1817.

After practicing his profession for two years at his home in Albany, his attention was directed to the sacred ministry, an event which had always been his mother's fervent desire.

He received deacon's orders in Trinity Church, New York City, October 18th, 1818, from the Right Reverend John Henry Hobart, D.D., and ministered to the congregations of Trinity Church, Lansingburgh, and Grace Church, Waterford, New York, until his advancement to the priesthood, July 13th, 1820. It was at the Diocesan Convention of this year Don Alonzo Cushman met and urged him to build Saint Luke's Church in Greenwich Village, New York City, and become its first rector.

The venture at that time seemed so uncertain of success it was called "Upfold's Folly." A few months after his institution as rector in December, 1820, and before the church was built, he went back to Lansingburgh to permanently arrange church affairs there, when the Reverend Benjamin Dorr took charge of the infant parish in Greenwich Village. After an absence of several months, the rector returned to the new Saint

Luke's, and the Reverend Benjamin Dorr went to Lansingburg. During a portion of his rectorship, he officiated as assistant in Trinity Church, this city, Saint Luke's receiving a large part of its support from that corporation. After serving this parish eight years he became second rector of Saint Thomas' Church, New York City, November 6th, 1828, and three years later accepted a call to Trinity Church, Pittsburg, Pa.

He remained there eighteen years, resigning to become the first Bishop of Indiana. His consecration took place in Christ Church, Indianapolis, December 16th, 1849, by the Right Reverend Benjamin Boswith Smith, D.D., of Kentucky, the Right Reverend Charles Pettit McIlvaine, D.D., of Ohio, the Right Reverend Cicero Stephens Hawks, S.T.D., and the Right Reverend Jackson Kemper, D.D., Missionary Bishop of the Northwest. Bishop Kemper had presided over the combined dioceses of Missouri and Indiana until the development of the work necessitated a division.

It was considered a difficult field, inadequately compensated to the work, *only two hundred dollars a year*, and after the office had been declined by three ministers (Atkinson, Bowman and Vinton) Doctor Upfold courageously accepted the election.

The meagreness of the salary compelled him to add to his resources the rectorship of Saint John's Church, Lafayette, Indiana, at the same time doing the extensive work of the bishopric.

It was in Lafayette, his elder daughter, Sophia, was married to Joseph J. Bingham. Their daughter, Mrs. Laura Bingham Woodward, is a resident of Washington, D. C. and to her the writer is indebted for some details of this biography.

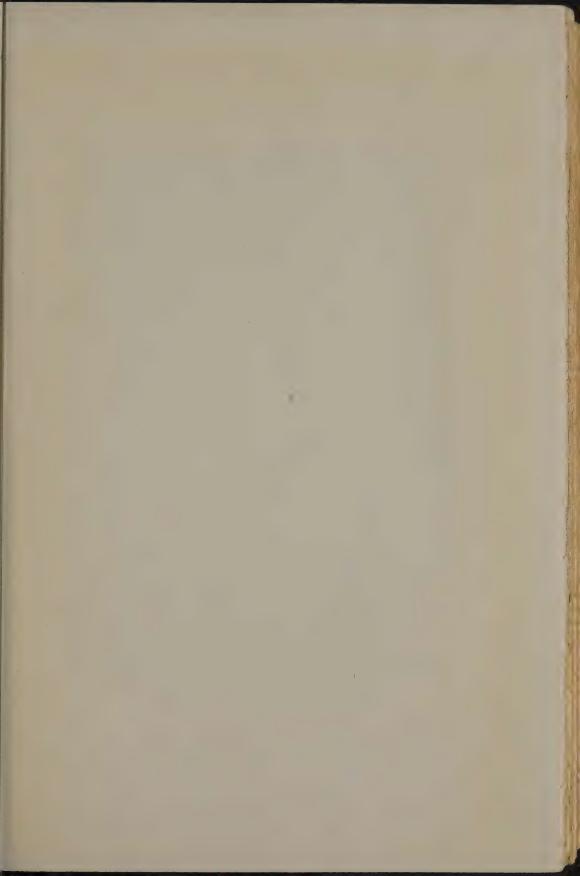
After ten years of great effort and sacrifice, Bishop Upfold extended the work of the Church in Indiana and succeeded in establishing an episcopal residence in Indianapolis, when his health began to fail. Exposure in travel and sleeping in unheated rooms caused chronic arthritis to develop, and in 1864 Bishop Joseph C. Talbot was appointed to assist him. In a memorial sermon, Bishop Talbot, referring to the strong faith of Bishop Upfold, mentions as his favorite hymn:

"All my trust on Thee is stayed. All my help from Thee I bring-"

Bishop Upfold died in the See House at Indianapolis, August 26th, 1872, being in his seventy-seventh year, and was buried in Crown Hill Cemetery, Indianapolis. His wife and two daughters, Sophia and Emily, are interred in the same cemetery. Sophia was born in the old parsonage on Hudson Street.

When he was rector of Saint Thomas' Church he received the degree of Doctor of Divinity from Columbia College, and after his election to the episcopate, the degree of Doctor of Laws from

the University of Pennsylvania.





THE RIGHT REVEREND LEVI S IVES, S.T.D., L.L.D., BISHOP OF NORTH CAROLINA

#### SECOND RECTOR

#### LEVI SILLIMAN IVES

(1828-1831)

On the 15th of February, 1828, the vestry, in prospect of the resignation of the Reverend Mr. Upfold, extended a call to the Reverend Levi S. Ives, then assistant minister of Christ Church, which at that time was located in Anthony Street, (now Worth Street) a little west of Broadway. At this same meeting the following resolution was adopted: "That the salary of the Rectorship of this Church be fixed at the sum of one thousand dollars per annum for the next ensuing five years, and also that the House now appropriated to the use and accommodation of the Rector, shall so continue to be for the same time." Mr. Ives accepted the call, and was instituted rector, March 8th, and in a short time captivated the congregation by his very winning address. In fact, the charm of his manner and great parochial fidelity, influenced the vestry to resolve that same year to enlarge the church, increasing its seating capacity by the addition of eighteen pews, at an estimated cost of \$5,030.59, which was later modified to \$2,000, the actual expenditure, however, resulting to \$2,944.44. Four of the new pews across the far end of the church were elevated one behind the other, so that the occupants of the last in the row might not fail to behold the officiating minister in the chancel. But if the occupant were tall, it behooved him to be wary in rising in his seat, lest his head should collide with the floor of the gallery above. "The two back pews next the wall on both sides of the Church are hereby appropriated," so the record states, "to the use of the People of Colour attending this Church, and the pew immediately in front thereof on either side be for the use of Strangers."

The neighborhood was growing more populous, the major population being prominent Episcopalians, and the new Rector preached to a large and admiring congregation, literally, too, above the heads of the people from a very high pulpit common in those days. In some churches, when occupied by clerk and curate below the minister, the appellation of "a three-decker" was given such pulpits, but at Saint Luke's, however, it was merely a "double-decker." To prevent any mishap by a slip of the foot on the tall winding-stairs, the verger, or a vestryman, accompanied the minister to and from the pulpit, where he appeared in a black scholastic gown, instead of the white surplice worn in the chancel. This high pulpit was ordered by a resolution of the vestry, in September 1830, "to be shrouded in black until the Christmas Festival" on account of the death of the "Diocesan of New York, the \*Right Reverend Bishop Hobart." All the members of the vestry attended the funeral ceremonies and wore a badge of mourning for thirty days.

At this time Miss Louise Gillingham entered on her brilliant career as vocalist in this city, and her services were secured for Saint Luke's, at the unprecedented salary of \$200 per annum, which later increased to \$250. This was an era of galleries for churches, and Greenwich Village Church, no longer called "St. Luke's-in-the-Fields," was crowded for the first time, even to its galleries, where the new pews were all rented. The vestry, feeling the impetus of prosperity, increased the salary of the rector to twelve hundred dollars, and again soon afterwards, to thirteen hundred, when it was proposed, "That so often as the Pew Committee reports an accession of \$100 to the Pew Rents, the said \$100 shall be added to the Rector's Salary until it reached the sum of \$1,500 per annum, which together with the Parsonage will make a Salary equivalent to \$2,000." The vestry's generosity extended as well to the organist, the sexton and the deputy-sexton. The first receiving \$50 extra to his salary, the second, \$75, the third, \$43, and with a growing vision beyond parochial affairs, \$50 were voted towards the support of the "Harlaem Missionary,"—the first recorded act of interest in

<sup>\*</sup>The new rector was Bishop Hobart's son-in-law.

missions. On account of the increase in the Rector's salary the Diocesan Fund of this year advanced to \$30, which the Treasurer was ordered to pay. At a meeting of the vestry, November 17th, 1829, "It was on motion Resolved: That the Secretary procure a Map of the Vaults built by this Vestry and also a Register of all the bodies deposited therein, to be kept as a part of the Records of this Parish." The sale of the vaults proved a valuable asset to the income of the Church, and another resolution states, "That the revenue arising from the sale of the vaults be applied to the payment of our notes and the surplus, if any, be added to the Sinking Fund; and if the system of a Sinking Fund be steadfastly adhered to, there is not a shade of doubt but that by the time it may become necessary to build a new Church, the debt of the present Church will be entirely liquidated." It was further proposed that "an annual collection be made for the purpose on the 2nd Sunday of November and May of each year."

A larger organ was deemed advantageous at this time and one was procured at \$1,100, with an allowance made for the "old instrument." The choir, also obtained the special notice of the vestry and it was "Resolved: That Mr. Cushman be authorized to procure a suitable Teacher of Sacred Music for the purpose of affording Miss Mary Davis one quarter's tuition in that delightful science, and that the expense thereof be paid out of the funds of the Church."

Money was likewise voted to be spent on the proper heating of the Church. "Instead of Stoves as heretofore," it was to be heated "by Flues from without"; and by a fortunate coincidence at this juncture the insurance was increased on the property "by obtaining a further policy of \$2,500 which shall cover everything within and about the Church, except the organ, that being already provided for by a special policy." On the night of January 12th, 1831, an alarm of fire was given by Mr. William J. Roome and by his presence of mind it was confined to the vestry-room, otherwise a serious catastrophe would certainly have followed. A resolution of grateful thanks was presented to Mr. Roome by the vestry.

On account of the fire, the next meeting of the vestry was held in the Parsonage, when a communication was read from Messrs. I. Stewart and C. W. Van Ness, superintendents of the Sunday School, "applying for the whole of the front gallery excepting the organ loft for the accommodation of the Sunday School." After due consideration their request was denied "as prejudicial to the general interests of the Church." All the damage done by the fire having been removed at the expense of the insurance company, the board met in the vestry-room again the 22nd of March, 1831, when the treasurer's accounts were examined in detail, showing a small deficit of \$177.72. But the ever resourceful and optimistic pew committee uttered words of cheer by stating it was not needful "to resort to a Loan from the Bank-that, taking the experiences of former years as a guide, we are inclined to believe the May letting of Pews will provide for the Balance of the deficit." The Vault Committee, however, inclining towards economy, admonished the vestry to "turn back," and read again the suggestion made by the pew committee about the establishment of "a Sinking Fund for the redemption of the Church debt"-reporting the recent sale of eleven vaults, the proceeds of seven having been absorbed in current expenses. The meeting adjourned with no further comment on the subject, and pursuant to a notice to convene on the 30th of March, so few attended, no business could be transacted for want of a quorum.

However, at the election on Easter Monday, there was a large attendance and Messrs. Henry Ritter and Floyd Smith were reelected churchwardens and the same vestrymen were chosen, viz.: Messrs. Joseph W. Beadel, Thomas Browning, George Coggill, Don Alonzo Cushman, Clement C. Moore, Cornelius Oakley, James N. Wells and Talman J. Waters. The treasurer and secretary were reelected and the members of the standing committees were reappointed.

Saint Luke's was fast becoming a vital, religious force in the community, and the Rector was greatly beloved by his people. He was pre-eminently successful as a parish priest, the whole neighborhood claiming him for a friend and feeling a personal loss when he announced in June his acceptance of the Bishopric of North

Carolina, to which he was unanimously elected, entering upon the duties of his high office in October, 1831.

On taking leave of his congregation the last Sunday in September, 1831, he preached a most tender and affecting sermon, taking for his text the twentieth chapter of Acts, the thirty-second verse: "And now, Brethren, I commend you to God and to the word of His Grace; which is able to build you up, and to give you an inheritance among all them which are sanctified."

His hearers were so touched by this impressive sermon, that at a meeting of the teachers of the Sunday School, the following preamble and resolution were unanimously adopted:

"WHEREAS it would be highly desirable, in the opinion of the Teachers of the School to retain in permanent form the farewell address of their late beloved Pastor to his congregation, whereby they may the better be enabled to profit by his salutary and parting admonitions—therefore.

Resolved, that a committee of three be appointed to wait on the Right Reverend Bishop Ives, and request a copy for publication-

New York, October 3rd, 1831.

RIGHT REV. AND DEAR SIR:

We have the honor to present to you the request contained in the preceding resolution, a compliance with which we are convinced, will not only afford general gratification, but also materially advance the truths you intended to inculcate. With the highest respect, Sir,

Your obedient Servants, JOHN DOWDNEY, Jr., L. SAXBURY WADDELL, CHAS. W. VAN NESS. Committee

My DEAR FRIENDS:

It affords me much pleasure to accede to your request, made with so

much kindness, for the publication of my farewell discourse.

Although it may not possess much of interest to the general reader, yet to those for whose instruction it was chiefly designed, I flatter myself it will neither prove uninteresting nor unprofitable. Committing it to Him whose blessing alone can make it a savor of life unto life. I beg you to accept for yourselves and the worthy and devoted body of Teachers whom you represent, the assurance of my constant prover for your present, and oternal good. the assurance of my constant prayer for your present and eternal good.

With much regard,

Your affectionate friend,

LEVI SILLIMAN IVES.

Messrs. JOHN DOWDNEY, Jr., L. SAXBURY WADDELL, CHAS. W. VAN NESS.

The Sermon may be read in the appendices.

Bishop Ives continued in charge of the Diocese of North Carolina until September, 1852, when he obtained leave of absence and went to Europe, where he defected to the Church of Rome, to the distress and regret of his many friends in this country who feared his mind had lost its balance. In North Carolina he established the mission of Valle Crucis, still in existence, and within recent years, strange to say, in charge of one of Saint Luke's boys, the Reverend Norton Atkins, whose parents resided at 331 Convent Avenue, New York City, and attended St. Luke's Church.

During the rectorship of Dr. Ives the following men served on the vestry:

Clement C. Moore D. A. Cushman Henry Ritter Floyd Smith George Coggill James N. S. Wells Cornelius Oakley Talman J. Waters Thomas Browning Joseph W. Beadel

#### BIOGRAPHICAL SKETCH

The second rector of Saint Luke's Church was born in Meriden, Connecticut, September 16th, 1797, the son of Levi Ives and Fanny Silliman, member of a noted New England family.

Migrating from Connecticut about the end of the eighteenth century and settling in Lewis County, New York, the father of the future bishop engaged in agricultural pursuits. Later in life he became insane and committed suicide by drowning himself in a creek which ran through the farm. Of the ten children bereaved by this tragic event, Levi Silliman Ives, was the eldest. His was a strange and eventful life, so writes the historiographer of the Diocese of North Carolina, Marshall Delancey Hayward—devoted throughout to the service of God and humanity, yet torn by varying and conflicting doctrinal beliefs.

In youth, a Presbyterian; in manhood, an Episcopalian; and in age, a Roman Catholic. Towards the end of the war of 1812-15, when little more than a youth, he served with the troops under General Pike. Returning to the academy of Lowville, which he had left to enter the army, he determined to prepare himself for the ministry of the Presbyterian denomination. But his

doctrinal views undergoing a change, he began a course of study in 1819 for the ministry of the Episcopal Church. On August 4th, 1822, he was ordained deacon by Bishop Hobart of New York; and on December 14th, 1823, was advanced to the priesthood by Bishop White of Pennsylvania.

His first charge was in a missionary station, Saint James, Batavia, New York; afterwards he served as rector of Trinity Church, Southwark, Philadelphia; and later was rector of Christ Church at Lancaster in Pennsylvania. In 1827 he went to New York City to become assistant minister of Christ Church, and the following year he was called to the rectorship of Saint Luke's Church.

In 1825 he had been united in marriage with Rebecca Hobart, a daughter of the Right Reverend John Henry Hobart, Bishop of New York. Of the children born of this union, none grew to maturity.

He continued rector of Saint Luke's until October, 1831, when he resigned to become Bishop of North Carolina. His consecration took place September 22nd, 1831, in Trinity Church, Southwark, Philadelphia, by the Right Reverend William White, Bishop of Pennsylvania, the Right Reverend Ustick Onderdonk, Assistant Bishop of the same Diocese, and the Right Reverend Benjamin Tredwell Onderdonk, Bishop of New York. He presided twenty-one years over the Diocese of North Carolina, when, at last, after devious mental fluctuations, he renounced the Episcopal Church and became a Roman Catholic. Formal action against him was taken by the General Convention, which met in New York City, October, 1853, and his sentence of deposition was signed by the entire House of Bishops.

He died October 13th, 1867, and was buried by the side of his wife, in the grounds of the "Catholic Protectory," a Roman Catholic Orphan Asylum in Westchester, New York, of which he was the founder.

In 1831, the year he left Saint Luke's Church, he received the degree of Doctor of Sacred Theology from Columbia College; and in 1834, the University of North Carolina conferred on him the degree of Doctor of Laws—the second minister of the Gospel so honored by that institution.

#### THIRD RECTOR

# WILLIAM ROLLINSON WHITTINGHAM

(1831-1834)

At the ceremony of the laying of the corner-stone of Saint Luke's there was present a young man, one of the Superintendents of Zion Church Sunday School, the son of a prominent vestryman of that church, and at that time a divinity student at the General Theological Seminary.

Imagination did not picture to the mind of William Rollinson Whittingham on that day, that before a dozen years later in the history of the embryonic church whose formation he was witnessing, he would preside in charge of it, as its third Rector. On Saturday, October 1st, 1831, Mr. Whittingham was instituted as Rector by Bishop Onderdonk, the Diocesan of New York, in the presence of a large congregation and many of the Episcopal clergymen of the city.

He was a man of scholarly ability, with strong convictions of the necessity of parochial education, and his first effort as Rector was directed to the establishment of a parish school. Soon the walls of the large building\* now standing opposite on the southeast corner of Grove and Hudson Streets began to rise, under the charge and cost of the parish. The members of the vestry were much impressed by their young, learned Rector, and unanimously displayed a willingness to carry into effect his every wish in the matter.

In February, 1833, decided action was taken "that the vestry should purchase the lease of The Three Lots of ground on the corner of Hudson and Grove Streets and the buildings thereon,

\*Within the past few months, and since this was written, a modern apartment house has displaced the old building.



THE RIGHT REVEREND WILLIAM R. WHITTINGHAM, D.D., L.L.D., BISHOP OF MARYLAND



and to erect on the vacant part of said Lots a Building suitable for the occupation and accommodation of the Several Institutions and Associations connected with this parish." Whereupon a committee, consisting of Messrs. Cushman, Oakley, Smith, Beadel and Waters, was appointed to consider the subject and report. the next meeting they stated they had come to the conclusion to recommend the purchase be made and the project prosecuted to completion, for "it is a subject our Rector has so much at heart," reporting the estimated cost of the three lots and the building to be erected to amount to eight thousand dollars, and the Committee was ordered to proceed at an expense not exceeding eight thousand five hundred dollars. The money was to be obtained by a loan for which the Committee held itself individually responsible, and when the plans and the building were completed reimbursement would be made to them "by a mortgage on the premises and the Bond of this Corporation." Another minute follows: "That the Committee is authorized to have the Frame Building now occupied by William J. Roome as a paint-shop, converted into a dwelling house so soon as they shall obtain possession of the same—the expense of such alterations to be provided for in the same manner as to the payment of the other funds." Later on the committee informed the vestry "That the aggregate of the lowest estimate for the contemplated Building and improvements exceeded the authority yet granted in the sum of one thousand dollars-although, that in consequence of some intended improvements to commence at the corner of Bedford Street and extend towards Hudson Street, it was desirable some change should be made in the plan for altering the paint-shop: Whereupon it was Resolved that the authority of the Committee be extended to the sum of twelve thousand dollars." The work of erection, which had already commenced, progressed rapidly and in October, 1833, two departments of the school, male and female, opened their doors to a large number of pupils. The Rector and Churchwardens were appointed a committee to prepare and address a circular to all the pew-holders, summoning their attendance at the new schoolroom, corner of Hudson and Grove Streets, on Tuesday evening, the 8th day of October, 1833, for the purpose of laying

before them the subject of the proposed Schools. It was "resolved that the school shall be governed by a Board of Trustees to consist of twenty-four members of the congregation of Saint Luke's Church, three of them shall be members of the vestry of said church, the Rector, thereof, for the time being, always to be *exofficio*, the President of said Board." The following persons were appointed Trustees:

C. J. Aldis W. C. Beare W. H. Bell T. D. Bleecker Dr. S. G. Camman D. A. Cushman Henry Hoffman Benj. B. Howell	Charles Keeler Dr. C. A. Lee A. B. McDonald C. C. Moore J. Richardson H. Ritter C. N. S. Rowland W. H. Rodman	J. R. Satterlee H. J. Seaman Dr. J. Stewart Robert Strong H. A. Ten Broeck R. N. Wenman E. D. West T. Whittimore
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Four men, Camman, Aldis, Ten Broeck, and Wenman, declining to serve on the Board, the vacancies were filled by Wm. E. Wilmerding, Reuben Westcott, Edward Roome and Peter Ritter. The Trustees were arranged in classes as they stand upon the list, viz.: the first eight—to constitute the first class to serve one year, the second eight, the second class, to serve two years, the third eight, the third class, to serve three years.

Applications flowed in for the use of rooms in the new building. The "Directors" of the Sunday School wanted to know how much space they could occupy; Mr. Browning applied to the committee on behalf of the Association for the Improvement of Sacred Music, and The Northern Dispensary in Waverly Place requested a room for lecture purposes on the top floor, while one on the second floor was reserved "for the Rector for all objects connected with religion." Letters were received from applicants for the position of teachers. One from Mrs. Willard, for the female department, and others from Messrs. Ogilby, Arnold, Elwell, and McKinley, for the male department; these were all referred to a special committee of four, with the Rector as chairman.

A Mr. Flint was the first principal of the boys' school and Miss Phelps was principal to the girls. Her sister was engaged for the primary department at one hunderd and fifty dollars per annum, and Mr. Edward Flint, nephew of Mr. Flint, for the boys' primary department at two hundred and fifty dollars. Saint Luke's Paro-

chial School was now fairly launched, but its success was yet to be determined. The Rector, anxious for its prosperity, proposed in January, 1834, "the relinquishment of Five Hundred dollars of his salary for the year to commence from the first day of the present month to be considered as his contribution towards the establishment of Saint Luke's Schools." In addition to his ministerial duties he was chief instructor of the school, engaging at the same time in literary work, but the strain of the effort threatened to undermine his health which had before been impaired in the summer of 1832.

The Rector, though not in good health and over-burdened with parochial and literary care, preached a most remarkable sermon on Friday, August 3rd, 1832, which suitably applies to the world's troubles of to-day. It may be read in the appendices.

The summer of 1832 was a gloomy time in New York through the ravages of Asiatic Cholera. A vessel filled with Irish emigrants bound for Quebec brought the scourge to Canada, and from there it spread with appalling rapidity and reached New York by way of the Hudson River despite the strenuous efforts of the Board of Health to avert the threatened calamity. The epidemic lasted fourteen weeks when 5,835 cases were reported, and 2,299 deaths. The Common Council in response to a memorial of three hundred citizens designated August 3rd, "as a day of fasting, humiliation and prayer," while the Mayor issued a proclamation recommending to all inhabitants of the city "a due observance of the day so designated as a day of supplication to Almighty God that He will of His infinite mercy be pleased to remove from us this frightful sickness and speedily deliver our country from similar calamities."

In July of that year the Rector addressed a letter to the vestry, requesting a leave of absence, explaining that he had made a pledge long before his connection with the parish, to the Protestant Episcopal Press and the General Protestant Episcopal Sunday School Union for the accomplishment of "Two Works, and my honor and conscience are concerned for the discharge of this pledge. Thus burdened I entered upon my pastoral duties, and the result has been that one great branch has been neglected—parochial

visiting. I am perfectly sensible that the decrease in the pew list, reported by the Pew Committee, is in no small measure owing to that neglect. I see no way to free myself from the dilemma, but a temporary abandonment of parochial duties, and a devotion of my whole faculties and energies to the accomplishment of existing pledges—I, therefore, propose to you, gentlemen, a relinquishment of my salary for six months with a view to your securing the services during that time of some competent minister of our Church who shall assume my duties and supply my place."

There is no definite record that this generous offer was accepted, but the Rector's leave of absence was extended to one year, and the vestry obtained the temporary assistance of the Reverend John Murray Forbes (then acting as a supply at Saint Michael's Church) at a salary of one thousand dollars, to commence on the first of October. Mr. Forbes gave general satisfaction and a letter of appreciation was addressed to him by the vestry on the Rector's return to which he replied, "The year I passed in the parish of Saint Luke's was to me a happy year. If success was in any degree attained, under God, it is to be ascribed in no small measure to the cordial co-operation of those who bore the burden with me."

It was in April of this year (1833) an application was made to the vestry for permission to place within the church a tablet in memory of Mrs. Catherine Ritter. The request was granted and the tablet is still to be seen there—on the north wall about the middle of the church. Miss Catharine Post, afterwards Mrs. Peter Ritter, at whose residence on the corner of West 4th and Little Jones Streets, the first conference was held to organize Saint Luke's, was born at the corner of Broadway and Maiden Lane. She was a pioneer in the jewelry business which has since retained its existence in Maiden Lane. The site of her home has been in the possession of her descendants since 1774, which date appears on the present building. She was married to Peter Ritter in December, 1773, and died May, 1828. Her daughter, Catherine, married Floyd Smith, May 23rd, 1802, and her daughter, Matilda, married Don Alonzo Cushman during the same year. It was after the death of Peter Ritter, in 1811, the family moved

to Greenwich Village, and keenly felt the absence of some church home, for at Maiden Lane, Trinity Church and Saint Paul's Chapel were convenient to attend. Mrs. Ritter was remarkable in character and the moving spirit in the establishment of Saint Luke's on Hudson Street. Fervently religious, she has stamped the impress of her devotion and church loyalty on her descendants. The writer is indebted for these details to Mrs. Ritter's great grandson, the Reverend Floyd Appleton, Rector of Saint Paul's Church, Harrisburg, Pa.

# PROPOSITION TO THE RECTOR TO BECOME EDITOR OF "THE CHURCHMAN"

Before the expiration of the year for which Mr. Forbes had been engaged, a proposition was received from the Standing Committee of the Protestant Episcopal Press that Mr. Whittingham be permitted by the vestry to undertake the editorship of "The Churchman" during the long illness of the Reverend John Van Ingen, the acting editor. Adding, "the Press offers to make him a compensation of one thousand dollars a year by which means he may obtain an assistant in his parish, etc.," suggesting the retention of the Reverend Mr. Forbes. In addition to the Churchman, Mr. Whittingham edited the Family Visitor and the Children's Magazine, a favorite publication for many years in Saint Luke's Sunday School.

On June 4th, 1833, the following resolution was adopted by the vestry: "Whereas, the Standing Committee of the Protestant Episcopal Press has requested this vestry to consent to such a modification of the understanding between themselves and the Rector of their Church, as to permit the Rector to become the Editor of the *Churchman*—and whereas, the Rector cannot consistently with existing stipulations on the subject accede to any such proposition without the assent of this vestry—Wherefore Resolved, that pursuant to the request of the Standing Committee of the Protestant Episcopal Press, the vestry of this Church do hereby consent and agree to the Rector's becoming the Editor of the *Churchman* from and after the 1st day of October next upon the following conditions, viz: That the Rector shall be *Editor only*,

and shall not be required or expected to perform any part of the duties appropriately devolving upon the agent of the Press, nor any part of the duties of the Editorial department which are merely manual, or which can in anyway be transferred to other hands-that the Reverend John Murray Forbes will consent to remain as assistant minister to the Rector, the expense of which shall not be borne by the Church—that in the arrangement of the Parochial duties the Rector will consent to officiate as Preacher twice on every Sunday, and that the church shall be opened for a third service on Sunday at least seven months of the year. Resolved, that in consenting to the terms and conditions of the foregoing resolution, the vestry wish to be distinctly understood as not intending thereby to infere with or compromit the full rights and freedom of the Rector in the premises, to accept or reject the same, as he may deem proper-Resolved, that the Secretary transmit an attested copy of the foregoing preamble and resolution. to the Reverend Rector and to the Standing Committee of the Protestant Episcopal Press. "After some discussion by the Board," so the minutes state "the decision was called for ayes and nays, when the following votes were recorded in the affirmative, viz:-Messrs. Smith, Cushman, Moore and Oakley, and in the negative, Messrs. Browning, Beadel, Wells and Waters-there being a Tie the Chair was called upon to decide, whereupon Mr. Ritter (who had been left in the Chair on the withdrawal of the Rector) gave his vote in the affirmative and declared the aforesaid preamble and resolutions carried."

In response to these resolutions the Rector sent a very touching and affectionate letter to the vestry in which he disclaimed any compliance with the proposition of the Committee, adding, "I did not bind myself to the adoption—that my own views of duty might be altered, and that circumstances (among which I expressly mentioned as a possible contingency, a want of entire unanimity in your opinion on the subject) might make it incumbent upon me at least, to refuse compliance. Such a contingency, I learn informally from several gentlemen among you has occurred. Your vote of Tuesday evening last, though passed by a majority, was not unanimous, and should I embrace the offer made by that vote, I should be acting in

opposition to the very decided opinion and plainly expressed wishes of a majority of your members. That, gentlemen, I can never do. I value your *individual* judgments—I prize your individual affection too highly to be willing to engage in any course in which you could not and would not all support me. That we may be one in love, in harmony, in counsel, and in will, is my heart's desire and continual prayer; and by the grace of God I trust never to do aught—that shall frustrate that desire, or make that prayer ineffectual."

In May, 1834, the vestry was apprised of the resignation of the organist, Mr. William P. Erben, who had served the church faithfully for eight years—since September, 1826. He was succeeded by Alexander S. Leonardia at the same salary—\$150 a year. But the parish was soon to receive the resignation of its much beloved highest officer—the Rector—the effect of which created quite a depression in the vestry, to which they gave expression in a long endearing letter, begging him to reconsider the matter. He replied the state of his health compelled him to act and disabled him in the performance of his duty—to the church and parish, "and I have no reasonable prospect of future ability to discharge the duties."

#### A TRIP ABROAD

In the summer of 1834, on account of his alarming physical condition, Mr. Whittingham was advised by his physician, Dr. James Stewart, to make a decided break in routine work and spend several months abroad, particularly in the genial climate of the Riviera.

On the day of sailing, Dr. Clement Clark Moore, who had known him from boyhood, and to whom he had become more endeared as a student in the Theological Seminary, went to the vessel to express a God-speed and to give him a letter from the churchwardens and vestrymen of Saint Luke's.

Dr. Moore took leave of him with tears—so states Whitting-ham's biographer—begging him, if at any time short of funds, to use his name, without hesitation, for any amount short of one thousand dollars.

This letter of the vestry, signed by every member, and expressing their strong sentiments, was written by Doctor Moore, who received the response—"A letter from the vestry of a kind only too kind:"

New York, May 27, 1834

To the Rev. Wm. R. Whittingham:

Reverend and dear Sir—It is not as churchwardens and vestrymen, acting in our official capacity, that we now address you. The resolutions of our board consequent upon your resignation of the Rectorship of St. Luke's Church are formal transactions not adequate to the feelings of our hearts upon this present occasion. We now come forward as parting friends to bid you a respectful and affectionate farewell.

It would be trite and useless to reciprocate expressions of regret; for you must be aware of the sentiments which we cherish toward you; and you well know that all the trials to which we are exposed in this state of pain and sorrow, none are more severe than lasting separation from those we esteem

and love.

That you should be arrested in the midst of your useful and honorable career by bodily infirmity and the threats of a mortal disease is a circumstance, which in itself, appears distressing in the extreme. Yet, God is our witness that we intend nothing like adulation or exaggerated phraseology when we assure you that there is something in the character of your spirit which seems to forbid excessive grief on account of any of the calamities of life with which you may be visited. A spirit, which during its abode in the body, has maintained uninterrupted communion with its God, which has learned habitually to rise above the grovelling interests of this transient scene, which feels a deep and humble conviction that all the dispensations of Providence are just and merciful, and which devoutly cherishes the sentiment that its noblest sphere of existence and of action is not in time but in eternity; a spirit like this, whose natural tendency appears to be upward, and whose wings seem to be spread for a better world, can never, on its own account, be a subject of permanent grief or compassion.

If it pleases God to prolong your life, recollections can never fail to be to you sources of consolation and peace. Recollections, not of what mankind in general esteem and seek, but of manifold and arduous duties faithfully performed in the face of danger, and in despite of bodily and mental illness and exhaustion. You must ever be conscious that you bear about with you the avowed approbation of the wise and good, and the secret respect of those who may have openly opposed you; that you are followed by the blessing of the needy and the destitute whose wants you have relieved, of the widow and the orphan whom you have visited and consoled, of the ignorant and the outcast whom you have instructed and reclaimed, and that the dying prayers of the poor and wretched, to whom, reckless of your own risk or inconvenience, you have, in their last moments, kindly and freely administered the consolations of religion, rise up as a thick cloud of incense in your behalf

before the mercy-seat of God.

Should it please the Almighty to take you to Himself in the midst of your days, we should be consoled by the firm belief that your departure would be as tranquil as that of a traveller going from a strange land to his own home; and that no spirit ever passed in the confidence of a more certain faith, in the comfort of a more reasonable religious and holy hope; more in favor with its God or more in perfect charity with the world.

Farewell, respected and beloved pastor. However distant you may be from us, we shall ever cherish the remembrance of you in our hearts. And we humbly offer our supplications to Heaven that we may be enabled to imitate the firmness of your faith and the purity of your life and that when we shall have passed through this state of probation, we may meet you in a better world and never to part.

### A PROFESSORSHIP

The Reverend Mr. Whittingham was by nature a student, a man of literature, and his scholarly attainments impressed the observation of the Trustees of the General Theological Seminary, who offered him a professor's chair, which he accepted on his return from Europe. This chair in the Seminary was founded by Peter G. Stuyvesant, Esq., a descendant of the old Dutch Governor of Manhattan Island of the same name. In the environs of the Seminary he breathed his native atmosphere when his health was restored, and after six years of service as Professor of Ecclesiastical History he was called to fill a still higher office—that of Bishop of Maryland, which he maintained until his death in the year 1879.

#### EVIDENCE OF FAITH AND LINGUISTIC TALENT

Later in life, when Bishop of Maryland, he made another trip abroad for quiet and rest, accompanied by his son, Edward, a physician, who related the following incident:

In a restaurant at an adjoining table, three men were seated, engaged in animated discussion on the evidence of revealed religion. One was an English clergyman, another a German sceptic, and the third, a French deist. The language was French.

In answering the objections to his faith the English clergyman became embarrassed and his French failed him in the excitement.

Bishop Whittingham grew agitated, he could not quietly suffer the unbelievers to triumph, and rising, he approached the men, begging pardon for the intrusion.

In the most fluent French, he took up the argument where the English clergyman dropped it, and effectually silenced the opponents.

The English clergyman was surprised to learn his champion was the Bishop of Maryland, and a lasting friendship between them originated that day.

In the year 1871 he wrote the following letter to the Reverend Doctor Tuttle in reply to an invitation to attend the celebration of the Fiftieth Anniversary of Saint Luke's:

Baltimore, June 2nd, 1871

MY DEAR DR. TUTTLE:

Although in the midst of the cares and worries of an immensely full Diocesan Convention, I must take time to say how much I thank you for the kind remembrance of me shown by your note of invitation to the semi-centennial commemoration of the laying of the cornerstone of Saint Luke's Church to take place on Sunday evening next.

Apart from the cherished recollection of my short and checkered but in all very happy Rectorship of Saint Luke's, I have an interest in your anniversary of which you can hardly be aware. I was in official attendance at the solemnity commemorated, and walked in the procession that went from the Christopher Street watch-house to the spot in an open field on which the cornerstone of Saint Luke's Church in Greenwich Village was to be laid, as one of the Superintendents of Zion Church\* Sunday School, in company with my father, who had been invited as a vestryman of Zion Church. On that day first I saw the thenceforward much loved face of Church. George W. Doane, my dear and daily more and more lamented friend, the late glorious Bishop of New Jersey.

Then, I believe, for the first time, I had the honor of introduction to my still owned and much honored friends, the venerable Floyd Smith and Don Alonzo Cushman. Oh, how thick the memories of C. C. Moore, and C. S. Rowland, and Thos. Browning, and J. N. S. Wells, and Chas. Keeler, and A. B. McDonald, and George Coggill, my dear vestrymen of a dozen years later in the history of the Church, gush up into a heart still as full as ever of love and gratitude for every one of their cherished names, when once the trio, Smith, Cushman and Dr. James N. Stewart are before me!

But I cannot open up those days, with their joys, and hopes, and cares and trials, or I should become childishly garrulous.

May our gracious Master ever more and more own and bless the con-

May our gracious Master ever more and more own and bless the congregation, ministry and work of Saint Luke's Church, as of yore it has been owned and blessed of Him! And may His peace and joy fill you, her Rector, and your true yoke-fellows in the work.

Your loving friend and brother,

W. R. WHITTINGHAM.

During the three years' Rectorate of the Reverend Mr. Whittingham, no change took place in the Board of Vestrymen. The wardens were Messrs. Henry Ritter and Floyd Smith; the vestrymen, Messrs. Clement C. Moore, Don Alonzo Cushman, George Coggill, Joseph W. Beadel, James N. S. Wells, Cornelius Oakley, Thomas Browning and Talman J. Waters. The last mentioned was secretary and Cornelius Oakley was treasurer.

<sup>\*</sup>Then on corner of Mott and Cross Streets.

The names of Chas. Keeler, A. B. McDonald and Dr. James N. Stewart, referred to by Bishop Whittingham in his letter to Doctor Tuttle, were those of the Trustees of the parish school founded by him when Rector of Saint Luke's.

The second one mentioned, A. B. McDonald whose full name was Anthony Bleecker—a descendant of the family from whom Bleecker Street derived its name—was a conspicuous and exemplary figure in the active work of Saint Luke's for a period of nearly forty-five years.

He first appears in its records as trustee of the parish school, then follows his election to the vestry, March 27, 1837; next his election as treasurer, April 24, 1840; junior warden, April 12, 1841; senior warden, April 8, 1844, which office, together with that of treasurer, he held until his death, January 28th, 1879. During this long period he was absent from only four meetings of the Vestry. and only three Sundays, following each other, from the Sunday School which he served as superintendent for forty years. These absences were caused by the same illness which happened to be a very sudden one. He was seized Saturday night, and the following day being Sunday, he made no appearance at Church or Sunday School, which gave Saint Luke's an unusual shock. Telephones were not in existence, so on Monday morning nearly the whole congregation rushed to Twenty-fifth Street and besieged his residence with excitable inquiries. This incident was related to the writer by Mr. MacDonald's granddaughter—the wife of the Reverend Bernard Schulte, Ex-Chaplain of Saint Luke's Home for Aged Women. The writer well remembers his admirable physical appearance—he was tall, over six feet, slender and erect, with a military bearing, presenting a kind, genial countenance to the orderly and well-behaved in Sunday School, but a stern and determined one to the pupil inclined to be obstreperous.

On the interior south wall of the church is a marble tablet to his memory, placed there in the year 1881, by the Rector, members of the vestry and appreciative friends among the parishioners of Saint Luke's. The requisite amount was over-subscribed.

Very appreciative resolutions of Mr. MacDonald's many years of noble service passed at a meeting of the vestry February 4th,

1879, are written in full detail in the records of that date, but appropriately belong to the rectorship of Reverend Doctor Tuttle.

# BIOGRAPHICAL SKETCH

The third rector of Saint Luke's was born in New York City, in the neighborhood of Greenwich Village, October 2nd, 1805, the son of Richard Whittingham and Mary Ann Rollinson, natives of England, but married in this country.

His mother gave him the name of her own father, who was an expert engraver—one of his popular productions being an

authentic picture of Alexander Hamilton.

The father and grandfather of the rector were brass and copper founders in England, introducing the industry in this country, first in New Jersey, and establishing it afterwards in New York City. They were both Richard, and the rector's brother received their name. His sister married the Reverend John Van Ingen, one of the first editors of *The Churchman*.

When only eighteen years of age, young Whittingham presented himself for examination at the Theological Seminary, previous to being entered as a student. On being asked who had given him so good a preparation, he replied, with much pride, "My mother." He never attended school nor college. Strongly addicted to study, he robbed himself of sleep, and a long series of suffering ensued. One evening he learned unexpectedly he would be required to preach twice the following day—he sat up all night to prepare the sermons.

He graduated with distinguished honors at the General Theological Seminary, and when ordered Deacon by Bishop Hobart, March 11th, 1827, in Trinity Church, New York City, he was sent as a missionary to Orange, New Jersey. On December 27th, 1829, he was ordained to the priesthood at Saint Mark's Church, Orange, New Jersey, and the next day was

instituted Rector of the same Church.

As there was no rectory, one of the vestrymen, Caleb Harrison—a founder of St. Mark's—offered him a home in his own residence.

On Thursday, in Easter week, April 15th, 1830, he married Hannah, the eldest daughter of the household—the ceremony being performed by the Reverend Benjamin Holmes in Saint Mark's, for whom he had officiated at a similar service a short time previously.

In October, 1831, he was called to the rectorship of Saint Luke's Church, New York City, succeeding the Reverend Doctor Ives, who had resigned, owing to his election to the Bishopric of North Carolina. Ill health obliged Mr. Whitting-ham to surrender the rectorship, May 20th, 1834, when he enjoyed an extended European tour. On returning to his native country he accepted the Professorship of Ecclesiastical History in the General Theological Seminary.

He remained in this congenial atmosphere six years until September 17th, 1840, when he was consecrated Bishop of Maryland in Saint Paul's Church, Baltimore—where he ordained to the priesthood in 1863, the Reverend Charles Grafton, who went to England, and founded the Anglican Order of the Cowley Fathers.\*

All through his active career Bishop Whittingham kept in remembrance the delightful surroundings of his home in Orange, New Jersey. He died there October 17th, 1879, in his seventy-fourth year, and was buried in the Orange Cemetery by the side of his father and mother.

He chose his own epitaph:

"I have fought a good fight, I have kept the faith, when I shall awake after Thy likeness, I shall be satisfied."

In 1837 Columbia College conferred on him the degree of Doctor of Divinity, and, in 1857, he received from St. John's College, Annapolis, Maryland, the degree of Doctor of Laws.

\*During the rectorship of Reverend Doctor Tuttle one of the Cowley Fathers came to this country and preached in Saint Luke's. His delivery was exciting. The Athanasian Creed, the theme, and the text, "Anathema Maranatha." At that time two purple velvet cushions were on the old white-painted pulpit to serve as a rest for the minister's manuscript; but the priestly father's sermon was an extempore one and the cushions served another purpose. Every exclamation of "Anathema" was demonstrated by an attack on them and received a responsive sneeze from some member of the congregation—until, finally, the dust and irritation increasing, the responses became general and controlled the situation. The author was present and joined in the responses.

### FOURTH RECTOR

### JOHN MURRAY FORBES

(1834—1850)

Before a new Rector should be invited, the vestry considered a careful investigation of the finances, an important measure; so the treasurer and school committee were requested to make a complete, detailed report. In the treasury was found a small balance, but the revenue from the school was insufficient to meet expenses, and the surplus in the Church's funds being inadequate to cancel the deficit, a loan was, therefore, considered requisite. A general opinion prevailed among the members of the vestry that their generous attitude towards the Rectors far exceeded the resources of the Church; so it was stipulated that a salary of one thousand dollars only, for the present, was all they could afford to offer the prospective incumbent. Furthermore, the relinquishment of the school was recommended, but this matter they held in abeyance until a new Rector should be installed and his opinion consulted. For choice of a Rector the thoughts of the vestry naturally turned towards the Reverend John Murray Forbes, who had temporarily served the parish acceptably-although at the first balloting an even number of votes were found for the Reverend William L. Keese, who was known to one or two of the vestrymen. the services of Mr. Forbes were too fresh in the minds of the parish to allow the vestry to decide upon any other as Rector, and the second balloting proved to be unanimous in favor of their late assistant. At the time of his election, Mr. Forbes was Rector of Saint George's Church, Flushing, Queens County, New York, which charge he surrendered to come to Saint Luke's. On his



REVEREND JOHN MURRAY FORBES, D.D.



acceptance of the Rectorship, he was instituted in the Church, Friday morning, September 26th, 1834, by the Right Reverend Bishop Onderdonk; for which occasion Saint Luke's school was given a holiday; and Tuesday evening, October 7th, 1834, he presided for the first time at a meeting of the vestry.

The desired acceptableness of the new rector was soon evinced in the progress of the parish. The pews commenced to fill up again, the committee reporting, "154 in all rented, yielding an income, if all the rents are collected, \$3,198.25, which amount, allowing liberally for bad debts, will net about \$3000. This sum, and the other income of the Church, will meet the whole expenses for the current year. The pews remaining unlet are 17 in the gallery, and 10 on the ground floor."

The ladies of the congregation too, became especially active, projecting a Fair for the benefit of the Church, choosing the most advantageous time of the year, like ladies of the present day—a couple of weeks before Christmas.

Permission was requested of the vestry to hold the Fair in the school building, which was granted, the treasurer, Mr. Cornelius Oakley being their champion who, also, obtained for them the authority to remove a certain partition to furnish more space. The records certainly prove very delinquent in giving no report of the proceeds of this first Fair conducted by the women of Saint Luke's.

On January 6th, 1835, the organist, Alexander J. Leonardia presented his resignation, and Mr. William Harriman succeeded him at the same salary.

At this time Jacob A. Roome, the sexton, appointed in 1822, and who, also, later on served as janitor of the school, was succeeded by Caleb Dugan, at a salary of \$250, independent of perquisites at funerals which were fixed by the vestry.

An application is recorded for permission to place a monument in the churchyard which was promptly denied on motion "that this board will not permit the erection of any monument in the yard of Saint Luke's Church."

To the subject of the expediency of the continuance of the school, the Rector gave his personal attention, being the chairman of a special committee elected for the purpose. He was not

unaware of the experience and financial embarrassment incurred by such men as Bishop Doane in Burlington College, Bishop Hopkins in Vermont, Doctor Hawks in Long Island, and scores of others who never commanded the resources which parochial education involves and deserves; and it was not surprising that the school enterprises of Saint Luke's should cause financial distress.

There should, also, be taken into account the existence of a powerful rival, only a short distance across the street, on the northeast corner of Grove and Hudson. The Free School Society, organized in 1805 by prominent citizens of the city, with the Honorable DeWitt Clinton as its President, established a school in this vicinity in 1818, called "No. 3," for it was the third one in the city under this control. Later on the schools belonging to the Free School Society were absorbed by the Board of Education created by the New York Legislature in 1842. In the year 1834, which chiefly concerns us, Public School No. 3 was in a very flourishing condition, with an excellent staff of teachers and its pupils comprising children of the best families in the Ninth Ward which was distinctly an American one, and, therefore, called the Knicker-bocker Ward of the city.

Whilst the final abandonment of the parochial school was pending and confidentially discussed in the meetings of the vestry, petitions were received from several teachers for an increase of salary, among them, Mr. Flint, the principal of the male department, with a request for an extra classical teacher—this matter was voted to be laid on the table.

At a meeting of the joint special committees of the two Boards, the vestry and trustees, of which the Rector was chairman, it was thought best to dispose of the schools (male and female) after the first of May next on the most favorable terms; and in conformity with one of the recommendations contained in the report, the following resolution was adopted and accepted, viz.:

"Whereas this vestry has been informed (through the joint committee from the two Boards) that the Board of Trustees of Saint Luke's Schools have expressed a wish that said Board should be dissolved. Therefore, be it.

RESOLVED, That this vestry will accept the resignation of said Trustees whenever they shall deem it proper to tender the same."

The eight men who comprised the Board of Trustees were William H. Beare, William H. Bell, Don Alonzo Cushman, Benjamin B. Howell, Reuben Westcott, William F. Havemeyer, William E. Wilmerding, and a Mr. Kissam, whose first name is not recorded. The three last were elected the previous June to supply the place of Messrs. Bleecker, Cammann, and Hoffman who resigned when Doctor Whittingham left.

To the resolution of the vestry the Board of Trustees returned the following reply through their Secretary—

Gentlemen: I have the honor to communicate to you the following resolution passed at the *last* meeting of the Board of Trustees of Saint Luke's Schools held on Monday, evening, December 8th, 1834. "Resolved that this Board fully concurs in the views and opinions expressed in the report of the joint committee just submitted and in accordance therewith do respectfully recommend to the Vestry to Release the Board of Trustees from any further connexion with the Schools by dissolving the same. Very respectfully, your obedient servant—William H. Bell, Secretary of the late Board of Trustees of Saint Luke's Schools."

The last item mentioned in the records of the trustees is a quarterly statement "that 86 pupils had been received and 1.2 left—of the former 11 were classical scholars and of the latter one." Charity pupils were accepted, and one paragraph refers to the two daughters of the Sexton, "admitted free of charge." The matter of the board of trustees was hereupon disposed of, but not so the fate of the school. An absolute and unanimous decision was still in abeyance—some members of the vestry favoring its continuance under new regulations. Meanwhile, during this state of indecision, the resignation of one who had faithfully served on the vestry since the organization of the Church was received February 3rd, 1835—it was that of Clement C. Moore, Saint Luke's

first warden. A few days later Mr. James N. Wells who had been on the vestry since 1822 also resigned. In consequence the legal notice was given by the Rector of an "Election to fill vacancies on the vestry to take place immediately after morning prayers at half past ten o'clock on Wednesday, the 18th inst.—the polls to remain open the usual time." The choice fell upon John R. Satterlee and Henry I. Seaman—and they were declared unanimously elected. Talman J. Waters, who had acted as secretary of the board since 1827, resigned that office March 3rd, 1835, also relinquishing his membership on the standing and school committees.

## **EASTER**, 1835

At the Easter election on April 24th, Mr. Henry I. Seaman was elected secretary to succeed Mr. Waters, and Mr. Cornelius Oakley was re-elected to the office of treasurer. Mr. Waters declining as candidate for re-election on the vestry, Mr. Charles N. S. Rowland was chosen to fill the vacancy. The vestry then proceeded to fill vacancies in the following committees occasioned by the resignation of Messrs. Moore, Wells and Waters; on the standing committee, John R. Satterlee, George Coggill, and Henry I. Seaman were elected; on the school committee, John R. Satterlee, Cornelius Oakley and Joseph W. Beadel; and Cornelius Oakley became also a member of the committee of supplies and repairs.

March 1st, the organist, Mr. William H. Harriman, sent a letter to the vestry tendering his resignation, generously surrendering any remuneration for his services. Whereupon, the resignation was accepted and a letter of appreciation was returned to him, containing the thanks of the board for "his voluntary relinquishment of his compensation." The subject of supplying an organist was referred to the music committee with power. At the next meeting the music committee reported "that according to the power given them at the meeting of the vestry on the 3rd of March, they had engaged Mr. Schaeffer as organist of this Church at a salary of \$150. per annum, commencing the 15th March." During the interval between Mr. Harriman's resignation and March

15th a Mr. William Blackwell temporally acted as organist and the treasurer was ordered to pay him \$15 for services rendered.

The committees to whom had been referred the much mooted question of the School, "whether to be or not-to-be," offered the following report:—

"After mature deliberation the committees are unanimously of opinion that it is expedient for the interest of Saint Luke's Church that schools now in connection with it be given up, and the rooms occupied by them leased to suitable individuals under proper restrictions.

"The facts upon which the committees ground their opinion are as follows:—

"1st. The income derived from the schools has never yet equalled the expenditure carried from the Treasury of the Church. The deficiency for the last five quarters has been about \$700 including \$375 of rent and it is even possible that this sum may be increased by lofses on the collection of bills to \$800.

"2nd. The Prospects of the Schools so far as the committees are enabled to judge are not such as to warrant the presumption that they will be for some time to come a source of revenue to the Church—or even that they will remunerate the Church for the expenses they incur, if the rent of the rooms be taken into the account.

"3rd. Additional difficulties in the management of the schools now present themselves. The principal of the male department having exprefsed his desire to relinquish his charge unlefs retained at an increased salary, such as the schools could not afford to pay.

"4th. The Committees are of the opinion that the Rooms occupied by the Schools as they are now arranged, together with the room at present occupied by the Sunday School, may be leased to suitable individuals under proper restrictions for an annual sum varying from \$6 to \$800."

Whereupon the report was accepted and directed to be entered at length on the minutes.

A resolution follows, "That the Standing and School Committees be authorized to publish forthwith a notice in the public papers stating the disposition of the vestry to dispose of the rooms as recommended and to receive sealed proposals for the same and report the result to the vestry." The secretary was requested to inform the principals of the schools that the schools will be discontinued as connected with Saint Luke's Church-and that proposals for the rooms will be received by a committee with the Rector as chairman. This committee recommended the following prices for the rent of the rooms:—"The third story at \$250; the second story at \$250 and the attic at \$200. Miss Phelps applied for the third story-with the use of the fixtures therein at the rate of twelve percent per annum upon the valuation-she keeping the same in order. Mr. A. D. Patterson was the favored applicant for the male department and the Rector personally replied to him in the following letter:

"I take pleasure in informing you that your application for the Male Department of Saint Luke's Schools has received the preference over the others that have been made. The committee have requested me to addrefs you to this effect. They are disposed to give you a lease of the two upper rooms in Saint Luke's Buildings for the term of two years from the first day of May next on the following conditions:—

"1st. That the schools be conducted at your own proper cost, the profits arising therefrom being exclusively your own.

"2nd. That you pay to the Vestry of Saint Luke's Church on their order an annual rent of Four Hundred and Fifty dollars for the two rooms. The rent to be paid quarterly and satisfactory security given.

"3rd. That the rooms so leased be considered at your disposal only six days of the week (all Sundays being excepted) and on each week day only from sunrise to sunset.

"4th. That the rooms be used only for schools and not leased to any individual without the consent of the Vestry.

"5th. That the Fixtures in the room now occupied as a male school consisting of Desks, Maps, Stoves, etc.—be purchased by you on credit, if desired, of six and twelve months at a price to be determined by two individuals, the one chosen by yourself, the other by the Vestry. If on any point these two fail to agree, the decision of some third person mutually chosen to be binding on both parties.

"6th. That the schools be continued under their present title and be considered as under the general supervision of the Rector of Saint Luke's Church.

"7th. That all Teachers before admitted into the Schools be approved by the Rector of Saint Luke's Church.

"By returning this letter within two days from the present date with your signature affixed in acceptance of the terms proposed the above arrangement will be considered as settled between Yourself and the Vestry of Saint Luke's Church."

Mr. A. D. Patterson signed and returned the letter, adding "I accept the above propositions—3rd April, 1835."

The committee of supplies and repairs was ordered by the Vestry to prepare the lecture-room for the occupancy of the Sunday School, and May 4th they reported the alterations had been made and the room ready for the accommodation of the children.

### LAND IN REAR OF THE CHURCH

Directly adjoining the church in the rear there was a piece of land on which stood a greenhouse, and it had been represented to the vestry that Capt. Newcomb who had recently purchased the good will of the lease of the property of James N. Wells was disposed to sell it on favorable terms to the church. The matter seemed advisable on account of protection, an advantage in case the church needed to be extended at some future time; so a committee was appointed to negotiate with Capt. Newcomb—the Rector naming Messrs. Oakley, Smith and Satterlee. At the next meeting Mr. Oakley stated he had an interview with Capt. New-

comb and suggested the propriety of investing the committee with power, which was granted, the purchase price, however, being limited to fifteen hundred dollars. He reported verbally at a following meeting "that it was deemed inexpedient to proceed any further in the businefs until application had been made to the Vestry of Trinity Church to ascertain upon what terms the fee of said ground could be obtained." Trinity replied it was the intention of the corporation to take back the property when the lease to Mr. Wells expired and, therefore declined making any further disposition of it. However, they would protect Saint Luke's "against any nuisance" being erected on the land. Trinity kept her word, nothing ever covering the ground but a florist's nursery, and, furthermore, in Reverend Doctor Tuttle's rectorate allowed Saint Luke's to extend the rear, making room for a recess chancel, which before was flat against the wall, surrounded by a projecting railing, describing a half-circle. Within the railing, against the wall, was a plain wooden altar entirely covered by cloth, varying in color, according to the church's season, and above it for a background were tablets of wood painted white, on which the ten commandments were lettered in gilt-the last object to impress the mind of the sleepy child in those days of long morning services when both litany and ante-communion were invariably read, followed by a lengthy sermon with its fifthly, sixthly and more divisions.

When Mr. Talman J. Waters, the quondam secretary, resigned the office, a committee was appointed to receive from him all books and papers belonging to the vestry—the following list comprises the principal articles:—

"The Book of Minutes, "The Corporate Seal," "Proposals for Building Saint Luke's Church, No. 1 to 4," "Act of Consecration," "Agreement with The Reverend George Upfold," "Agreement with Mr. Henry Erben," "Agreement with Trinity Church, New York," "Resolution of Trinity Church, relative to Vaults," "Four Conveyances from Trinity Church to Saint Luke's Church, one dated May 1st, 1820, one May 2nd, 1825, one dated July 9th, 1828, one May 7th, 1832." "Lease from Trinity Church to the Reverend Geo. Upfold and his assignment thereof to Saint Luke's Church."

"Counterpart of Lease to Charles A. Lee,"\* "One bundle of Reports from Committees and Treasurer," "One bundle of papers relating to Saint Luke's Schools numbered from 1 to 8." "One Policy from Mutual Company—date to October, 1821."

Signed

HENRY RITTER, Senior Warden HENRY I. SEAMAN, Secretary CORL. OAKLEY, Treasurer

New York, March 9th, 1835.

On July 9th, 1835, the treasurer rendered a complete and exhaustive statement of the finances, showing a balance in the treasury of \$30., a small amount but more encouraging than a deficit and, moreover, it was followed by a cheerful letter from the former rector, the Reverend Mr. Whittingham. He wished to return his acknowledgement to the vestry for their "liberal appropriation" to him of four hundred dollars per annum for two years from 1st July, 1834, for the purpose of enabling him to go abroad for the benefit of his health. Having been restored to vigor, he desired to relinquish the appropriation for the second year, which increased the balance in the treasury four hundred dollars.

Immediately it was resolved by the vestry, "That in pursuance of the foregoing relinquishment the Treasurer is hereby requested to govern himself accordingly," and the consequence was an increase of salary for the Rector, starting "from the 26th of June last," he was to receive in the future \$1250.

The vestry's attention was directed by the Rector to the appearance of the exterior of the church, suggesting that it needed a fresh coat of paint—a process which had not been repeated since the erection of the building, so the committee of supplies and repairs was ordered to procure estimates which would include the interior and ceilings as well. The committee reported estimates made by R. B. Fosdick, L. Moses and R. M. Grant in sums varying a little over

<sup>\*</sup>Dr. Charles A. Lee was the tenant in the house next to the parsonage.

\$700, but the vestry concluded to postpone the painting on account of "the present high prices of Material and Labour being thirty percent higher than they were at this time last year."

It was resolved, however, to clean the church and to close it for the purpose, the Rector naming the 16th to the 23rd of August, which time was extended by the vestry from the 9th to the 29th, affording the Rector an opportunity to rest and recreate.

At a meeting of the board September 14th, 1835, "the following gentlemen were elected by ballot, delegates to the approaching Diocesan Convention to be held in the City of Utica, viz.: "Mefs. Smith, Coggill, Cushman, Oakley and Seaman, and the Treasurer was ordered to pay to the Convention the usual Per Centage on

the amount of the Rector's Salary."

### THE CITY ON FIRE

The records report "a calamitous fire" in the city, the 16th and 17th of December, by which the secretary of the board lost valuable private papers and unfortunately with them was destroyed the Corporate Seal of the church. On motion, the secretary was directed to procure a new seal with the same device as the old.

The fire alluded to was the most disastrous in the history of the city, having had no equal in any English speaking country since the destructive fire of London in 1666. It destroyed the section which contained the Banks, the Stock Exchange, the Post Office, two Churches, and the large dry goods warehouses. Mr. Henry I. Seaman, the Secretary of Saint Luke's vestry, was a merchant, his place of business being located at 114 Water Street, the very center of the great conflagration, which extended from Coenties Slip on East River to Wall Street on the West, and from South Street along the wharves to Broad Street on the North. The estimated loss was twenty million dollars, which in proportion to the size and wealth of the City to-day, is equivalent to what two hundred million dollars would represent now. Mr. Seaman's residence was at 422 Hudson Street, not far from Saint Luke's.

### CHANGES IN THE CHOIR

The new year (1836) opened with two changes reported by the music committee. Mr. George C. Schaefer resigned as organist, being succeeded by Mr. Leonard, at an increased salary of \$100, receiving \$250 a year. "Mr. Cushman, in behalf of the Music Committee, having communicated to the vestry the resignation of Mifs Louisa Gillingham who for some years past officiated as Chorister of this Church. And whereas the Vestry entertain an exalted opinion of the Musical talents and vocal powers of Mifs Gillingham and a sincere respect for her private character, deem it their duty to exprefs their feelings and sentiments to her in some appropriate manner. "Therefore Resolved that the services of Mifs Gillingham have been peculiarly gratifying and satisfactory to the Vestry and Congregation of this Church and that in token thereof the Revd Rector be requested to procure a handsome Bible and Book of Common Prayer, and have put thereon the following inscription: 'A token of Respect and Esteem from the Corporation of Saint Luke's Church, New York, to Mifs Louise Gillingham, March 1836.' And to present the same to Mifs Gillingham in behalf of this vestry in such manner as he deem best."

"Resolved that this Vestry regret exceedingly that in the present condition of finances of the Church, it is not in their power to afford Mifs Gillingham an additional evidence of the reality and sincerity of the sentiments and feelings herein expressed, but beg to afsure her, that her future happiness both in this world and that which is to come will never cease to be a matter of interest to them."

"Resolved, that the Secretary be, and is hereby requested to furnish the Rev'd. Rector with an attested copy of the foregoing Preamble and Resolutions."

#### TRINITY CHURCH AND A MORTGAGE

The Church at this time held title to several pieces of property, in addition to the school building. They were numbers 2 and 4 Grove Street around the corner in the rear; also, abutting it on

the south, 374 Hudson Street; and across the street on the west side, 369 Hudson Street, which adjoined the parsonage; later on, Hudson Street was re-numbered and 369 became 475 and the parsonage 477. These possessions were mortgaged, and one large mortgage was due and payable the 1st of May, 1837 which necessitated preparatory plans to meet the emergency, especially as some members of the vestry were individually responsible. It was the opinion of the board to sell all the property excepting the parsonage, as a relief from pecuniary embarrassment and a basis for a sinking fund to liquidate all present and future indebtedness. But the Rector advised that a committee be appointed to take counsel of the vestry of Trinity Church and Messrs. Rowland, Satterlee, Oakley, Cushman and Beadel were elected. Trinity advised the retention of the school building, for which outside parties were negotiating, fearing a possible detriment to the neighborhood and church, in the shape of a "stage-house and dancehall," for at that time a company known as the "Kips Line of Stages" had a route through Hudson Street, which antedated the Eighth Avenue Surface cars. The Corporation of Trinity, acting as usual the part of a parent to Saint Luke's offered to relinquish its right of interest on mortgage of \$5000 and to cancel any restrictions as to time. This generous act called forth the following resolution :---

"That the relinquishment of the interest on our Bond and mort-gage of \$5000 is but adding to the many and gratifying evidences which this corporation has heretofore received of the kind feelings entertained toward it by the gentlemen entrusted with the high and responsible duty of managing the affairs of the Corporation of Trinity Church; and that for this as well as for all other favors the cordial thanks of the vestry are justly due and are hereby presented."

Another resolution followed, to sell by auction or otherwise, the house and lot next to the parsonage, the houses and lots numbers 2 and 4 Grove Street and the house and lot No. 374 Hudson Street. Messrs. Coggill, Beadel, Browning, Rowland and Satterlee were appointed a committee to take immediate action. At the next meeting, April 16th, they reported "the property has been

advertised for sale, by Franklin and Jenkins, at Public Auction, on the 20th inst." Later on they again reported "that they had offered the same at Public Auction, but none of it had been sold."

### EASTER ELECTION

On Tuesday, April 7th, 1836, pursuant to notice, the vestry met at the "Buildings of the Pro. Epis. Prefs," at one o'clock, when the Rector read a certificate of the Easter election of Wardens and Vestrymen for the current year. No changes were made in the board and the existing committees were reappointed, Mr. Oakley remaining treasurer, and Mr. Seaman, secretary. But no explanation is stated why the meeting was called to take place at the rooms of the "Prot. Epis. Prefs."

The Reverend Mr. Forbes, who had unremittingly served Saint Luke's since the beginning of his rectorate, with only a few weeks' vacation when the church was cleaned, requested a leave of absence, the vestry allowing him six months in which "to enjoy a sea-voyage." While the Rector was absent the Reverend Samuel Seabury officiated, at a compensation of \$400.

During the ensuing summer it was thought advisable to freshen up the interior appearance of the church, and the committee of supplies and repairs was instructed by the following resolution "to have the Pews painted inside and out (except the inside of such as are now lined) with the best White Lead and to have the numbering on the doors of the Pews in gilt figures, the top rail to be painted Mahogany Colour, and the residue of the woodwork, including the iron 'pillows' (sic.) which support the gallery with best lead, the case of the organ to be also painted white, the walls of a light Pearl Colour similar to that in Dr. Stewart's Parlours, the scarlet curtain behind the banister around the gallery to be taken down and wood-work substituted in its place, to be painted white, the ceiling to have cleaned, the banister down the stairs, and around the Chancel, varnished, and a handsome ornamental pilaster round the Pulpit door. And that the outside of the Church be repaired as far as found necessary, and repainted the same Colour as it now is. The Blinds repaired and painted, the Fences to be painted white, and the Gate Lamps repainted." Mr. Don Alonzo Cushman who had been on the committee of supplies and repairs for many years, resigned at this time, and later on withdrew from the Music Committee, of which he had been Chairman since the founding of the Church; the record adding, "that himself and Daughters have retired from the Volunteer Choir of this Church."

On Tuesday, July 19th, 1836, an informal meeting of the vestry was called by the officiating minister, Mr. Seabury, on account of the death of the Presiding Bishop of the Protestant Episcopal Church. The following resolution is recorded:—

"The melancholy intelligence of the death of the Rt. Rev'd. William White, D.D., the venerable and much beloved presiding bishop of the Prot. Epis. Church in the United States having been communicated to this vestry it was unanimously,

"Resolved, That this vestry in common with their fellow Churchmen throughout the United States entertain a deep and affectionate respect and veneration for the primitive and apostolic character of the late Rt. Rev'd. Senior Bishop of the Church, and a grateful sense of signal blessings which under Providence flowed to the Church from his enlightened wisdom, his pure example, his serene piety and the long continuance of his peculiarly faithful and pre-eminent services.

"Resolved, That in testimony of respect for the memory of the departed, and grief at the irreparable lofs which has been sustained by his death, Saint Luke's Church be put in the customary mourning for the space of one month, and that the bell be muffled and tolled on Sunday morning next for one hour immediately preceding the usual time for morning service.

"Resolved, That the proceedings of this meeting be signed by the Senior Warden and Secretary and published in 'The Churchman.'"

### RETURN OF THE RECTOR

Delegates to attend the Diocesan Convention in October were elected the May previous; they were Messrs. Ritter, Smith, Satterlee and Rowland, for, with the exception of the informal meeting in July the vestry took a vacation during the absence of the Rector.

The first session upon his return is recorded Tuesday, November 29th, 1836, when the following resolution was presented by Mr. Floyd Smith:

"The gratifying circumstances of the safe return of the esteemed Rector of this Church in renewed health and strength after an absence of several months in Europe having terminated the temporary engagement of the Reverend Samuel Seabury as officiating Minister during such absence, and,

"Whereas there is every reason to believe that the services of the Reverend Mr. Seabury have been useful and very generally acceptable to the congregation, therefore,

"Resolved, That this Vestry deem it an act of justice to the Reverend Mr. Seabury to express their entire appreciation of his services and to assure him of the pleasure it will at all times afford them to bear testimony to his high qualifications as an able and lucid expounder of the great doctrines of the Gospel as embodied in the articles, liturgy, and other services of the Prot. Epis. Church—to his fidelity in their application to the hearts and consciences of his hearers, and to his exemplary deportment during his temporary connexion with this Church."

In consequence of the resignation of Mr. Don Alonzo Cushman as Chairman of the Music Committee, Mr. Seaman was appointed to fill the office and reported a communication at the January meeting (1837) received from Mr. Leonard terminating his services as organist, and the engagement of Mr. Charles Wilkens to suc-

ceed him, at a salary of two hundred dollars. The report also stated that a temporary arrangement had been made with Mrs. Bostwick "who had kindly consented to lead the Choir until Spring," and recommending the treasurer be requested "to pay Mifs Lewis twenty-five dollars as a compensation for her services in the Choir." The vestry not unmindful of its indebtedness to Mr. Don Alonzo Cushman as musical director, presented to him an attested copy of the following resolution:

"In consideration of the long and faithful services of D. A. Cushman, Esq., as a very efficient member of the Music Committee of this Church—The gratuitous services of the members of the Choir, and the very satisfactory manner in which those services have been performed."

"Resolved unanimously, That the most cordial thanks of this vestry be presented to Mr. Cushman and daughters, and those Ladies and Gentlemen who have afsisted him in the choir, for their kindnefs, and for the acceptable manner in which the music of the Church has been conducted."

## EASTER ELECTION, 1837

Mr. Cushman, to whom Saint Luke's was indebted for its origin by his offer of twenty dollars to the Reverend Mr. Upfold to start a church in Greenwich Village, generously contributing to its maintenance since the beginning, retired from the vestry at the Easter election in 1837 and was succeeded by Mr. Anthony Bleecker McDonald. All the other members of the board were re-elected, Mr. Seaman remaining secretary and Mr. Oakley, treasurer. The office of a volunteer treasurer is never pleasant when assets refuse to agree with debts, and Mr. Oakley, the faithful, besought the vestry for relief, recommending an advance in the pew rentals. Action was taken and a committee appointed to graduate prices and circularize the parish with the following letter:

"You are respectfully informed that the Rent of Pew No.—aisle of Saint Luke's Church is \$— for the ensuing year from the first day of May next. You are

requested to inform the Chairman of the Pew Committee No.—St. on or before the 25th instant if you do not wish to retain the same, otherwise you will be considered as the occupant at the above named Rent."

This procedure enriched the treasury to the extent of \$350, and was supplemented by another possible increase from a prospective buyer of 369 Hudson Street, the house directly adjoining the parsonage, the tentative purchaser, however, demanding the whole depth of the lot, 125 feet, instead of only 80 feet allowed by the vestry. This reservation of 45 feet was considered a future expediency in the event of the necessity for enlarging the church by adding a wing to the south side. The ever present urgent need for money, however, outweighed uncertain future plans, and the sale was effected; the equity yielding \$1500. The forty-five feet in question would have been a boon to the Reverend Doctor Tuttle, the fifth rector, when he erected a building for the Sunday School to the south and extended it over the parsonage lot which in consequence had to be the boundary. Another project seemed to offer for increasing the funds of the treasury.

Professor Anthon, of Columbia College, announced his desire to establish a branch of the Grammar School of that institution in the same part of the city as the church, and it was suggested to him to take under his charge the male department of Saint Luke's School. After expressing his willingness to do so, he added a proviso that fifty scholars be secured for him through the patronage of the congregation, which the vestry declined, stating that it was "impossible," and the negotiations terminated.

The Standing Committee earnestly continued to work to sell to advantage the remaining parcels of property, viz., the school building 374 Hudson Street and Nos. 2 and 4 Grove Street, deferring for advice to Trinity Corporation which gave its assent and offered assistance. However, it was not till 1839 when the whole disposal was accomplished. Meanwhile the day school continued in the corner building and the Sunday School found a place to assemble within its walls. The new vestryman, Mr. McDonald, proved to be a zealous advocate of the Sunday School and became

its superintendent on the retirement of the Reverend Anthony Ten Broeck from that office on account of his ordination to holy orders as deacon. Mr. McDonald at once bestirred himself to prevail with the vestry to appropriate seats in the church for the children to attend divine service—many of his predecessors having failed in the effort. Mr. McDonald gained his object, all the seats in the gallery on each side of the organ being allowed for children, with the exception of the first two pews on the south side and the front one on the north side of the church, assigning to the "Coloured people attending service the two adjoining Pews in the North Gallery in the rear of the front seats."

Since Mr. Don Alonzo Cushman resigned as director of the choir, the music committee was harassed by frequent changes. Mrs. Bostwick kept her agreement "to lead the Choir only till Spring," the vestry voting her a resolution of thanks and \$50 compensation. She was succeeded by Mr. John Thornton and daughter at a salary of \$100 each, both of whom resigned in the autumn, their places being supplied by Miss Purveyance and Mr. W. B. Ashley at the same salary. Miss Lewis, who had once temporarily served the choir, was engaged as leader receiving annually one hundred dollars from the treasury and another hundred contributed by members of the congregation. On Mr. Charles Wilken's retirement as organist, Mr. Alexander Leonard, who had preceded him returned at a salary of \$250. The troubles of the music committee, however, could not compare with those of the treasurer. Mr. Oakley had filled the office untiringly since 1826, succeeding Mr. Thomas Constantine, but the time had arrived when the complications seemed too burdensome and the vestry received his resignation March 13th, 1838, electing Mr. C. N. S. Rowland to take his place.

## EASTER, 1838

At the Easter election in April of this year the only change on the board of vestry was the admission of Dr. James Stewart, the vacancy occasioned by the resignation of Mr. Oakley. One of the first acts of Mr. Rowland, the new treasurer, was a suggestion to the vestry "that all the members join in a note for \$750 at 90 days, to be discounted for the purpose of paying the Rector the balance of salary due him the 1st of November. The note was accordingly drawn in favour of the Treasurer and signed by the members present." A resolution followed this act, "That the Treasurer be and is hereby directed to hold in reserve four of the unsold vaults to secure the members of the vestry for the note of \$750 until the same be paid from the funds of the church."

In June of this year the City Mission Society sent out a circular letter to all the churches in the city requesting the appointment of a delegate to attend the meetings and co-operate in the work of the organization. Mr. J. R. Satterlee was appointed Saint Luke's Church representative. The City Mission Society was organized September 29th, 1831, in the basement of Christ Church on the corner of Ann and Nassau Streets, but was not incorporated until April, 1833, under the title of "N. Y. Prot. Epis. City Mission Society." In August of this year a special convention of the diocese was held in the City of Utica and Messrs. Floyd Smith, Satterlee, Rowland and Seaman were appointed delegates. No reason is stated for this special convention which was followed in October by the regular annual one which took place in this city; Saint Luke's representatives being Messrs. Ritter, Smith, Satterlee, Rowland and Seaman.

### RENOVATING THE CHURCH

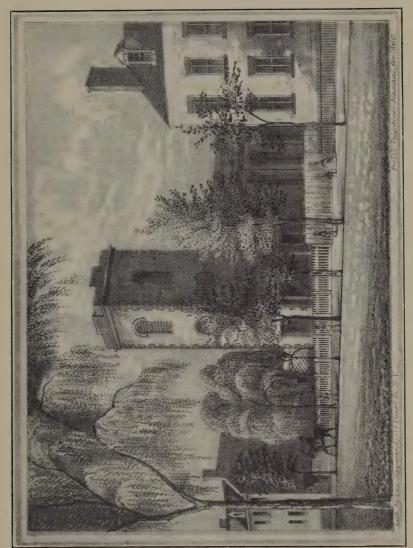
In view of the serious fact that the church needed repairing and painting, a plan was proposed by the Rector to raise the necessary funds by monthly collections and deposited in the Greenwich Bank to be drawn on from time to time as necessity demanded. This motion was acted on November 13th and at the next meeting December 15th, the chairman of the committee reported eighty-nine dollars was collected on Sunday. The following April (1839) the fund increased sufficiently to authorize the work to proceed, resulting in the complete repairing and painting of the

exterior of the church and parsonage. The fence, also, in front of the church which extended only part of the distance, was built across the whole length of the grounds and uniformly painted.

# EASTER 1839

The entire aspect of the property presented at Easter a bright and fresh appearance, harmonizing with the joyousness of the festival, and a spirit of optimism seemed to pervade the atmosphere. The Easter election was merely a repetition of the officers of the board which was reinforced by an inspiration of hope in the notes of a voice from Trinity Corporation. "Sell all your property, liquidate your debts, and receive from us ten thousand dollars." Of course the church with its grounds and parsonage were exempted, only the property on the east side of Hudson Street was meant, for the house adjoining the parsonage had previously been sold to a Mr. Wm. D. Waterman. On May 14th, 1839, the Standing Committee of the vestry in charge of the sale of the property reported by reading a written record of their proceedings, and, also, presented the following as their final report:

"The Standing Committee of the Vestry of Saint Luke's Church, having been created for the purpose of having charge of its property on Hudson and Grove Streets, and said property having been recently sold by the order of the Vestry, the functions of said committee will necessarily cease. The Committee now present their final report to the Vestry, by presenting their Book of Records and the accounts of the Treasurer. By which all transactions in relation to said property will be seen and, also, by presenting the accompanying statement, which exhibits the amount for which the property was sold, the amount of debt still due by the Committee—and the amount due from others to the Committee—and from all which it will be observed that when the advantage which has accrued to the Church from the gratuitous use of our commodious



SAINT LUKE'S CHURCH IN 1839



Sunday School for several years is considered, it may be safely said that in point of fact the Church as a corporation has not been a 'looser' (sic.) by the pofsefsion of said property. Neverthelefs from the frequent lofses of Rent which have occurred, the difficulty of managing a corporate property as succefsfully as a private property and more especially as Trinity Church made the sale of all the Church property, except the Church and Parsonage House, the preliminary condition of affording relief from the prefsure of pre-existing debts the committee is fully of the opinion, that its sale was a wise and judicious step. In conclusion the committee begs leave to ask to be discharged."

Respectfully submitted,

Signed:

FLOYD SMITH HENRY J. SEAMAN JOHN R. SATTERLEE A. B. McDONALD

Standing Committee

New York, May 14th, 1839.

The following is the statement referred to in the above report.

The property belonging to Saint Luke's Church in charge of the Standing Committee of the Vestry is as follows:

Saint Luke's School Building cor. Grove &

		0	
			\$16,000.00
No.	374 Hudson	St	4,750.00
99	2 Grove S	5t	3,500.00
"	4 do.	***************************************	4,000.00
	No.	" 2 Grove S	No. 374 Hudson St 2 Grove St

\$28,250.00

From the avails the mortgage on the property for \$20,000 has been paid off and cancelled. The following debts are due by the committee:

Note on the Mechanics Bank due 24th inst	100.00
property	89.49
J. Dilamater's bill of repair	5.19
Balance due to H. J. Seaman	30.00
_	
	\$1824.68
Amount of assets handed over to C. N. S. Treasurer:	Rowland,
Balance of J. R. Satterlee, Treasurer Standing	
Committee	\$ 134.21
Bill against Charles Anthon 1 quarter Rent	125.00
" John Beagly balance of Rent	10.50
" Capt. John Moffat 1 quarter Rent	87.50
" Mrs. Stewart balance of Rent	37.50
" B. A. Hatch " " "	159.51
" " Mr. Clark " " "	435.00
Wm. G. Wood, account against him	68.53
Mr. Earl, Rent due 1st May, 1836	25.00
Mr. Voray, Rent due 1st May, 1837	100.00
A. D. Patterson in judgment	500.35
George Sukley's Bond & Mortgage	3200.00
E. L. Smith's Bond & Mortgage	2300.00
Add	\$7183.10

Fixtures in Saint Luke's School Building amount \$1000.00, present valuation say \$500.

Bond and Mortgage of \$5000 given to Trinity Church for the lots of the Church on the opposite side of the way.

On motion it was Resolved, That the Standing Committee be, and is hereby discharged.

The special committee appointed to make sale of the Real Estate belonging to the Church presented the following as their *final* report:

The sale of House & lot 369 Hudson St. to
Wm. D. Waterman subject to mortgage of
\$5000\$ 6500.00
The sale of House & Lot 374 Hudson St. to
George Suckley
The sale of Large Building corner Grove St. to
Suckley 16000.00
The sale of House & Lot No. 2 Grove St.
to E. L. Smith
The sale of House & lot No. 4 Grove St. to
G. Lovett
Total \$34750.00

The mortgage for \$20,000. on the East side of Hudson St. having been paid off out of the purchase money, the remainder is accounted for in the Treasurer's Account now submitted after receiving the amount granted by Trinity Church the permanent debt (exclusive of the Bond and Mortgage to Trinity Church for \$15,000) has been so far paid off as to reduce the amount thereof to nine thousand dollars-to wit \$6000 due to Mrs. G. L. Baylee by Bond and Mortgage on the Parsonage, and \$3000 due to the Estate of Mrs. E. Lawrence being the balance of Bond & Mortgage on Church and Grounds. As soon as the money can be obtained for the mortgage of George Suckley \$3200 received in part payment for the House & Lot No. 374 Hudson St. the floating debt as reported by the Treasurer can be liquidated:

Respectfully Submitted:

Signed: C. N. S. ROWLAND
J. R. SATTERLEE
HENRY I. SEAMAN

Committee

New York, May 14th, 1839.

On motion the Committee was discharged.

After the Committee had been discharged, and the Vestry settled in its conclusion that all transactions connected with the sale of the property had likewise been discharged, a hitch arose to supplement matters in the person of a lawyer, Mr. Mitchell, counsel for George Suckley, Esq., purchaser of the school building. He made application "for the Inventory and Certificate required by law to be filed with the Chancellor" stating "that the omission of it had put it out of the power of the Vestry to execute a satisfactory title for the property of the Church recently sold." It was therefore,

Resolved, That the Senior Warden and Secretary, be and are hereby authorized, to make an application to the Hone. the Legislature of the State of New York, in the name, and in behalf of this Corporation for such, and as the case may require; and for that purpose to affix thereto the Corporate Seal of this Corporation.

On May 14th, 1839, the Secretary informed the Vestry "that an application had been made to the Legislature of the State for the pafsage of a Law authorizing this Corporation to file the Inventory required by the Act for the incorporation of religious societies, and that a Law had been pafsed which afforded all the relief necefsary in the premises, and that said Law was on file with the papers of this Vestry." The secretary also informed the Vestry that Trinity Church had executed a release of any advantage derived by that corporation in consequence of a failure of this Vestry to file the Inventory within the time required by Law, and that such release had been duly recorded in the Register's office in the City of New York." In conclusion the following certificate was drafted by the Vestry and given to Trinity Corporation:—

"We the Rector, Church Wardens & Vestrymen of Saint Luke's Church in the City of New York, do hereby certify and declare that the debts of the Corporation of said Church have been so far paid off and reduced, as not to exceed the sum of five thousand dollars now due to Trinity Church, and we do hereby engage, that the sum of Ten Thousand dollars lately granted to the said corporation

by the corporation of Trinity Church in the City of New York shall, when received, be faithfully applied towards the extinguishment of the said debt, so that all the debts and responsibilities of the said corporation of Saint Luke's, shall not thereafter exceed the sum of Ten Thousand dollars, exclusive of the debt of five thousand dollars as aforesaid—Witness our hands the 1st day of May in the year of our Lord one Thousand Eight Hundred and thirty-nine.

Signed: J. M. FORBES, Rector

HENRY RITTER
FLOYD SMITH

JOHN R. SATTERLEE
C. N. S. ROWLAND
J. W. BEADEL
HENRY I. SEAMAN
JAMES STEWART
A. B. McDONALD
THOMAS BROWNING

Ever faithful to the Rector, the mind of the Vestry at once turned to him now that relief was felt from financial difficulties. Mr. Seaman moved that \$250 be added to the Rector's salary commencing the 1st day of May, 1839 and ending the 1st day of May 1840. To this motion Mr. McDonald presented an amendment "that the Treasurer be, and is hereby authorized to present the Rector with the sum of two hundred and fifty dollars out of any monies in the Treasury on the 1st day of August next." Mr. Floyd Smith offered the following substitute for Mr. Seaman's resolution and Mr. McDonald's amendment:

Whereas, The debt of this Church is now reduced to the sum of nine thousand dollars; and whereas it appears by the various reports presented to the Vestry this evening that after paying all the current expenses of the Church there will be an annual surplus of about \$700, and whereas it is desirable to extinguish the debt of the Church and to add to the Rector's salary, Therefore

Resolved, That all the surplus funds arising from any sources whatever after paying the ordinary expenses of the Church be applied to constitute a *sinking fund*, for the gradual extinguishment of the debt, and that the interest at the rate of seven percent per annum of all such sums so founded be annually added to the Rector's salary."

After a full discussion Mr. Smith's resolution was lost, "Where-upon Mr. McDonald withdrew his amendment at the request of the Rector who stated he should decline receiving the \$250 even if the Resolution was adopted." The result followed that Mr. Seaman's motion was unanimously carried.

### THE SUNDAY SCHOOL

Whilst the sale of Saint Luke's building on the corner of Hudson and Grove Streets was pending, Mr. McDonald, the friend of the Sunday School, became greatly concerned and appealed to the Free School Society for accommodations in Public School No. 3 across the street. The trustees' response that for \$100.00 the use of the rooms in the basement would be allowed for three months only, was about to be acted upon as a temporary measure when Mr. Suckley, the purchaser of the corner building, offered to rent the old lecture room to the Sunday School for \$300 a year. This agreeable arrangement settled the quandary and Mr. McDonald's equanimity was again restored, only to last, however, till the following May, 1840, when the Sunday School was obliged to vacate in preference to the Methodist Church, the members of which were interested in erecting a building for worship on the corner of Bedford and Morton Streets. There had been some discussion in the Vestry about the amount of rent, and in consequence less was offered at the time of renewal of the lease which may explain the reason that the Methodists secured the rooms, though no statement appears to confirm it.

In September, 1839, Mr. McDonald, and the parish likewise, experienced a disappointment in the withdrawal from the Sunday School of three prominent ladies, who were also leaders in the missionary society. They were Mrs. Angelica L. Barraclough,

Deborah E. Ritter and Mary Ann Rowland. The Misses Ritter and Rowland received an attested copy of appreciative resolutions from the Vestry, but to Mrs. Barraclough was awarded a Bible and Book of Common Prayer in addition to a similar, though somewhat more verbose testimonial on account of longer service, "since the period of the foundation of the Parish of Saint Luke's Church." Two members of the board, Dr. Stewart and Thomas Browning, evinced particular interest in the ladies and offered the following preamble and resolution which were unanimously adopted:

Whereas the Vestry of Saint Luke's Church have learned with sincere regret that Mifs Mary Ann Rowland, Secretary, and Mifs Deborah E. Ritter, Treasurer, of the Female Education and Mifsionary Afsociation of this Parish have relinquished their offices and withdrawn from the Society. Therefore,

Resolved, That the piety, and devotion with which they have discharged their duties as members and officers of this Society entitle them to the esteem and gratitude of the representatives of Saint Luke's Church.

RESOLVED that we hereby tender our greatful (sic.) acknowledgement for their assiduity in the promotion of the objects of their afsociation, and that we will ever entertain a respectful remembrance of their devotion to the cause of religion and their efforts to extend it in the Diocese.

RESOLVED that the Secretary present a copy of these resolutions to each of the Ladies above mentioned.

The Committee appointed to present Mrs. Barraclough with a Bible and book of Common Prayer made the following report:—

"That they procured an Oxford Bible in 8 vo., and caused the following inscription to be placed thereon "Presented by the Vestry of St. Luke's Church, New York, to Mrs. Angelica L. Barraclough, late Superintendent, and Directrefs of the Ladies Mifsionary Afsociation, A.D. 1839." On the reverse, "How shall they hear without a preacher and how shall they preach except they be sent." And that a Book of Common Prayer in 8 vo., was also

procured with the like inscription, and on the reverse, "and Jesus called a little child unto him and set him in the midst of them and said, whoso receiveth one such little child in my name receiveth me." A note, of which the following is a copy, was sent with the books—

"Madame:—The committee charged with the duty of presenting you in behalf of the representatives of the congregation of St. Luke's Church the accompanying Bible and Prayer Book cannot allow the opportunity thus afforded to pafs without adding their regret at your separation from those interesting and useful institutions of the Parish, the Ladies Education and Mifsionary Afsociation and Sunday School. They also gladly avail themselves of this medium to bear testimony to the cordiality with which the resolutions of thanks for your truly valuable services were adopted by the Vestry, and the deep feeling which was so generally manifested by the members thereof for the necessity which called for them. While your efficiency of action and purity of purpose are duly appreciated, those only who have been members of the Parish since the period of its foundation—a Parish afsociated in the minds of us all with the most endearing recollections—can fully know your long and ceaselefs exertions to promote its prosperity and happinefs.

On reverting to the early period in the history of St. Luke's, the time of the foundation of the Parish in an obscure suburb, when it might almost in truth be said that but two or three were gathered together, and in imagination again contemplating in its onward course the beloved Church whose glory was its harmony and peace,—what a crowd of happy recollections arise! How delightful to dwell on the state of religious prosperity so long enjoyed—on this marked blefsing bestowed by the God of peace where spirit of Christian kindnefs was so unceasingly exercised and so beautifully exhibited in the example of those who were always foremost in all good works and labours of love.

love.

While memory lasts never can the remembrance of this period be effaced. May the influence of its love, its joy, its peace be still among us; and may the only strife be who shall 'show forth the praises of Him who loved us.' The committee beg leave to renew their expression of esteem.

Signed— { THOMAS BROWNING Committee

To Mrs. A. L. Barraclough."

The following is part of Mrs. Barraclough's response to the vestry.

"It has ever contributed to my happiness to render the smallest service towards promoting the interests of our beloved Church, St. Luke's, where it has been my privilege to attend since its foundation.

In retiring from the duties of Second Directrefs of the Female Education and Mifsionary Afsociation and Superintendent of the Female Department of the Sunday School, I exprefs the hope that these institutions will ever prosper connected as they are with the welfare of the Church—In the presentation of the splendid Bible and Prayer Book I cannot but feel it is far more than my

personal merits will allow me to accept, yet it affords me much gratification to receive them as an evidence of the kindnefs of the Vestry. The letter from the Committee which accompanied them in reviewing the past has contributed to my pleasure, and their personal expression of regret and respect cannot but increase my gratitude.

To Dr. James Stewart and

Thomas Browning, Committee, etc.

New York, August 19, 1839.

#### GREENWOOD CEMETERY

The records at this time relate a bit of interesting history in connection with the origin of Greenwood Cemetery in Brooklyn. A committee of the Vestry of Trinity Church sent out a circular letter to all Protestant Episcopal Churches in the city requesting the appointment of a committee "to confer with committees of other Vestries upon the subject of a general cemetery for the use of various congregations of Episcopalians in our city." Saint Luke's committee comprised Messrs. Joseph Beadel, Anthony B. McDonald and C. N. S. Rowland and they duly reported to the vestry the terms upon which the trustees of the New Greenwood Cemetery proposed to convey an aggregate of one thousand lots to the several Churches. Upon the recommendation of the committee it was agreed to "take one hundred lots on said terms, provided there be a concurrence on the part of the Churches, so as to secure the success of the undertaking." Such concurrences. however, failed, and in consequence the vestry voted in 1842, "it was inexpedient to subscribe for lots in Greenwood Cemetery." Meanwhile the Corporation of Trinity passed a similar resolution of inexpediency and purchased from Richard F. Carman the site of the present Trinity Cemetery at Broadway and 155th Street.

### TRINITY SCHOOL

In February, 1840, the Rector announced a communication "from the Secretary of Trinity School, enclosing a plan of said school, and notifying the Vestry that they now have the right to nominate a Free Scholar in the Clafsical Department thereof." Arthur T. Keeler was nominated and accepted the following September, being the first of a long line of Saint Luke's boys to derive the advantage of the scholarship in that old institution. It was the first parochial school on Manhattan Island, and being the favorite charity of Trinity, it was called Charity School, though founded in 1709 by the Society for the Propagation of the Gospel. For many years it was carried on successfully in the belfry of Trinity, the Vestry deciding, in 1848, to erect a special building for its occupancy on adjacent ground. Soon after erection, in some unaccountable way, the building was destroyed by fire, the flames of which threatened the spire of the Church and were extinguished with difficulty.

The schoolhouse, however, was promptly rebuilt and collections for its support were annually taken in Trinity Church and Saint George's Chapel. It was a popular charity and received many bequests, and finally a liberal endowment from Trinity Corporation placed the institution on a permanent basis in 1806, when it was incorporated and given the title of The New York Protestant Episcopal Public School. In 1845 its name was changed again to Trinity School, and since then it has grown and developed until it has become that large establishment and well-equipped institution now located in West Ninety-first Street.

# EASTER 1840

Easter was approaching and the choir became active. Miss Lewis, the leader, felt herself entitled to an addition of fifty dollars to her salary, and Mr. Leonard, the organist, claimed he was promised three hundred per annum—two hundred and fifty to be paid by the vestry and fifty more to be raised by Mr. John W. Smyth. The Music Committee was also urged to have the organ cleaned and repaired, which was accordingly done at an expense of fifty dollars. To supplement these pecuniary importunities, a circular letter was received from the wardens of Saint Matthew's Episcopal Free Church in this City, soliciting aid from the vestry. On motion this application was referred to the Rector.

On Tuesday evening, March 24th, 1840, the treasurer, Mr. C. N. S. Rowland, presented a complete statement to the vestry of the finances of the Church, reporting a balance on hand of \$225.44. This report was followed by his resignation, in which he stated "that in justice to his private affairs, he was obliged to relinquish his office"—"Whereupon it was Resolved, That the Vestry now go into ballot for a Treasurer. Upon counting the ballots, Mr. McDonald was found to be elected." He continued to hold this office until his death, January 28th, 1879.

#### THE VESTRY RESIGNS

Momentous changes were about to take place in Saint Luke's during the next ten years, and to Mr. McDonald's great faithfulness, clear judgment and stability of character, it is chiefly indebted for the preservation of its existence. The Easter election of 1840 is an indication of the uncertainty of mind which prevailed at that time among a large number of the parishioners, though the records maintain, even to the end of Mr. Forbes' rectorate, a remarkable silence of consideration and respect.

The Oxford Movement, as it was called, sprang into existence about this time, and agitated the Church of England. Tracts were issued by some unknown author, disseminating principles contrary to orthodoxy and the established doctrines of the Church. These series of tracts, of which there were ninety, were republished in New York in 1839, and stirred up much bitter controversy, demoralizing the ecclesiastical atmosphere and disturbing the laities' peace of mind. Its advocates claimed for it "a practical revival of doctrines which although held by the great divines of the Church, at present had become obsolete with the majority of her members and were withdrawn from public view even by the more learned and orthodox."

The Rector of Saint Luke's seemed to be influenced by these teachings and introduced "novelties" into the liturgy which upset the confidence of the simple members of his flock. Reverend Doctor Tuttle, his successor, thus apologizes for him: "He was the

first in the city to repair the altar of the Lord which was broken down, restoring the daily services and weekly communions. I am not surprised that the opposition he experienced to doctrines and usages and practices, which we all now recognize as right, should have in a measure stunned him. He was simply then in advance of his times. The services in Saint Luke's then regarded as novelties, are now common everywhere."

Doctor Tuttle also explains the falling off in the congregation at this time as follows: "The day of parochial trials began to overtake the congregation. The tide of populace, which gathered and was held here for a while, began to break over the boundaries of Greenwich, and flowed toward the North and East, till for several years the parish seemed like a gate in the highway, through which the Church population passed out from below for new points and formed new parishes beyond."

The two wardens, Henry Ritter and Floyd Smith, had served with great fidelity on the vestry in various capacities since the genesis of Saint Luke's, and their declinations as candidates for re-election in 1840 must have occasioned some stir and comment among the parishioners, especially as their resignations were followed by those of Messrs. George Coggill, Joseph W. Beadel, Thomas Browning, C. N. S. Rowland, John R. Satterlee and Dr. James Stewart. Only two members remained loyal to the Rector; they were Anthony Bleecker McDonald and Henry I. Seaman-the latter being elected senior warden, with Mr. William Nelson, sonin-law of Mr. McDonald, as junior. The other vacancies were filled by Messrs. John B. Wood, Richard N. Wenman, Nicholas G. Ogden, William A. Whitehead (father of the Bishop of Pittsburgh), William M. Benjamin, John Richardson, and Gabriel F. Mott. Mr. Nicholas G. Ogden was chosen Secretary and Mr. McDonald was re-elected to the office of Treasurer.

One of the first acts of the new board was to increase the Rector's salary, voting \$1500 per annum "until further action by the Vestry." The next step was a decision to erect eleven new vaults on the north side of the Churchyard, the cost averaging sixty-five dollars per vault, with instructions to the treasurer to advertise them for sale in the daily newspapers. At a subsequent

meeting the Vault Committee presented a diagram of the vaults. reporting five vaults, numbers 13, 38, 39, 58, and 59 still unsold, and "that No. 54, sold to Mr. Edward Shaw remained unpaid for." A written request was thereupon obtained from Mr. Shaw to assign his interest in said vault to Mr. C. D. Haulinbeck, who agreed "to pay for it in one year with per centage from the 10th of August last." An application was also presented by the committee for the consent of the vestry to the transfer of Vault No. 11 from Thomas Constantine to John Constantine and sisters, and announcement of the sale of two more vaults at two hundred dollars each, numbers 38 and 39, the former to Daniel C. Glover and the latter to Nicholas G. Ogden. Another matter of importance soon claimed the attention of the new board requiring the appointment of a special committee. It was in reference to "an application received from Mr. Floyd Smith and others, formerly members of the vestry, to be relieved from the liability for the payment of loan obtained for the use of Saint Luke's Church."

The committee reported as follows: "that a part of the applicants are liable with other parties for the payment of a bond executed by them to the Estate of Elizabeth Lawrence, deceased. and secured by a mortgage of the Church and grounds attached thereto, on which three thousand dollars of principal is due and payable by verbal agreement on first of May next.

"To release the applicants from their responsibility it will be necefsary to cancel the bond and mortgage and to this the Administrator of Mrs. Lawrence will consent, on receiving from the present Vestry security equal to that which he now holds, viz.: the Corporate bond of the Church, with a first mortgage on same premises, & the personal bond of the Vestry as collateral security.

"There is a second mortgage to the Estate of Mrs. Lawrence -it is believed, however, that the Vestry of Trinity Church will allow a new mortgage to said Estate to take precedence of their own-

Respectfully Submitted

A. B. McDONALD HENRY I. SEAMAN Committee N. G. OGDEN

May 28th, 1840.

"This Report was accepted and on motion duly seconded it was Resolved, That the same Committee be authorized to carry out the views expressed therein & that the Senior Warden & Secretary be authorized to sign all necessary papers & to affix the Seal of this Corporation thereto."

During the month of August it was voted to close the Church for a thorough renovation of the interior, and to the Committee of Supplies and Repairs were added the Rector and the Treasurer. On the 20th of September an unanimous vote of thanks was extended this committee by the vestry "for the highly satisfactory manner in which they had executed their duties."

"The committee to whom was referred the painting, repairing & refitting of the Church respectfully report that the work consigned to them has been accomplished & they are happy to add in such manner as to reward the care and labour it was found necessary to devote to it.

"Upon a close examination of the Church edifice, now an old building & without much repair for several years, there were perceived many things requiring attention that had at first escaped the notice of your Committee, but which it was efsential to the completeness of the work to have attended to. This, with other circumstances, it will be seen has increased the amount originally contemplated as necessary for the work; but when it is remembered that all that has been done was indispensable; that the additional work has but slightly increased the expenditure from the rigid economy that was employed, and that the sum required for the whole has been paid from funds in the Treasurer's hand, the Committee are afsured that the Vestry will approve the course they have pursued. Before adding the details of their operations the Committee will in conclusion, but congratulate the Vestry upon the accomplishment of a work, which from the harmony and spirit with which it has been begun and carried on, is they feel a favorable omen of the harmony and spirit that seem now destined to prevail in our beloved Parish.

"The details are as follows:— The flues in the front wall of the Church have been enlarged and constructed in a desirable manner; the Church and Pew doors & sashes of the windows refitted, the door of the pulpit incased with an appropriate moulding and an

additional door made to the Chancel; the whole interior of the Church, including the Vestibule and Vestry-room, has been thoroughly cleaned and the ceilings whited, the wood work and walls have been painted, with two coats of paint, and the outside of the pews with three coats; the tops of the pews grained, and doors re-numbered; the inside of the gallery pews painted, the linings having been removed; the Organ has been newly painted & pipes regilded; & the mahogany work throughout the Church re-polished; the pulpit & desk have been furnished with velvet trimmed with gold; the cushions & chairs recovered & the Communion table furnished with a cloth of same material; a new curtain has been placed in front of the Organ, and the Curtains around the gallery, organ and stairs dyed; the seat-cushions and stools of the Church and desk have been re-stuffed & recovered; & the vestry-room newly papered. New carpeting has been supplied for the Chancel, the Desk, the ground floor of the Church and stairs of the Church & Vestry-Room & also new mats for the doors; the Lamps have been bronzed & four new Astral lamps procured for the pulpit & desk; such of the Books of the pulpit & desk as were unfit for use have been replaced with new, & the others newly bound. In addition to the above, considerable repairs to the roof were found necefsary; and it was, also, thought proper to paint the fence in front of the Church.

"The expenditures of the Committee are as follows:-

Painting & Cleaning including extra labour	\$ 508.09
Upholstery	335.47
Carpeting, Mats, etc.	251.73
Lamps	129.06
Carpenters' work	98.29
Masons' work	41.28
Book Binders' Bill	64.50

\$1428.42

Deduct for old carpets sold 27.50

1400.92

"The Committee have spared no effort to procure the best materials on the best terms; and the whole work, under their constant, personal superintendence, has been faithfully & satisfactorily executed, & all the Bills adjusted and paid.

Respectfully submitted

JOHN MURRAY FORBES HENRY I. SEAMAN W. NELSON N. G. OGDEN A. B. McDONALD

Committee

September 24th, 1840

Immediately after the reading of this report Mr. Seaman presented his resignation as a member of the Committee of Supplies & Repairs which was accepted and Mr. McDonald appointed to supply the vacancy. The Delegates to the approaching Diocesan Convention were elected by ballot, viz.: Messrs. Seaman, Nelson, McDonald and Wood; and the Treasurer was authorized and requested to pay to the Convention the usual percentage on the amount of the Rector's salary.

# EASTER, 1841

No further meeting of the vestry is recorded until March 15th, 1841, when Mr. Henry I. Seaman stated "that in consequence of his leaving the city he must decline renomination as warden or vestryman for the ensuing year," so at the Easter election, which took place the next month, Mr. C. D. Hall was chosen to fill the vacancy on the vestry. Mr. William Nelson was advanced to the office of senior warden and Mr. A. B. McDonald became junior warden—the latter was continued as treasurer and Mr. Ogden as Secretary.

The Vault Committee having reported all vaults sold but No. 13, it was Resolved, "That the Vault Committee be and are hereby instructed to request those persons that have had bodies interred in said vault to have the same removed at an early date." The committee also received orders to erect an additional row of

eleven vaults on the north side of the Churchyard not to exceed seventy dollars each for construction. The committee of supplies and repairs likewise was empowered "to have a sub-base added to the Organ if they shall deem it expedient, & provided the expense shall not exceed Two hundred & fifty Dollars." At a sub-sequent meeting it was stated that at the figures named by the vestry "An Octave and a half of pedal pipes with couplings, etc., had been added to the organ."

It was deemed necessary that the Rector should have a vacation, and "the Wardens of the Church were appointed a committee to afsist the Rector in supplying the public services of the Church during his absence in the month of August, and that they be authorized to draw upon the Treasurer for a sum not exceeding \$10. for each Sunday thus supplied;" and in the next paragraph it was resolved "that the Church be closed for the two last Sundays of August for the purpose of being cleaned, and the committee of supplies and repairs was authorized to take the necefsary measures to have the same effected." To conserve heat in the winter, the same committee was instructed "to have the north side of the Parsonage house weather boarded & painted as soon as they may deem the funds of the Church in a state to warrant the expense."

# EASTER, 1842

No changes occurred in the Vestry at the Easter election of 1842 and the officers and committees remained the same. It was proposed and adopted that the sum of \$100 per annum be placed at the disposal of the Rector "for the purpose of obtaining such assistance as he may deem advisable, particularly on Communion days, & the Sundays during the Summer during which he may have the usual leave of absence."

In July of this year the vestry received the resignation of sexton, Caleb Dugan, who had diligently served the Church for seven years, and at the same time an application was presented by his brother, John, for the vacant situation, which was accordingly granted for a period of six months. "A testimonial of the satisfactory manner in which the late Sexton had performed the duties of the office was prepared & signed by the gentlemen present &

handed to the Treasurer to be delivered to Mr. Dugan on the final settlement of his accounts. The order of rules for the guidance of the Sexton, etc., pafsed March 27th, 1835, was submitted for revisal and corrections to the Rector & Messrs. McDonald & Nelson, as a committee, with a request that they report thereon at the next meeting of the Vestry."

In January 1843, the Rector and Vestry were surprised at the contents of a communication from Trinity Corporation notifying them of a reduction in the annual allowance to Saint Luke's Church of six hundred dollars,—"that from and after the first day of May next and until therein directed, the stipend will be Three Hundred Dollars payable half yearly." In consequence a special committee was appointed comprising the Rector with Messrs. McDonald and Ogden "to draw up a letter of remonstrance to the Vestry of Trinity Church." The committee presented the following draft which received the approval of the board, and on motion of Mr. William A. Whitehead, it was ordered engrossed and signed by every member of Saint Luke's Vestry.

# "TO THE VESTRY OF TRINITY CHURCH"

"The undersigned, Rector, Church Wardens and Vestrymen of Saint Luke's Church, New York, have lately received from the Vestry of Trinity Church, through the Comptroller, a communication announcing that the annual stipend allowed Saint Luke's Church would, from the first day of May next, and until otherwise ordered, be reduced from Six Hundred to Three Hundred Dollars, beg leave, respectfully to present to the Vestry of Trinity Church the subjoined facts, in the belief that they will induce a favorable reconsideration of the resolution by which they are affected.

"Saint Luke's Church was never in a more prosperous condition since it has been a Parish, than at the present time. To advert only to such matters as have reference to its finances, it may be stated that the pews throughout the Church are generally rented, and at a rent that has been advanced within late years beyond what it was before.

"The present rents, it is believed, cannot be increased under any

circumstances, and especially in times like the present, without serious injury to the interests of the Church and indeed of the Church at large.

"Yet the regular income of the Parish at the present time barely meets its necessary expenses-indeed from the heavy loss upon pew rents, and some other circumstances, there is just now an actual deficiency of between \$100 and \$200 in the Treasury which can only be made up by the strictest economy in the management of its affairs. No unnecessary expenditures of any kind is sanctioned by the Vestry, it being their settled determination under no circumstances to increase the permanent debt of the Church. That debt, though much reduced, amounts to \$9000 and regularly to pay the interest upon it, more than absorbs the allowance of Trinity Church. Should that allowance in any degree be diminished, it is not seen from what source that deficiency is to be supplied. The ordinary resources of the Church cannot furnish it, for, as has already been stated, that barely meets its ordinary expenditures. If it be asked if those expenditures cannot be reduced, the following facts will show:

"The chief expenses of the Parish are, besides the interest on the debt of \$9,0000 at 7 percent., and taxes, and insurance, which cannot of course be diminished, the salaries of the Rector, the Sexton and Choir, with the necessary repairs of the Church. The Church, being old, requires every year a greater outlay to keep it in repair, as it is, it is often complained of as cold in winter, from the open seams that cannot be remedied, and in the narrowness and inconvenience of its pews. It must, also, shortly be new-roofed or taken down. The Sexton receiving only the usual compensation, the organist and one member of the Choir alone are paid for their services, while the Rector receives but \$1,500 the smallest salary it is believed in the City, considering the number of the congregation, and the very heavy amount of Parish and other duty required for the statistics of which reference is made to the annual report of the Rector to the Conventions.

"There appears then, no way of reducing the present economical expenses of the Church without consequences which the Vestry of Trinity Church would be among the first to deprecate. Nothing indeed sustains the Parish on its present condition but an active

Ministry combined with a determination on the part of the Vestry to accommodate all its expenses to the income. The Parish, it should be stated, already helps itself to the utmost that can be asked of it under present circumstances or until a larger and better building can be substituted for the present—a change which it is confidently hoped with the assistance of Trinity Church may, before many years, be effected. At present it consists of a floating congregation, nearly one-fourth part annually moving away and being supplied by newcomers. They are moreover, generally a people in very moderate circumstances, scarcely an individual of wealth being connected with the Parish. Greater uncertainty, too, than usual attends here the collection of pew rents, from the circumstances of the pews being not owned, but merely rented from year to year.

"Even, however, as matters stand, collection for the benefit of the Parish is made twice on each Sunday, interrupted only by collections for the poor made at the communions and the collections required by the Canons-collections for other objects being gen-

erally made privately from house to house.

"It is in such a state of things that the Vestry of Saint Luke's Church contenting themselves with the simple statement of the facts of the case and abstaining from the abundant comment that might be made upon them, invoke with perfect confidence the continued and undiminished aid of Trinity Church. If it be withdrawn or diminished, some resource must be looked to, that has not yet been contemplated.

With great respect, etc.

G. F. MOTT

JOHN MURRAY FORBES.

Rector of Saint Luke's Church.

W. NELSON Church Wardens A. B. McDONALD N. G. OGDEN C. D. HALL W. A. WHITEHEAD R. N. WENMAN Vestrymen R. RICHARDSON J. B. WOOD W. M. BENJAMIN

#### EASTER 1843

At the Easter election in 1843, Messrs. William A. Whitehead and C. D. Hall declined renomination and were succeeded on the vestry by Messrs. Geo. P. Burrill and Stephen B. Hoffman. The same wardens continued in office and likewise the treasurer and the secretary. It was voted in April of this year to introduce the "Croton water into the Parsonage," notwithstanding a discouraging report from the pew committee and the treasurer. The music committee reported the resignation of Miss Lewis as leader of the choir, and the engagement of Mrs. Weschenhoffer, at a salary of \$200 per annum. But in the following year, 1844, the latter withdrew from the choir and Miss Lewis was persuaded to return by Mr. Leonard, the organist, who relinquished fifty dollars of his own salary in her behalf. However, in November 1845, the Vestry voted to restore the salary of Mr. Leonard "to the rate at which it stood previous to his surrender of the 12th March last." A few months later Miss Lewis resigned again, and Miss Purviance became leader of the choir at \$200, when the music committee enjoyed a respite, disturbed only by the necessity of cleaning and repairing the organ at a cost of \$72.

# EASTER 1844

At the Easter election of 1844, Mr. William Nelson resigned as warden and, also, from membership on the vestry. Mr. Robert S. Goff was elected to succeed him as vestryman, whilst Mr. McDonald was advanced to the office of senior warden and Mr. J. B. Wood became junior. The treasurer and secretary remained the same.

The vestry, becoming impatient at the prolonged delay of Trinity Church to reply to the memorial urging the restoration of the annual stipend of \$600, appointed a committee of the Rector and Wardens to call on the standing committee of that corporation. Trinity was not unwilling to favor the memorial, but she herself, was being troubled and trying to keep her own affairs quiet,—

therefore, in order to temporarily assuage Saint Luke's importunity, she yielded another one hundred dollars, making the stipend \$400 in amount.

When, however, in February 1846, all the facts became public, Saint Luke's was among the first to protest against the outrageous attack on Trinity. The Rector submitted for the action of the Vestry the printed remonstrance in regard to the application now before the Legislature of the State in the matter of Trinity Church, also a written substitute for the same, the latter being in the following words, viz.:

"To the Honorable, the Legislature of the State of New York, the Rector, Church Wardens and Vestrymen of Saint Luke's Church, New York, beg leave to represent to your Honorable Body that they have perceived with pain and regret that in a time of peculiar excitement and distraction in the Church to which they belong, an application has been made to your Honorable Body to exercise your legislative power as far as it can be interposed, in interfering with the property now in possession of Trinity Church and the rights they have enjoyed for nearly a century and a half. They, therefore, beg leave respectfully to remonstrate against the movement at such a time and under such circumstances, deprecating it, as for other reasons, so especially for the peace and quiet of the Church.

And your remonstrants, as in duty bound, will ever pray, etc. New York, February, 13th, 1846."

"The time of peculiar excitement and distraction in the Church," referred to the unhappy trial and suspension of Bishop Onderdonk, the Diocesan of New York, on very grave charges. The decade from 1839 was momentous for the Church at large, and particularly in New York, fraught as it was with subtle disturbances. The perversion of Newman and others in England to the Church of Rome with some of the Clergy and laity in our country, was directly attributed to the teachings of the Oxford Tracts. "Tractarianism" infused the General Theological Seminary and Bishop Onderdonk made some bitter opponents by ordaining two graduates who openly avowed Tractarian opinions.

Opponents of the Protestant Episcopal Church, in collusion with claimants to descent from Anneke Jans, had seized on this serious

opportunity of weakness to revive their attack.

Various persistent attempts have been made from time to time to impeach the title of Trinity Church to property which it received by royal patent June 27th, 1704,—"Granting certain privileges and powers to the Rector, and Inhabitants of the City of New York of the Communion of the Church of England as by law established." There were three parcels—the first, was originally known as the West India Company farm to be tilled for the benefit of the Company's servants, lying between Fulton and Chambers Streets, and from Broadway to the Hudson River; the second was a tract of land north of this, about sixty-two acres, extending from Chambers to Christopher Streets, belonging to Anneke Jans; and the third was a piece of "Crown land" to the south of the lot on which the Church stood, from "Broadway on the east to low water mark on the west," and called the Queen's (Ann) Garden. After the Revolution, the first Constitution of the State of New York, that of 1777, which declared its independence of the British Crown obtained, "that nothing in this Constitution contained shall be construed to affect any grants of land within this State made by the said King or his predecessors or to annul any charters to bodies politic by him or them or any of them prior to October 14th, 1775."

These possessions administered by Trinity Corporation have proven a perennial source of blessing to New York City and elsewhere, upholding and maintaining the interests of religion which disseminates and cherishes spiritual life in the soul of man. Trinity's response to the memorial of Saint Luke's was reported as follows, by the Rector, at a meeting held July 9th, 1847, "that the Vestry had voted Six hundred Dollars in Cash and had agreed to give Four Hundred Dollars per annum for two years in addition to the Stipend already allowed."

# EASTER, 1845

The only change in the certificate of the Easter election for the year 1845 shows the elimination of Mr. Geo. P. Burrill's name, and the substitution of that of Mr. H. Meigs, Jr.

In the summer the Rector made a trip to Europe and arranged, before departure, with the Reverend Doctor Ogilby to officiate at the Sunday and Communion services, and with the Reverend J. J. Hawley to read the daily morning and evening prayers for a period of six months without any additional expense to the Vestry. During his absence he requested important alterations be made to the "reading desk, pulpit and Chancel," appointing a committee to ascertain the cost, and, likewise, to solicit contributions to defray the expense.

On his return, at a meeting in November, 1845, the cost was reported to be \$400, and the receipts collected from individual subscribers fell short \$70, which amount the treasurer was ordered to pay from the funds of the Church. No description of the alterations appears in the records, which is to be regretted, but it was about this time the high "double decker" pulpit was lowered and its position changed to the corner at the right of the Chancel. At this Vestry meeting Mr. J. B. Wood announced his resignation as Warden, member of the Vestry and delegate to the Diocesan Convention.

## EASTER, 1846

Messrs. Wenman, Mott and Benjamin, also, resigning their membership, the Easter certificate of election for 1846 shows the names of Messrs. James Wallace, S. Wiswall, Edward M. Young and Isaac Bluxome. Mr. Robert S. Goff was elected to supply the vacancy of junior warden, Mr. McDonald still holding the office of seniority. The Rector reported he had associated with himself the Reverend R. S. Rowland, the son of the former vestryman, as assistant in the parish with special reference to the poor of the neighborhood, and asked the approval of the Vestry, which was granted.

On motion, the testimonial of the following applicants, Messrs. D. H. McCaudy, B. W. Morris and C. B. Wyant, for admission to the Holy Order of Deacons, was signed by the Vestry.

The Rector reported a vacancy in Saint Luke's scholarship to the classical department of Trinity School and the appointment of Charles Munson Grey to succeed Arthur T. Keeler. He, also,

informed the Vestry of the gift of a "Silver Alms Dish presented by Mr. Theodore D. Meigs to the Parish and added to the Communion Service." The Music Committee reported on the 22nd of March, 1847, the resignation of the organist, Mr. Alex. S. Leonard, and at a subsequent meeting a testimonial was signed by the Vestry in his favor with that of John Canfield Stirling as applicants for admission to the Holy Order of Deacons.

#### EASTER, 1847

Mr. Muenschen was engaged to succeed Mr. Leonard, as organist, and Miss Fanny Wood became leader of the choir, in place of Miss Hughes, who resigned after a short engagement of several months. These musical appointments were urgent on account of the approach of Easter, for the next meeting of the vestry recites the certificate of election for the year 1847, and repeats the same names and officers of the board.

At this meeting, April 20th, 1847, a ballot was taken for delegates to attend the next Diocesan Convention and Messrs. McDonald, Goff and Ogden were elected, to which was added later on the name of Mr. James Wallace.

The committee of supplies and repairs, together with the Rector as chairman, was "appointed a committee with power to have the side galleries of the Church removed, and the glass in the windows painted, provided the same can be done without charge to the Vestry." It was likewise ordered "that for the purpose of carrying the above alterations into effect the Church be closed from the last Sunday in April instant, until the second Sunday in May." At a subsequent meeting the Rector reported "that the alterations in the Church had cost about \$376.81, that \$300 had been received as donations to defray the expense, leaving a deficiency of about \$76.81, which had been paid out of the weekly offerings."

#### A PROFESSION OF LIFE VOWS

It was at this time that Saint Luke's was marked by an unusual religious incident—the first of its kind in the Anglican Church since the Reformation.

In the Autumn of 1847 the General Convention took place in New York City, and thither came Bishop Ives to take his seat in the House of Bishops. He was an intimate friend of the Rector of Saint Luke's and visited him in the parsonage, of which he formerly had been an occupant. There were many congenial topics to discuss. The Valle Crucis Mission, which Bishop Ives founded in the mountain wilds of North Carolina, included agricultural and classical schools—some students preparing for the ministry, among them was William Glenney French, who became afterwards the head of the Mission. Wishing to take the life vows of a Religious, he was professed to Bishop Ives in Saint Luke's Church as was, also, the Reverend Oliver Sherman Prescott.

Later on the former became the first Superior of the Order of the Holy Cross.

Neither man, however, followed Bishop Ives, when he abandoned the Anglican Communion of the Church in 1853.

# ANXIETY OF THE TREASURER

At a meeting held Tuesday, November 30th, 1847, the treasurer was compelled to express to the Vestry the culmination of fears which had been threatening for some time, but which he had hoped might be removed or alleviated. He reported only \$70.91 in the treasury, and furthermore, announced that on the first day of February next he would be "entirely without funds to meet the salaries and contingent expenses, all amounting to about \$700, and that in addition to this, a note of individual members of the Vestry falls due the coming month, for which no provision has been made and the renewal of which is doubtful." In consequence it was "Resolved that the Wardens be and are hereby appointed a Committee to lay before the Vestry of Trinity Church the above facts and the absolute necessity of immediate relief to save the Parish from Bankruptcy and the individual members of the Vestry from personal loss."

No meeting of the Vestry is recorded again, until February 1st, 1848, when for the first time is affixed the title of Doctor of Divinity to the Rector's name. He requested that the reading of the min-

utes of the previous meeting and all other business be dispensed with, calling upon the special committee on application to Trinity Church to render its report, which was read as follows:

"The undersigned beg leave to Report-

"That they communicated to the Vestry of Trinity Church the Preamble and Resolution adopted by this Vestry in November last, stating forth the pressing pecuniary embarrassment of this Parish, and asking an appropriation sufficient to relieve it from its present need, and afford an adequate provision for the future. They, also, presented a statement of its finances, exhibiting its various sources of income, and items of Expenditure, and showing a large annual deficit; and accompanied with a request that they might be allowed to appear before the Standing Committee of Trinity Church, and make such further explanations as might be necessary to a clear understanding of the pecuniary affairs of Saint Luke's and its peculiar claims for aid.

"Accordingly, in the month of December, the undersigned appeared before the standing Committee of Trinity Church and represented: That the pecuniary difficulties of Saint Luke's arose chiefly from its position on the Exclusive Leasehold Estate of Trinity Church, that this Estate was occupied by a floating population, having no permanent pecuniary interest in the prosperity of Saint Luke's, while the large revenue derived from the Ground Rents was drawn into the Treasury of Trinity Church, yielding no beneficial return, but on the contrary impoverishing the neighborhood, that the income of Saint Luke's, had been further seriously impaired by the establishment of numerous Episcopal Churches in its vicinity: in several of which the sittings are free; and also by the loss of the large revenue formerly derived from the sale of the vaults since the opening of cemeteries near the city. They further urged the consideration that Saint Luke's had greatly enhanced the value of the surrounding property of Trinity Church, and that while it was the only Church which had benefited such property, the aid heretofore received from Trinity Church was far less than that granted to many other city churches. That Saint Luke's was oppressed by a heavy permanent debt created in the original erection and subsequent enlargement of the Church edifice; that its expenditures were made with the strictest regard to economy; and that the aid solicited was necessary to prevent the closing of the Church and dispersion of the congregation.

"The action of the Vestry of Trinity Church will appear from the following Extract from the minutes of their proceedings at a

meeting held in January last:

"'The Standing Committee reported on the application of Saint Luke's Church, N. Y., recommending that the sum of Thirteen hundred Dollars be granted to that Church, payable on or about the 15th of May next, for the purpose of paying off the note of \$600 now owing by it, and the payments that it was to make on the first of February next. But that it is the opinion of the Committee that further aid, beyond the sum now recommended to be given to it, and the annual allowances already voted to that Corporation, cannot hereafter be granted. Which Report and opinion being considered, the same were adopted by the Vestry, and the sum of \$1300 was ordered to be granted to that Church, as recommended by the Committee.'

"In conclusion the undersigned, while duly acknowledging the grant to pay the existing floating debt of St. Luke's, cannot but express the painful sense of disappointment and regret they feel in thus announcing the rejection of the peculiar claims of this ancient Parish for the aid required to preserve it from speedy embarrassment and ultimate dissolution.

Respectfully submitted

(signed) A. B. McDonald Robt. S. Goff New York, February 1st, 1848"

After the reading of the foregoing Report, the following Preamble and Resolutions were offered, and having been duly seconded were unanimously adopted.

"Whereas by a late Resolution of the Vestry of Trinity Church this Vestry has been given to understand that after the first of February instant, no further aid can be looked for by the Parish of St. Luke's beyond the annual stipend already granted; and

Whereas, The Parish of St. Luke's is now embarrassed by great pecuniary difficulties, (threatening its very existence as a parish), which difficulties—though arising in part from other causes over which the Vestry of St. Luke's has no control—are owing mainly to the position of Saint Luke's Church on the exclusive Leasehold Estate of Trinity Church, to the tenants of which it is continually ministering the Services of Religion, as well as greatly continuing in other respects the value of its property; whilst the large revenue of that wealthy Corporation derived from its ground rents in this vicinity are drawn exclusively into its Treasury yielding no beneficial return but on the contrary impoverishing the neighborhood; and

Whereas, Full and frequent representations of this state of things have been made to the Vestry of Trinity Church without procuring such relief as might certainly have been expected; and

Whereas, The pecuniary expenditures of St. Luke's Church have always been made with the strictest regard to economy admitting now of little or no reduction; and not exceeding in the aggregate the allowance made to me of the Assistant Minister of Trinity Church, and

Whereas, In addition to the ordinary Services of the Church, this Parish during the past two years and a half has maintained a *Daily Service* and a *Weekly Communion* not exclusively for its own congregation, but for the benefit of all who might attend and moreover, has had constantly the entire time of one of its ministers directed to the attention of the *Poor* and *Sick* so numerous in its neighborhood; and

Whereas, Besides this, the congregation of St. Luke's Church has always contributed largely in proportion to its members, to the Institutions and other Charities of the Church; and

WHEREAS, Now for want of kindly aid the very existence of this humble Parish, is endangered; and it is deemed the

duty of its Vestry to resort to every proper expedient for its preservation; therefore

RESOLVED, That until such time as the peculiar condition of this Parish, be duly considered by the corporation of Trinity Church or the measure now proposed fail of success, the Rector be requested to suspend all collections whatever for Charitable or Religious purposes other than those required for the Parish itself. And to urge upon the need of their more liberal offerings to prevent the closing of the church or the discontinuance of any of the services now so beneficially maintained."

#### A LETTER FROM THE SEXTON

The next meeting of the Vestry took place April 10th, 1848, when a letter was read from John Dugan, the Sexton of the Church, and the following extract ordered on the minutes.

"Gentlemen will you bear in mind that when I first came here my situation was quite different from what it is now in regard to the duty I have to perform having now almost if not quite twice as much to do. But this is a trifling consideration, one I would willingly pass by if only I had the means to get along with. What I wish most particularly to invite your attention to is the fact that for the last two or three years there has been a decrease in Funerals to our Church Yard. And on this account I have been deprived of what I greatly relied upon. You will perceive that I should be more likely to be employed as Undertaker if a Funeral was coming to our Church Yard than I would be if it was going elsewhere. Several persons that own vaults here, have moved the remains of their friends from their vaults here to the Greenwood Cemetery. No Funeral that comes to our Church Yard but it benefits me three Dollars or more. So you will see that a few funerals less makes a great difference to me. You may not be aware that after paying my man his wages and board I have only thirty-seven Dollars left out of my salary at the end of the year It is so."

(signed), JOHN DUGAN.

"After discussion and the expression of regret on the part of the vestry that at the present state of finances it was out of their power to grant the desired aid, the subject was laid on the table." Later on, however, it was voted to add \$75 to his salary.

At the same meeting the thanks of the Vestry was directed to be tendered to Mr. Samuel Hollingsworth for the handsome present of appropriate Communion Cloths for the Altar and the secretary was requested to communicate a copy of the resolution to Mr. Hollingsworth.

#### EASTER, 1848

The music committee reported the resignation of Miss Fanny Wood as leader of the choir, and the engagement of Miss Buckley, at the rate of \$150 per annum. The certificate of election for Easter, 1848, shows the name of Edward H. Jacob substituted for John Richardson, but at a following meeting a letter was read from Mr. Jacob, in which he declined "the station of vestryman;" the matter being laid on the table. Treasurer reported "a balance of \$70.32, and announced that the sum of \$1,300, promised by the vestry of Trinity Church in February last, had recently been paid." "It was on motion unanimously Resolved, that the thanks of this vestry be presented to the Corporation of Trinity Church for their late donation, and that the secretary be directed to transmit a Copy of the Resolution adopted by this vestry on the 8th day of February last, indicating the grave need which this Parish has of the continued and more enlarged liberality of the Corporation of Trinity Church." The following Testimonials were signed by the vestry, viz: W. H. Harrison for Priest's Orders, Robert C. Rogers, Andrew Machie, Thomas Stafford Drowne and Francis LeBarron for Deacon's Orders. At the next meeting, January 16th, 1849, the testimonial of Thomas T. Dais, of the Diocese of North Carolina, was signed by the vestry for admission to the Diaconate. After the reading of the report of

the Treasurer showing a balance of \$3.80, it was "Resolved, that the members of the vestry be appointed a committee to solicit subscriptions from the members of the Congregation to meet the deficiency of \$450 which will be required to pay the salaries falling due on February first, and that they will be requested to report on Wednesday evening next." The report stated "a collection in cash of \$238.50 which was handed to the Treasurer, and a further amount of \$150 pledged by the committee, leaving a deficiency of \$61.50, which was voted to be obtained by a special offering at the Sunday Morning Service, the 11th of February." "The Finance Committee in accordance with the request made at the last meeting of the vestry presented the following Memorial to Trinity Church, which on motion, was adopted, signed by the vestry and ordered to be transmitted, by the same committee, to the vestry of Trinity Church-

"To the Corporation of Trinity Church:-

In the month of January, 1847, the vestry of St. Luke's Church addressed a Memorial to Trinity Church setting forth their pecuniary embarrassment asking such aid as their necessities required. Then they stated that in consequence of the erection of 7 or 8 churches in the vicinity of St. Luke's, in several of which the sittings were free, and also from the loss of revenue formerly derived from the sale of Vaults, but chiefly from their position on the leasehold estate of Trinity Church which was occupied by a floating population, having no permanent pecuniary interest in sustaining a Church, their revenue had been so far reduced as to leave a deficiency of about \$1500 per ann. in the amount required to meet their necessary expenditures, though regulated by the strictest economy. In answer to the memorial the vestry of Trinity granted \$600 to pay a floating debt previously incurred, and, also in addition to the stipend allowed St. Luke's in common with other churches in the City, of \$400 per ann. for two years from 1st May 1847. In January 1848 a further grant of \$1300 was made to liquidate the indebtedness which had accrued, and the vestry of St. Luke's was

given to understand that no further aid was to be looked for from Trinity Church beyond the annual stipend already granted.

That no means within their power might be left untried to avert, if possible, the closing of the Church and the dispersion of the Congregation, the vestry requested their Rector in February last to suspend all collections whatever for charitable or religious purposes other than those required for the Parish itself and to urge upon the Congregation the need of their liberal offerings-this request, with two exceptions in behalf of objects of pressing emergency, has been strictly complied with, the funds thus raised applied to the support of the Parish; yet at the end of a year they paid a deficit of nearly \$500 in the amount needed to pay the salaries due on the first of February, which they are now endeavoring to make good by soliciting private subscriptions from members of the Parish. The Pews being unsold they have no Pewholders to look to for aid, and the necessity of frequent and urgent appeals for support naturally tends to lessen the Congregation. vestry of Saint Luke's deem it their duty, under these circumstances, again to ask the attention of Trinity Church to the difficulties by which its existence is now threatened. The pecuniary interests of Trinity are identical in a certain extent with those of Saint Luke's. The establishment of the latter adds greatly to the value of the surrounding property of Trinity, the continuance of Saint Luke's has contributed to maintain their value, and the breaking up of the Parish, it is believed. would depreciate that value in an amount greater than the sum required, in addition to its own resources to sustain it. The Vestry of Saint Luke's have availed themselves of every resource within their control without success, and they deem it due to the responsibility that rests upon them to make known to your Body their conviction that its longer existence depends upon the Corporation of Trinity Church; that upon it, and it alone, it depends whether the ministrations in Saint Luke's shall cease, its doors be closed, its Sunday School broken up and its congregation dispersed. From the first of May next when the additional stipend of \$400 will cease, the annual deficit in their funds will be \$1,500 or \$1,600—to meet which they earnestly solicit Trinity Church to grant them \$1,000 per annum in addition to the regular stipend of \$500, as the least amount of aid required to sustain the Parish, which sum being secured, the balance, they are confident can be raised among the Congregation. Should it be desired they will give their Corporation Bond for the repayment of the amount of such grants whenever a sale of their Church ground shall be made; or should the measure of relief be denied, they beg that the mortgage on the Church and grounds now held by Trinity Church on grants formerly made, may be removed, to enable them to obtain the amount they need by a further loan on their property.

In conclusion they would again gratefully acknowledge the aid extended to Saint Luke's, and also request the favor of a decision on their present application at the earliest period possible in order that they may avoid entering into engagements for the ensuing year which an unfavorable reply might render it impracticable for them to fulfil.

New York, July 31, 1849.

"The Rector presented and read a Report of all the monies received and expended by him during the past year from the Offerings of the Church and all other Sources. On motion the Report was accepted and an abstract from the same ordered on the minutes"

Rec'd from Sunday Offerings, May 1847 to May 1848 \$891.86 Expended within same period \$696.89

\$194.97

FOURTH RECTOR	101
Of this there is reserved for Assistant—	\$164.92
Leaving available—	\$ 30.05
Monthly Communion Fund	
On hand May 1, 1847	\$ 26.39
Rec'd from 1st May 1847 to 1st May 1848	\$664.17
Total rec'd	\$690.56
Expended to 1st May 1848	\$570.88
On hand	\$119.68
Of the above there is to be reserved for	
Silver Communion \$12.50	
Sums specially contributed to be used at discretion of Rector \$70.00	\$ 82.50
discretion of Rector \$70.00	φ 02.50
Leaving available	\$ 37.18
Weekly Communion Fund	
On hand May 1st 1847	\$248.94
Rec'd from 1st May 1847 to May 1848	\$451.29
	\$700.23
Expended from 1st May 1847 to May 1848	\$604.88
	\$ 95.35
Of this sum there is specially appropriated	\$ 30.00
Leaving available	\$ 65.35

The last comprises Special Donations towards alterations of the Church, Missionary Collections in Sunday School and all the contributions not included in foregoing Statement.

#### Available Funds

Sunday Offerings	\$ 30.05
Monthly Communion	37.18
Weekly Communion	62.35



The Reverend Doctor Forbes then presented to the Vestry his resignation of the Rectorship of Saint Luke's Church as follows:

New York, February 19, 1848

To the Wardens and Vestrymen of St. Luke's Church, New York

GENTLEMEN:

After mature deliberation I have come finally to the conclusion that it is

expedient for me to resign the Rectorship of St. Luke's Church.

Since presenting my resignation to you a month ago, altho it was subsequently withdrawn at your earnest solicitation the subject has been continually before my mind and with the sincere desire to concur, if possible, in what seemed so generally your wish that I should remain among you, I have been made sensible that in doing this I should be acting in opposition to my own sense of duty and what seems to be the will of God respecting me.

I beg leave therefore respectfully to present again my resignation of the Rectorship of St. Luke's Church and to say that you will confer a real favor upon me by accepting it without further hesitation or delay. I propose if it meet your approbation that it take effect on the first day of May next.

In thus severing a tie which has bound me so closely and for so many years to this Parish, you will I am sure, believe me when I say that I purpose one of the most trying acts of my life. But God will overrule it to the Spiritual and Eternal good of us all is most sincerely my prayer.

I remain, Gentlemen
Very faithfully and affectionately
Your friend
(signed) JOHN MURRAY FORBES.

"Dr. Forbes having left the Vestry meeting, the Chair was taken by Mr. McDonald, the Senior Warden.

On motion the resignation of Doctor Forbes was laid on the table, and the Wardens were appointed a committee to confer with the Rector on the subject of his resignation."

At a following meeting, held 14th of March, the committee reported Doctor Forbes had consented to await the decision of Trinity Church before pressing his resignation.

The Finance Committee reported that the Vestry of Trinity Church had replied to their application of relief, that they would continue the additional stipend of \$400 for another year. On motion of Mr. Meigs, the resignation of Doctor Forbes laid on the table, was taken up, and on motion of the same gentleman duly recorded, the following preamble and resolutions, after being considered were unanimously adopted:

WHEREAS at a meeting of this Vestry on the 19 February last the Reverend John Murray Forbes, D.D., presented his resignation of the office of Rector of Saint Luke's Parish, urging its acceptance without delay, and

Whereas this Vestry have given the subject their most earnest and deliberate consideration prompted alike by their own deeply awakened feelings and by the great importance of the subject of the Spiritual interest of the people of Saint Luke's Church. Therefore it is unanimously

RESOLVED, That we have received the resignation of the Rev. Dr. Forbes with feelings of the most sincere and heartfelt regret, occasioned not only by our own private sense of the loss each of us would sustain by such a separation, but by the conviction that such a step would prove most disastrous to the welfare of the Parish.

RESOLVED, That it is the unanimous opinion of the Vestry that the departure of the Reverend Doctor Forbes from the Parish would cause that of a large number of the best supporters of St. Luke's Church, and that in all probability the final closing of the Church would be the consequence.

RESOLVED, That this Vestry most unanimously and entirely approve of the whole course of the Rev. Dr. Forbes as Rector of St. Luke's Parish. His efforts for the spiritual benefit of his people, his zeal and fidelity, displayed in every form without fear, and at much personal sacrifice, have excited our most sincere admiration and regard.

RESOLVED, That the Vestry most ardently desires that the Rev. Dr. Forbes should continue his ministrations in this Parish, and they will spare no exertion in securing the necessary means of support if he will withdraw his resignation.

RESOLVED, That the Wardens be appointed a Committee to communicate to Dr. Forbes a copy of these resolutions.

On motion it was Resolved that when this Vestry adjourns, it adjourn to Monday evening, the 26th inst. at the same hour and place.

At an adjourned meeting of the Vestry, Monday, March 26, 1849, the Finance Committee reported that in conformity with an understanding among the members of the Vestry, a subscription list had been circulated among the members of the Congregation to aid in the support of the Parish for the ensuing year, provided the Reverend Doctor Forbes would continue his ministration as Rector and that said subscription now amounted to the sum of One Thousand Dollars payable in semi-annual payments viz. on 1st of August and 1st of February next.

The Reverend Doctor Forbes expressed to the Vestry his deep sense of the kindness he had received at their hands and that of the Congregation so much beyond anything that he could reasonably have asked or expected—that he could not under the circumstances do otherwise than withdraw his resignation and that he should endeavor to testify his appreciation of the kindness he had received by fidelity and earnestness in the

discharge of his duties.

## EASTER, 1849

At the Easter election of 1849, Mr. G. W. Leake supplied the vacancy on the board caused by the declination of Edward H. Jacob to serve as a member of the Vestry in the year, 1848. Otherwise the Vestry remained the same.

On motion leave of absence was granted to Doctor Forbes during the summer months "for such length of time as he may require." The testimonial of the Reverend Samuel Freeland Berry for admission to the Priesthood was signed by the Vestry, and the application of Mr. William H. Mott, through the Vault Committee, for permission to sell one-half of vault no. 57 to his brother-in-law, Mr. B. H. Beecham, was granted. The Music Committee reported the leader of the Choir, Miss Buckley, requested an increase of salary, "so it was fixed at \$175 per annum." The Treasurer was authorized to pay the regular percentage of the Rector's salary to the Diocesan Convention, and Messrs. McDonald, Goff, Ogden and Wallace were elected delegates to attend it next October. The meetings of the Vestry were discontinued in the summer, during the absence of

the Rector, but resumed, Thursday, October 4th, 1849, when he again presented his resignation.

Doctor Forbes and Bishop Ives of North Carolina, a former Rector of Saint Luke's, were always close friends and constant correspondents ever since the latter left New York. It was the opinion of many in the parish that Doctor Forbes being the younger man was strongly influenced in thought by his superior in age and Churchly office. Reverend Doctor Tuttle thus writes of him, "Nor am I surprised that claimed authorities and supposed facts in favor of Rome, especially as presented by Mr. Newman should have weighed upon him under the circumstances. At that time, the false decretals of Rome had not been so fully exposed by scholars. At that time Mr. Newman stood so high that few questioned and none took the pains to verify, the references in his book on Development. At that time the Church was as it were awakened out of sleep, and many were scarcely self-collected. At that time it was never believed that the Roman Church would still add to its novelties till it proclaimed the immaculate conception of the Virgin and the infallibility of the Pope. Some of our highest minds under a morbid fear that the Anglican Church would not prove true to the test of Catholicity, early left her, and many of the holiest and most conscientious under fuller experience and fuller light have had the moral courage to confess their error and return to the Church they left."

So did Doctor Forbes. He recanted, but "on his return to the Church he left," he found a great barrier of prejudice raised up against him. Clergy and laity had lost confidence and refused to accept him, but there was one exception. His successor at Saint Luke's, the Reverend Doctor Tuttle, invited him to act as assistant, and in all humility he came back to the same Church where he once presided as Rector. Later on through the same influence, he won the confidence of the Trustees of the Theological Seminary who invited him to become the Dean.

In his letter of resignation to the Vestry, dated October 4th, 1849, there is no reference to future intentions nor an altered state of mind. It is as follows:

Since offering to you my resignation as Rector of St. Luke's Church in February last; the subject has been constantly before my mind, but all

events since then have combined to induce me to present it again.

When I assure you that in taking this step, I am actuated solely by a conscientious sense of duty, and that it will be a personal favour to me, if you will accept my resignation without further delay. I have said enough, I am sure, to receive for it your ready acquiescence.

Of the very great and long continued kindness and confidence I have experienced at the hand of the Vestry and the people of St. Luke's Church, I shall ever be mindful, nor can I in any way repay them, but by continued prayer that God in his goodness will bestow upon both his best spiritual gifts. I remain gentlemen, Very sincerely and affectionately

Your friend (signed) JOHN MURRAY FORBES.

The Vestry's reply is dated October 9th, 1849.

REV. AND DEAR SIR:

At a meeting of the Vestry of St. Luke's Church held last evening certain Resolutions were unanimously passed, a copy of which we now place in

When on the 4th, inst. you presented to a full Vestry of St. Luke's Church your resignation of the Rectorship and found no response—nor one to move its acceptance— and that no action could be had thereon until you were yourself compelled to put it to a vote-we think you will find in this noiseless fact, all the regret we could express in any other way in regard to the severance between us as Pastor and people which had so long and happily existed. You will see in these Resolutions that we value too highly the zeal, the devotion and the interest which for the past 15 years you have put in active exercise in our Parish, and we regard too much the labour and energy you have displayed in the cause of Christ and His Church to be content with the simple registration on our minutes of your resignation and of its acceptance. We have done what we could to induce you to remain with us. When we supposed our financial affairs discouraged you, we sought to improve our condition from a source where we supposed we had a legitimate claim, and when the response from that quarter fell short of our wants and expectations, the deficiency was promptly supplied by private subscription. To the dictates of a guiding Providence all must submit, and we deem it our duty to yield with such cheerfulness, as we may, to the new circumstances in which we find ourselves placed.

As to your private motives and your future movements you give us no information, nor is it our province to inquire; but whatever you do, or whereever you may go, we would offer our sincere prayers for your prosperity and happiness.

With great respect and regard, we remain

DEAR SIR, YOUR FRIENDS.

Signed by all members of the vestry.

The following comprise the preamble and resolutions which accompanied the letter of the Vestry:

"WHEREAS at a meeting of the Vestry on Thursday evening, the 4th of October instant, the Rev. John Murray Forbes, D.D., Rector of this Parish, again presented his resignation of the Office of Rector to take effect on the first of November next; and

WHEREAS, The Rev. Dr. Forbes for reasons which he then stated to this Vestry urged an immediate and unconditional acceptance of said resignation; and

WHEREAS, The Vestry with great reluctance and on account of such urgent solicitation accepted said resignation, therefore

RESOLVED, That the resignation of the Rev. Dr. Forbes has been received by the Vestry with unfeigned regret, and they sincerely lament their inability to alter a determination which has not been produced by any act of theirs, nor by any cause which they could control; and they now unamimously reiterate the assurance of their undiminished confidence and attachment, expressed in Resolutions passed at a meeting, held on the 14th of March last, when the same subject was under consideration.

RESOLVED, That this Vestry entertains a grateful remembrance of the benefits and satisfaction derived from the services and ministrations of their faithful Rector and in consenting to a separation they are forcibly reminded of the self-denying and zealous manner in which he has displayed his duties as their spiritual guide.

RESOLVED, That the Vestry truly believes the services of the Rev. Dr. Forbes to have been of inestimable value to the people of St. Luke's Parish, and that in losing him they lose a fearless uncompromising and earnest advocate of the truth 'As it is in Jesus.'

RESOLVED, That a copy of these Resolutions be communicated to the Rev. Dr. Forbes."

In accordance with the request of Dr. Forbes, Messrs. Meigs and Young were appointed a committee to examine his accounts of charitable funds received and disbursed by him as Rector, and likewise, at his request the following articles connected with the Communion Service and delivered by him to the Vestry, were listed on the Minutes.

One silver gilt set composed of six pieces viz.:

One Flagon

Two Chalices

One Paten

One Spoon

One alms dish (this last gilt or composition)

also

One silver Paten

One plated Paten

Two plated Chalices

One plated Flagon

One plated Flagon Brittania Ware

Two plated Alms plates

One silver Alms dish

One silver Baptismal bowl

One set Linen damask Altar cloth (four pieces)

Four velvet Alms bags

The above articles were then placed in charge of the Wardens.

At a meeting of the Vestry held October 22nd, 1849, the Wardens were authorized and requested to supply the services of the Church during the vacancy of the Rectorship. Messrs. Meigs and Young who were appointed at the preceding meeting a committee, at the request of Doctor Forbes, to examine his accounts, made the following report: "That they have performed the duty assigned to them, extending their examination over a period of eleven years, embracing all the different sources of revenue and all the disbursements and expenditures under the control of the Rector from Oct. 1838 to Oct. 17th, 1849. They find these accounts in every particular correct and satisfactory, and your committee also beg leave to add their testimony to the conscientious care shown by the Rev. Dr. Forbes in the clear and minute statements kept by him of all the receipts, expenditures and disbursements passing through his hands during the period above mentioned.



ANTHONY BLEECKER McDONALD Warden and Treasurer 1837-1879



On the 17th inst. the amount in the hands of the	
Rector was	\$85.60
against which there were liabilities, satisfactory	
proof of which were shown to your committee	
amounting to	91.25
Leaving a balance due the Rector	5.65
A11 C 1 1 1	
All of which is respectfully submitted	
E. M. YOUNG H. MEIGS, Jr.	Com.

To the Vestry of St. Luke's Church

#### DEATH OF THE JUNIOR WARDEN

The senior warden, Mr. Anthony B. McDonald, called a meeting, December 5th, 1849, and communicated to the Vestry "the afflicting dispensation of Divine Providence in taking from us the junior warden of this Parish, Mr. R. S. Goff."

Whereupon the following Resolution was adopted:

RESOLVED, That the members of this Vestry have heard with unfeigned grief the announcement of the decease of one who has been for many years associated with them as communicant, Vestryman and Warden of St. Luke's Parish and whose active interest and liberal aid in its behalf, whose sound and consistent church principles, and uniform kindness and courtesy have received their sincere respect and esteem.

RESOLVED, That a copy of the above Resolutions be communicated to the family of the deceased.

The resignation of Mr. G. W. Leake as a Vestryman of the Parish was presented and accepted.

The Music Committee reported the resignation of Miss Buckley as leader of the choir to take effect from and after Christmas Day and the engagement of Mr. Wood, as organist, at the rate of one hundred and fifty dollars per annum. Mr. McDonald announced that as Warden he had made a tem-

porary arrangement with the Reverend M. F. E. White to supply the services of the Church, and moved that the vestry, proceed to ballot for a Rector of Saint Luke's.

On the first ballot the Reverend Mr. Wm. H. Harrison, the son of a former vestryman, was unanimously elected Rector and the Secretary was directed to communicate the action of the vestry to him and request a reply at his earliest convenience alluding to the state of the finances of the Parish suggesting that he may depend upon a salary of \$700 per annum with the hope that in time it may be materially increased. Mr. Harrison replied as follows:

Your letter of the 6th inst. containing the action of St. Luke's Vestry has just been received, and I hasten to give an immediate answer.

Much as my own wishes would leave me to look favorably on such a proposition, still a sense of duty both towards St. Luke's and my present charge, compels me to decline the invitation of your body, and in doing so, I would express my feeling of gratitude for the renewed instance of confidence, however much I may regard it as springing from your partiality rather than any desirings of my own. I cannot but regret the action of your body, especially when I consider that it may have been occasioned by a thoughtless remark of my own. Being asked if I would again refuse the position if again offered, hardly thinking such a thing possible, I replied, that in such an event, I would consider the proposition, and be governed by the necessity which existed of remaining in North Carolina. I mention this fact, believing that your action would not have been taken, had you supposed that any but a favorable answer would have been returned. Circumstances are, however, of such a nature—they need not be related—as to prevent my making any present change in my position—were they otherwise—the temptation would be a strong one to be among those, who have always manifested more of kindness than I could justly claim. With this expression of my own thankfulness for favour displayed during my connection with the Parish of St. Luke's, and also for the present instance of remembrance, believe me, with earnest wishes, for the prosperity and well-being, not merely for the Parish itself, but of the individuals composing it.

Very truly and affe'ly,

WM. H. HARRISON.

Jackson, N. C., Dec. 11, 1849.

February 26th, 1850, the clerk of the vestry was directed to communicate an invitation to the Reverend John Henry Hobart, then an assistant at Trinity Church, to become Rector of Saint Luke's, and a committee of the senior warden and Mr. H. Meigs, Jr., was appointed to convey the letter to him, with the assurance of \$1,200 per annum and the parsonage.

# Mr. Hobart responded as follows:

70 Franklin Street, 9 April, 1850

DEAR SIR:

You have probably received through Mr. McDonald an explanation of the delay which has occurred in my reply to your letter informing me that the Vestry of St. Luke's Church had asked me to the Rectorship of that Parish. I must now request you to make it known to the Vestry that I respectfully decline their invitation. I expressed very sincerely to the Committee of the Vestry who waited upon me, my great gratification at being invited to the Rectorship of St. Luke's Church and the unfeigned pleasure with which such a connection would be formed by me provided there were a reasonable prospect that the Parish would prosper in my charge and I felt myself at liberty to assume it. In regard to the former point, the gentlemen of the committee gave me strong encouragement, in regard to the latter, my views and wishes were entirely dependent upon the actions of the Vestry of Trinity Church. were entirely dependent upon the actions of the Vestry of Trinity Church. In case that body desired my continued services in my present position, I had no inducement to change a relation equally consistent with my duty and pleasure. I have been informed that the Vestry of Trinity Church have both expressed and acted on such a desire and without further delay I send this reply to your letter of the twenty-sixth of February.

Trusting that the Vestry of St. Luke's will appreciate my motives in this matter and presenting them my sincere acknowledgments and respects

I remain very truly

· Your obedient servant

J. H. HOBART.

# EASTER 1850

The certificate of election for church wardens and vestrymen for the ensuing year (1850) presents four new names. In the place of the Messrs. S. B. Hoffman, Samuel Wiswall and G. W. Leake, Messrs. Francis Pott, E. B. Clayton and T. D. Meigs were elected members of the board. Mr. James Wallace was chosen junior warden, and Mr. Robert H. Goff filled the vacancy in the vestry caused by his father's death. At a subsequent meeting the resignation of Mr. E. B. Clayton as vestryman, was presented and the same was accepted.

For Rector, the Reverend Sullivan H. Weston was the next choice, but he preferred to remain in Trinity Parish, and become the Vicar of Saint John's Chapel in Varick Street. This edifice copied after the architecture of Saint Paul's in London was demolished in 1919 to yield to a growing city's demands.

The senior warden of Saint Luke's keenly recognized the fact that the Parish was being sorely tried and that the defection to the Church of Rome of its Rector had produced a derogatory effect. Only the names of forty persons remained on the parish register, and a very small sum in the treasury. Even that was a debt to him, left over from \$400 which he had advanced.

A man of less earnestness and devotion would have been disheartened, but the spirit of McDonald was strong, and he sought counsel of the Rector of Trinity Church. Doctor Berrian advised calling an enthusiastic minister, full of courage and zeal, one whom he knew, about thirty-nine years of age, and who was at present in charge of Christ's Church, Hudson, New York. From this church two years previously one of its vestrymen, Cyrus Curtis, had come to New York City to reside, and at this time had become a member of the vestry of Trinity Church. Doctor Berrian and Mr. Cyrus Curtis combined their influence to persuade the Reverend Isaac H. Tuttle to become the Rector of Saint Luke's Church. They, also, interceded with Bishop Brownell of Connecticut to exert his friendly influence, for it was at Bethel in that Diocese that Mr. Tuttle began his ministerial career after his ordination as Deacon in Trinity Church, New Haven, Conn. On the evening of June 10th, 1850, pursuant to notice from the senior warden, a vestry meeting was held, at which were present, A. B. McDonald and James Wallace, Wardens, Messrs, Goff, Pott, Young, Bluxome, T. D. Meigs and H. Meigs, Jr., Vestrymen. On motion of Mr. Young, seconded by Mr. Wallace, the vestry proceeded to ballot for a Rector. Messrs. R. H. Goff and T. D. Meigs were appointed Tellers. On counting the ballots the Reverend Isaac H. Tuttle, of Christ Church. Hudson, New York, was found to have received seven votes. and one blank ballot.

On motion of T. D. Meigs it was Resolved that the salary of the Rector be one thousand dollars per annum, and the Parsonage after the first of May, 1851, and that he be allowed at the rate of four hundred dollars per annum for the present

year in lieu of Parsonage. It was further Resolved that the clerk pro. tem. be requested to communicate this call to the Reverend Mr. Tuttle.

At a subsequent meeting held June 24, 1850 the secretary pro. tem. reported that he had communicated the call of this Parish to the Reverend Isaac H. Tuttle in the following terms

> Parish of St. Luke's Church New York, June 11th, 1850

Rev. Isaac H. Tuttle, Rev. and Dear Sir:

I am instructed to inform you that at a meeting of the Vestry of this Church held last evening you were duly elected Rector of St. Luke's Parish. The salary was at the same time fixed at one thousand dollars per annum, and the Parsonage, possession of the latter to be given on the first of May next, an allowance at the rate of four hundred dollars per annum. to be made to you until that time in lieu thereof. An early and favorable reply to this call is earnestly solicited by the Vestry.

Very Respectfully
Your Obedient Servant
H. MEIGS, Jr.
Clerk of the Vestry, pro tem."

The clerk pro. tem. presented and read a letter from the Reverend Mr. Tuttle, of which the following is a copy, accepting the invitation to the Rectorship of Saint Luke's Parish.

New Haven, June 15th, 1850

Mr. H. Meigs, Jr.;

Secretary pro tem of the Vestry of St. Luke's, N. Y.

MY DEAR SIR:

Your favor of 11 inst. conveying the expression of said Vestry has received the most serious consideration, and I beg you to express my sense of the honor they have conferred on me by tendering me the Rectorship of their Parish, and inform them of my acceptance of the same. It was suggested by Mr. McDonald that it would subserve the interests of the Parish should I defer the recreation I contemplated taking now, till the month of August. I will, therefore, endeavor to enter on my labors at St. Luke's as early as the first Sunday in July. As to the support of their clergyman I have no reason to suppose the Parish, under more favorable circumstances, would be satisfied with the present moderate appropriation of \$1000 per annum in addition to the parsonage, and I shall therefore look for an increase of salary as the Parish improves. This I understand from Dr. Berrian and Rev. Mr. Cox (expressing the purpose of your Vestry) might confidently be relied on. Trusting the important relation I am about to sustain to that severely tried Parish may subserve the interests of the Holy Apostolic Church.

I remain,

Very truly yours,

ISAAC H. TUTTLE.

"On motion it was Resolved that the Treasurer be authorized to pay the Rev. F. E. White one hundred dollars in lieu of the sum of \$66.76 due him on the first of July, according to an appropriation made on the 3rd of January last. And the Clerk of the Vestry was requested to express to the Rev. Mr. White their satisfaction with the faithful and acceptable manner in which he has discharged the duties pertaining to his temporary connection with St. Luke's Parish."

During the fifteen years of the rectorate of Doctor Forbes the men who served at various times on the board of Vestry were as follows:

1834

Henry Ritter Floyd Smith Joseph W. Beadell George Coggill Thomas Browning Don Alonzo Cushman Clement C. Moore James N. Wells Cornelius Oakley Talman J. Waters

1835

Chas. N. S. Rowland John R. Satterlee Henry I. Seaman

1832

Anthony B. McDonald 1838

Dr. James Stewart 1840

William Nelson John B. Wood

Richard N. Newman

Nicholas G. Ogden

William A. Whitehead William M. Benjamin John Richardson Gabriel F. Mott

1841

Charles D. Hall

1843

George T. Burrell Stephen B. Hoffman

1844

Robert S. Goff

1845

H. Meigs, Jr.

1846 James Wallace

Samuel Wiswall

Edward M. Young Isaac Bluxome

1848

Edward H. Jacob

1849

G. W. Leake

### BIOGRAPHICAL SKETCH

The fourth rector of Saint Luke's Church was born in New York City in 1807, the son of James Grant Forbes and Frances Blackwell, whose family once owned Blackwell's Island in the East River.

He was graduated at Columbia College in the class of 1827, and at the General Theological Seminary in 1830. His first position was as tutor at Trinity College, Hartford, Conn., to which he was appointed the same year, later resigning to become Rector of Saint George's Church, Flushing, N. Y. In 1834 he accepted a call to the rectorship of Saint Luke's Church, this city, entering on its duties in the autumn.

About this time he was united in marriage to Miss Anna Howell of Philadelphia, Pa., bringing his bride to the old parsonage in Hudson Street.

Genuinely warm-hearted and frank in manner he won the affection of his people, until the Oxford movement agitated his mind and clouded his natural candor. The trend of his thoughts became evidenced in a sermon preached at Saint Luke's, October 10th, 1847, before the Associate Alumni of the General Theological Seminary. It may be read in the appendices.

Referring to the existing troublous times in the church abroad and home, he happened to state, "Seek then the impartial judgment and guidance of others, especially such as are older, more experienced and better disciplined than ourselves." He acted on his own advice, and took counsel of Bishop Ives of North Carolina which resulted in his displacement from the ministry in January, 1850.

At the same time his assistant, at Saint Luke's, the Reverend Thomas S. Preston, was deposed, the Bishop of New Hampshire, the Right Reverend Carlton Chase, D.D., pronouncing the sentence of eviction on both.

In the early part of 1851 Doctor Forbes was ordained a priest of the Roman Catholic Church and became an assistant at the Church of the Nativity in Second Avenue. Subsequently in 1853, he was made pastor of the new Church of Saint Ann's in Eighth Street.

By his talents and reputation Doctor Forbes won honorable recognition in the Church of Rome. Pope Pius IX conferred on him the degree of Doctor of Sacred Theology, and Archbishop Hughes sent him on a special mission to Rome to aid in establishing there the American College for Priests, and to preside over the institution if he so desired.

Ten years later, however, Doctor Forbes renounced Romanism, and his renunciation is best related in his own words in a letter written October 17th, 1859 to the Roman Catholic Archbishop of New York.

Most Reverend John Hughes, D.D., Archbishop of New York.

It is now nearly ten years since under your auspices, I laid down my ministry in the Protestant Episcopal Church to submit myself to the Church of Rome. The interval, as you know, has not been idly spent:—each day has had its responsibility and duty, and with these come experience, observation and the knowledge of many things not as well understood before.

The result is I feel I have committed a grave error, which, publicly made should be publicly repaired. When I came to you, it was as I stated with a deep and conscientious conviction that it was necessary to be in communion with the See of Rome: but, this conviction I have not been

The result is I feel I have committed a grave error, which, publicly made should be publicly repaired. When I came to you, it was as I stated with a deep and conscientious conviction that it was necessary to be in communion with the See of Rome; but, this conviction I have not been able to sustain in face of the fact that by it the natural rights of man and all individual liberty must be sacrificed—not only so but the private conscience often violated, and one forced by silence at least to acquiesce in what is opposed to moral truth and justice. Under the circumstances, when I call to mind how slender is the foundation, in the earliest ages of the Church upon which has been reared the present Papal power, I can no longer regard it as legitimately imposing obligations upon me or any one else. I do now, therefore, by this act, disavow and withdraw myself from its alleged jurisdiction.

I remain, most reverend sir,

Your obedient servant,

JOHN MURRAY FORBES, D.D.

Late Pastor of Saint Ann's Church, N. Y.

When this remarkable letter was made public it caused great excitement in the religious world. No one who knew Doctor Forbes could for a moment suppose that in leaving the Episcopal Church, and in repudiating the Roman Catholic, that he was actuated by any except the most conscientious motives.

Still he had his assailants on both occasions and submitted to the greatest possible trial to his personal feelings.

His return to the faith in which he was first ordained was hailed with the deepest joy by his old friends and parishioners.

In 1865, his recantation was submitted to the Episcopal Church and acted upon in 1867. From that time until 1869 he was back again in Saint Luke's as assistant to Reverend Doctor Tuttle, when he was elected the first permanent Dean of the General Theological Seminary.

His installation was the first ceremony of its kind held by the governing body of the Seminary, and it took place on Saint Mathias' Day, February 24th, 1870, in the Church of the Transfiguration. It was a most notable event, being the initiation of a new era in the affairs of the Institution. It was presided over by the then Bishop of Michigan, the Right Reverend Samuel Allen McCoskry and attended by many learned dignitaries of the Church. The Reverend Doctor Tuttle was on the committee to make the necessary arrangements.

Anyone interested in Doctor Forbes' views on Romanism should read his installation address. Here is an excerpt:—
"Romanism has conferred upon us the inestimable privileges of professing God's revealed word, and the orders which Christ ordained should always subsist in His Church. But this church throws chains around us which no one can endure and preserve his manhood."

He held the office of Dean until 1872, when in his sixty-sixth year, he resigned and retired to reside in Elizabeth, New Jersey, where he died Sunday, October 11th, 1885, at the age of seventynine.

The degree of Doctor of Divinity was conferred upon him in 1847 by his Alma Mater.

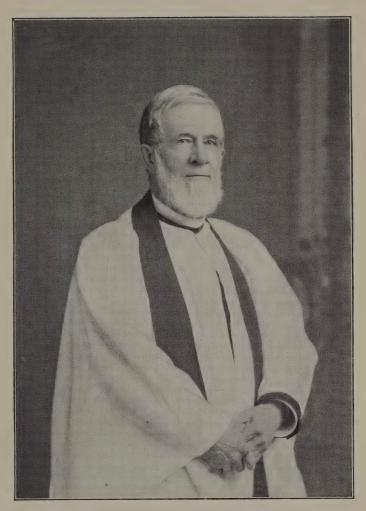
Dr. Forbes' daughter, Adelade Anna (Mrs. J. R. Carmichael) now living at 3 West 8th Street, this city, was born in the old parsonage on Hudson Street.

### FIFTH RECTOR

#### ISAAC HENRY TUTTLE

(1850-1892)

Agreeable to the suggestion of the senior warden, Reverend Mr. Tuttle came to Saint Luke's the last Sunday in June, which was the 30th of the month, and on the 10th of July he called a meeting of the vestry. The members present were the Wardens, Messrs. Anthony B. McDonald and James Wallace, and the Vestrymen, Messrs. Young, Goff, Pott, Bluxome and H. Meigs, Jr. After the new rector invoked a blessing on Saint Luke's and the vestry, the regular business proceedings commenced. The treasurer's statement exhibited a balance due to himself-\$275.30. The music committee followed with a report of the resignation of the organist, Mr. Wood, and the engagement of Doctor James L. Brown from the first of July, at \$150.00 per annum. Messrs. McDonald, Wallace and N. G. Ogden were then elected delegates to attend the next Diocesan Convention, and the rector and wardens were authorized to make arrangement for the institution of the Reverend Isaac H. Tuttle "at some time as they may deem expedient." The meeting adjourned after a motion that the rector and finance committee be requested to prepare a memorial to Trinity Church for aid. This simple meeting of ordinary business routine was the forerunner of a long series presided over by Mr. Tuttle, covering a period of forty-two years, many of which were significant and expansive for Saint Luke's and of important consequence to the Protestant Episcopal Church in New York City.



REVEREND ISAAC HENRY TUTTLE, D.D.



### The following is a copy of the Memorial to Trinity Church:

"The Rector, Church Wardens and Vestrymen of Saint Luke's Church, New York, are again constrained to present to the Corporation of Trinity Church a petition for aid. They feel they cannot acquit themselves as using all good fidelity and perseverance in the important interests entrusted to them should they, from any reluctance, relinquish further importunity in the only discernible quarter for relief.

The peculiar situation of Saint Luke's and the inevitably local trials it has constantly to meet are fully known to Trinity Church. The condition of our place of worship is, of course, rendering repairs every day more pressingly requisite, and all the heavy and multifarious expenses incident to a city church fall at present very heavily, we may say most tryingly, upon a willing yet enfeebled parish. But we are by no means discouraged in this day of adversity. Even for the term of two years and over of our late depressed state, all the arrears of the Parish are but \$600, and as to the future we feel a degree of confidence in the effectualness of this present appeal. In the one cause we have in common as Churchmen, we cannot conceive there will be allowed to languish such an instrumentality of blessings, both temporal and spiritual as Saint Luke's has long been, and from her position, must naturally continue.

The intimated withdrawal of aid by Trinity Church and the hesitancy

to make further grants of money to meet the exigency of the Parish, we now feel resulted from a want of confidence in its ministerial character. It is hoped this confidence is again restored and that Trinity Church will be ready and glad, in this change of affairs, to lend her needful hand towards placing Saint Luke's in a condition advantageous for her proper work in this position of the Master's Vineyard. Any lengthy specification, therefore, of our trials and wants is not regarded as necessary. What we particularly and pressingly need is the continuance of the additional stipend for the few past years of \$400, the individual liability for the floating debt of \$600 cancelled, and the church and premises put in a good state of repair—not more necessary for becoming decency than to prevent premature decay.

With a grateful sense of the many favors already extended to Saint Luke's we hopefully wait an early and favorable reply to this further petition."

New York, July 25, 1850.

(Signed)

ISAAC H. TUTTLE, Rector

J. WALLACE A. B. McDONALD WardensN. G. OGDEN E. M. YOUNG I. BLUXOME \ Vestrymen T. D. MEIGS R. H. GOFF F. POTT

"The Finance Committee reported that the Vestry of Trinity Church had resolved to continue for one year, from the first of May last, the additional stipend of Four Hundred Dollars," and they were authorized to take such measures as were deemed necessary for the collection of outstanding pew rents. This committee reported

February 25, 1851, "that the Corporation of Trinity had resolved to grant the Vestry a donation of Fourteen Hundred Dollars to be paid in May next." It was then decided to repair and paint both church and parsonage and the committee of supplies and repairs was authorized to expend nine hundred dollars to accomplish the work. Later on it was necessary to request more money for the parsonage because the church required an expenditure of \$963.67, so the treasurer was authorized to pay an extra amount of \$396.84 to the committee a total sum of \$1,360.51. In consequence a small margin only was left in the treasury of the \$1400 which was understood by the vestry to be a donation, but the finance committee later reported it was to be considered in the nature of a loan to be secured by bond and mortgage on the property of the church. Therefore the senior warden and the clerk were directed to execute the proper papers in the name of Trinity Church and to affix the corporate seal of Saint Luke's.

The rector and wardens were appointed a special committee to address a communication to the Corporation of Trinity Church expressing the thanks of Saint Luke's vestry for the loan of \$1,400 for repairs on the church and parsonage, naming the amount of the floating debt and to state a donation be offered to pay the same and also to request a continuance of the additional stipend of \$400 per annum.

On April 7th the music committee reported that Miss Bluxome and Miss Ray had given notice of their intention to leave the choir on the 1st of May next. Thereupon the committee was authorized to fill the vacancies "with suitable persons." A resolution was adopted that the thanks of the vestry be presented to Miss Bluxome, Miss Ray, Mr. F. D. Meigs and Mr. Wood for their valuable services so long gratuitously rendered to the choir of the church, and the clerk was instructed to communicate a copy of the resolution to the ladies and gentlemen named therein.

The rector stated that he had received the resignation of Mr. Nicholas G. Ogden, as a member of this vestry, in consequence of his removal to Brooklyn. Mr. Ogden served ten years on the vestry and as clerk a portion of the time.



SAINT LUKE'S HOME ON HUDSON STREET (the first Home) (1857-1872)



The resignation of Mr. T. D. Meigs at the same time made two vacancies on the vestry which were supplied Easter Monday, April 21st, 1851, by the election of Messrs. Henry N. Gamble and C. A. Meigs. Henry Meigs, Jr., declining the office of Clerk of the Vestry to which he was elected at a meeting of the board in February last, a ballot was taken and the choice fell upon Mr. Edward M. Young who consented to serve. The music committee reported the engagement of Miss Demarest as leader of the choir at a salary of \$150 per annum from the 1st inst. during the pleasure of the vestry.

#### ORPHAN'S HOME

The year 1851 was momentous for the founding of two benevolent institutions in New York City. During the winter a dying man bequeathed his children to a lady belonging to Trinity Church, demanding a promise that they should be brought up in his own faith which was that of the Church of England. Failing to obtain admission for the children in the Bloomingdale Orphan Asylum and the Leake and Watts Institution, she consulted the clergy of Trinity. A meeting was called at the house of the Reverend J. H. Hobart, to which were invited six other clergymen and four laymen. Reverend Isaac H. Tuttle was one of the clerical representatives and Mr. William C. Moore, a member of Saint Luke's and a vestryman from 1855 to 1870, one of the laymen.

A room was rented for the children and a suitable woman obtained to take care of them. This was the origin of the "Orphan's Home and Asylum" which now occupies a site on Convent Avenue, a few blocks south of the present Saint Luke's Church which stands on the corner of 141st Street and Convent Avenue. Doctor Tuttle served on the Board of Directors till 1859, when the governing body was transferred to a Board of Managers comprising women only. The institution was first erected on Lexington Avenue and 49th Street.

#### ST. LUKE'S HOME

During the summer of 1851 when the rector's mind was particularly engrossed with disturbing thoughts of his poor, struggling

church, a new inspired idea seized upon him—a project which extended far beyond the limits of his own parish and embraced all the parishes of the city. One day, a refined, elderly woman rang the front door bell of the parsonage and asked to see the minister. She was in distress, without home or friends, and the dreaded alms house seemed the only place of refuge. "Was there an Episcopal Church Home in New York City," she inquired, "to which an aged, destitute communicant could look for shelter?" "There is none," was the decided reply, "but by the Grace of God there soon will be."

Around the corner from Saint Luke's in Barrow Street there was a row of Dutch built houses with dormer windows in the roof, called the attic, and in one of these rooms he placed the first beneficiary of "St. Luke's Home," providing her with food and fuel at his own expense. Then on Saint Luke's Day, October 18th, 1851, his voice proclaimed emphatically from the pulpit the urgent duty of all Episcopal churches in the city to provide a 'Home' for its poor, aged women communicants. The effort received a general response of acquiescence. Several small quarters were rented until 1857 when the 'Home' possessed a house of its own directly adjoining Saint Luke's churchyard on the north, 487 Hudson Street. Outgrowing the proportions of this house the inmates were moved in 1872 to a new building on the corner of Madison Avenue and 89th Street.

Still larger dimensions being demanded another removal took place in 1899 to the present plain but dignified fire-proof structure at Broadway and 114th Street, with accommodations for eighty-three inmates.

The first board of trustees comprised chiefly members of the vestry of Saint Luke's Church, with Mr. McDonald as Treasurer and Mr. Edward M. Young, Secretary. They were A. B. McDonald, James Wallace, E. M. Young, Cyrus S. Curtis, Francis Pott, Samuel Wiswall, and C. H. Bowman, with Reverend Isaac H. Tuttle as President.

Many benevolent ladies offered their services in respect to the domestic arrangements of the 'Home' and in kind attentions to its inmates. Later on, in 1855, they were organized and called the "Board of Managers," representing various churches in the city:



SAINT LUKE'S HOME (1899) (the present building) Corner of Broadway and 114th Street



Saint Luke's	Trinity Chapel	Grace
Mrs. Williamson	Mrs. Abel T. Anderson	Miss S. Ferguson
Miss Mary C. Holthuysen	Mrs. Cyrus Curtis	Saint Clement's
Saint Bartholomew's	Ascension	Miss Phebe Ludlow
Mrs. Daniel Remsen	Miss A. Delafield	Mrs. Henry Rogers
Mrs. George Morris	Miss S. Foster	Saint Esprit
Saint Peter's	Emmanuel	Miss Emily Arnoux
Mrs. F. H. Babcock	Mrs. H. A. Green	Holv Innocents'
Incarnation	Saint Stephen's	Mrs. R. B. Freeman
Miss Sarah Haswell	Miss Hester Marsh	Saint John the Evangelist
Transfiguration	Holy Apostles'	Mrs. M. F. Schureman
Miss Sophia Juillard	Mrs. Orion Terry	Saint John the Baptist
Zion	Holy Communion	Miss Henrietta Duncan
Mrs. G. A. Graff	Miss M. Van Bokkelin	Christ Church
Trinity	Miss Harriet Fay	Mrs. W. H. Maxwell
Mrs. C. J. Nourse	Annunciation	Calvary
Miss Susan Wendell	Mrs. T. B. Coddington	Mrs. Daniel LeRoy
Saint Paul's	Saint Thomas'	Miss M. Louisa Coe
Miss Henrietta King	Mrs. John Tappin	All Saints'
Saint John's	Mrs. George C. Collins	Mrs. Dr. John Miller
Miss Ellen Kemble	Saint Mark's	· ·
Mrs. Alex. T. Clayton	Mrs. Henry B. Renwick	
	Miss Mary W. Johnston	

#### **OFFICERS**

Mrs.	Daniel Remsen	-President
	Ellen Kemble	
	Mary C. Holthuysen	
Mrc	Charles I Nourse	Scribe

By his will Doctor Tuttle endowed a room in the 'Home' to the memory of his wife, Sarah Parmlee Tuttle.

He served as Acting President of the Board of Managers from the founding of the institution in 1852 until his death in 1896.

One of the first beneficiaries had seen General Washington and when her memory for present things had almost entirely faded out, she would live over again her early days, adding many facts from history, which she mixed up with her own experiences. Another one of the early inmates was a grand-niece of Oliver Goldsmith, and testified by a legacy her appreciation of the loving care bestowed upon her and her daughter by the 'Home.'

At one time the presence of a poetess graced the institution, and she was totally blind. All loved Cynthia Bullock, to whose mental vision the whole world seemed a beautiful picture. To celebrate anniversaries and unusual events at the 'Home' she composed and recited a poem appropriate for the occasion. A kind friend caused a collection of her poems to be printed in a book. The title was a "Bunch of Pansies."\*

# EASTER, 1852

Previous to the Easter election, Monday, April 12, 1852, Mr. J. B. Wood declined re-election to a seat in the vestry, so the vacancy was supplied by a new member, Mr. Daniel D. Foote. At this meeting the music committee reported the resignation of Miss Demarest and the appointment of Miss Frances H. Cleman at one hundred dollars, and Miss Harriet Spalding at fifty dollars, also a bass singer, Mr. W. H. Stivos, at fifty dollars per annum, all to hold their places during the pleasure of the vestry.

It was resolved that all members of the vestry be a committee to solicit donations from the congregation to pay the floating debt of the Church, and it was requested the report be made at an adjourned meeting to be held Tuesday, the 28th inst. Failing, however, to be prepared with a report, the time was extended to December, 1852, when they stated the receipts amounted to \$616. It was then resolved to increase the rector's salary to the amount of \$250 dating from October last, and, likewise, resolved that two gas lamps were requisite on either side of the "front centre door" of the church, Robert H. Goff being chosen a committee of one to present a petition to the Common Council for permission to place the lamps on the outside.

At the Easter election of 1853 no change occurred in the vestry and the treasurer reported a balance due him of \$164.78. As the music committee reported the bass singer wanted an increase of salary, it was resolved the members of the vestry make an effort to raise a fund for choir improvement, which resulted in the following year of an additional twenty-five dollars being received by both bass and alto.

Previous to the Easter Monday election of 1854, Charles A. Meigs presented his resignation as a member of the vestry, and Isaac B. Craft, M.D., was chosen to fill the vacancy.

The subject of the serious condition of the church edifice was discussed at length, and it was agreed that some immediate action

<sup>\*</sup>A volume is extant and in the writer's possession.

was necessary for its thorough repair. Some argued however, for the erection of a new building and the site proposed was property on Hudson Street between LeRoy and Clarkson, belonging to Trinity Corporation and called Saint John's Burying Ground. Today this property is possessed by the city and used as a play-ground for the children of the neighborhood.

The resolution of the vestry was embodied in a communication to Trinity Corporation and referred by them to a special committee who rendered no decision until the expiration of two years, when Saint Luke's received twelve hundred dollars for repairs—the money being payable from May, 1856, to November of the same year.

Meanwhile other matters transpired. The rector becoming ill, the vestry held a meeting in the parsonage June 9, 1854, and granted him leave of absence until autumn. Cyrus S. Curtis, once Mr. Tuttle's vestryman at Christ Church, Hudson, N. Y., and now at this time on the vestry of Trinity Church, suggested to him a trip to Europe, proposing to pay all expenses if he would take his son along by way of education. Mr. Curtis always proved a warm friend to Doctor Tuttle—he was President of the Washington Life Insurance Company. The Reverend B. J. Haight, D.D., officiated at the services during the absence of the rector. He was occasionally relieved by the Reverend Mr. Parker, whose services were remunerated by the rector personally—the expense of the former being supplied by members of the congregation.

# EASTER, 1855

On Easter Monday, April 9, 1855, three new members were elected on the board of vestry to take the place of Robert H. Goff, H. Meigs, Jr., and Daniel D. Foote, who resigned. They were James M. Elliott, M.D., William C. Moore, and Talbot Pirsson. At this meeting the treasurer, Mr. McDonald, stated a balance due him of \$1243.21, and the committee on communication to Trinity Corporation reported progress. The same committee was continued until a final report should be made. The resignation was read of the sexton, John Dugan, who succeeded his brother Caleb, and "William Ely was appointed in his place at a salary of \$300 per annum, with

20 dollars extra for an organ blower, to take effect from Jan. I, 1855, he having discharged these duties since that date." At a meeting held March 12th, 1856, the rector read an extract from the minutes of the vestry of Trinity Church presented by the special committee on application to that Corporation, stating "that twelve hundred dollars had been voted for St. Luke's Church, payable in two equal installments on the 1st of May and 1st of November, 1856, and that the consideration of the other subjects mentioned in the application had been postponed." In consequence of possible future negotiation with Trinity, the vestry began to think about the vaults in the churchyard, and the necessity of some arrangement with the owners for the relinquishment of their title; therefore it was

"Resolved, that a committee of three be appointed by the chair to obtain the consent of the owners of vaults to exchange said vaults either for others to be provided by Trinity Church or for a suitable apportionment of ground in Trinity Cemetery."

The chair appointed Messrs. Elliott, Pott and Young such a committee. This action almost seems prophetic of the future for the procedure suggested in this resolution actually took place in 1889, when Trinity bought Saint Luke's with the churchyard. But in the years 1856 and 1857 the proposition to build a new Saint Luke's was rendered unnecessary of enactment by Doctor Tuttle's persistent importunity and frequent conferences with the Standing Committee of Trinity Corporation that she perform some big and noble thing for her feeble sister.

A copy from the minutes of the Standing Committee of Trinity, signed by the clerk, Robert H. Ogden, and read by the rector of Saint Luke's at a meeting of the vestry held July 14th, 1857, testifies to the sympathetic generosity of that Corporation and the strong belief held by her that the work Saint Luke's was doing must be continued and maintained in that particular locality.

The following is the copy referred to:

"The Standing Committee to whom had been referred the communication of the Reverend Mr. Tuttle, dated 1st April last, on behalf of Saint Luke's Church, New York, for aid, and also the prior application of that Church for assistance with the Report of the Committee therein of the 12th March last, made to the Vestry, Reported, that it appears to the Committee that the sums granted by said Report are insufficient to sustain the Expense of maintaining the Services of the Church and provide for the interest on its debt, they have

agreed to recommend to the Vestry, that the annual allowance to that Church for one year be increased to the sum of fifteen hundred dollars per annum, and that in lieu of all other grants heretofore made that Church there be granted the further sum of fifteen hundred dollars per annum, payable to its Rector, and the further sum of five hundred dollars per annum to his assistant, such payments to the Rector and his assistant to commence from the 1st January last, and the first payment to be considered as due on the 1st May last, and to be payable half-yearly thereafter at the pleasure of the Vestry. It being understood, however, that the former allowance of nine hundred dollars, and grant of twelve hundred dollars be continued from the 1st of November to the 1st May last, when this grant commences. Which Report was approved and the allowance and grant recommended by the committee were ordered to be made."

No change took place in the vestry at either election of 1856 and 1857. Edward M. Young continued secretary and Anthony B. McDonald's statement exhibited a balance due him of \$2,022.43. Notwithstanding this indebtedness it was voted to repair the organ and remove it from the gallery to the ground floor of the Church. The music committee was also authorized to engage Dr. J. L. Brown as organist, from the 1st of May next, at a salary of two hundred and fifty dollars per annum, during the pleasure of the Vestry, "provided the increase to the organist, and expense of the organ repairs can be defrayed without liability on part of the Vestry."

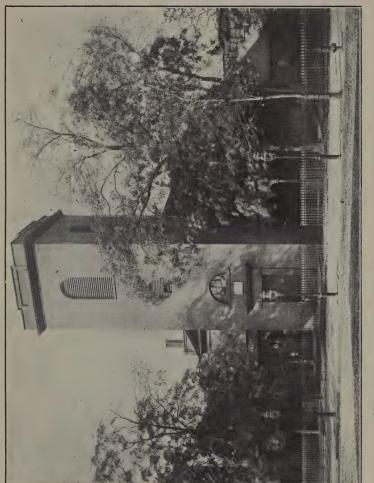
At a meeting held February 28th, 1857, five months before relief was announced from Trinity, discouragement seemed to follow the treasurer's report, and a discussion took place as to the advisability of selling the parsonage and lot to the trustees of Saint Luke's Home, this institution becoming prosperous and wanting a good sized house in which to segregate its beneficiaries. At that time they were distributed about in hired rooms and small houses. The vestry decided not to accept less than eleven thousand dollars and appointed Messrs. Elliott, Gamble and Craft, a committee in charge of the matter. The vestry was influenced to take this action on account of the condition of the parsonage requiring repairs which the state of the treasury prohibited; so it was thought expedient to dispose of the property. However, the project failed, for the trustees of the Institution (it was then called "Saint Luke's Home for Indigent Christian Females") purchased premises on the north side of the churchyard which was a larger house than Saint Luke's parsonage. The darkest hour is just before dawn, which was true of Saint Luke's affairs. The following month intimations reached the rector, perhaps through

his warm friend, Mr. Curtis, that Trinity was likely to consider favorably his frequent personal appeals for Saint Luke's. A few months more of patient waiting brought the long-desired confirmation, the text of which is contained in the copy from the minutes of Trinity Vestry.

Then Saint Luke's got busy. Its first act was a resolution that the rector be a committee "to express to the Vestry of Trinity Church the thanks of this Vestry for the aid thus furnished to the Parish." Then on motion another resolution followed "that the sum of two thousand dollars is required to place the Parsonage in good order and fit for a respectable residence for the Rector and also to pay for flagging the sidewalk in front of the Church and Parsonage as ordered by the City Corporation and that a subscription paper is hereby authorized for the purpose of raising such sum from the members of the congregation and others friendly to the object. Also, Resolved, that a committee be appointed to direct the Repairs of the Church and Parsonage. The chair named Messrs. Craft and Elliott said committee and on motion the Rector was added to the committee."

In December, 1857, the special committee on the repairs of the Church and Parsonage reported through Dr. Craft that the same were completed. Repairs of Parsonage, viz:

Carpenter work, \$358.09—Plumbing and Tin, \$415.83 Painting \$395.71—Mason \$135.08—Range \$35—Drain \$84.25 Locks, etc., \$6.50—Drain to sink, etc.,—\$94.25	650.04	
Paid on account Carpenter \$43, Plumber \$35, Painter in full \$395.71 Mason in full \$133.08, Range, \$35, Drain 84.25		
Due on Parsonage	.\$ 798.67 . 456.29	
Total due on Parsonage and Flagging	.\$1254.96	
Subscriptions 1.ot collected		
Subscription from Mr. A. B. McDonald		
Amount due as follows Balance on Parsonage 757.04 Less to be collected 84.00	673.04	
Flagging bill         \$456.29           Less donation A. B. McDonald         100.00	356.29	
Due	\$1029.33	



OLD SAINT LUKE'S CHURCH ON HUDSON STREET IN 1860



Subsequently the committee reported that the repairs on the church building, amounting to \$732.45, had been provided for by the Corporation of Trinity Church "On motion of Mr. McDonald that Dr. Craft be a committee to raise funds, either by subscription, or donation, or a loan, to enable this Corporation to pay the amount due for repairs on the Parsonage and for flagging side-walks, also the amount now due the Treasurer, or which may be due February next. Resolved, that in case a loan can be affected to pay the whole or any part of the indebtedness referred to in the foregoing resolution, or in the event the holders of said indebtedness consent to receive the obligation of this Corporation in lieu of cash, the proper obligation is hereby authorized to be issued under the seal of the Corporation." In March, 1858, Dr. Craft, the chairman, reported a settlement had been made with the carpenter and plumber for the amount due them for repairs on the Parsonage by passing the notes of the Corporation of the Church payable six months from December 28, 1857, as follows:

To C. LaForge,				
To I. I. Gorman,	Plumber			 380.85
Said notes	being paval	ole with in	iterest.	

The repair problem being nearly solved, music disturbances began to arise just as Easter was drawing near. The committee reported the organist was about to leave the city for several months, but that he had not sent in his resignation—so it was resolved that the place of Dr. James L. Brown in the choir be declared vacant, and that it is inexpedient at present to fill said vacancy. It was also resolved that the salary of Dr. Brown, the organist, be fixed at the rate of two hundred and fifty dollars per annum. The music committee was instructed to confer with the organist in relation to the music of the choir and the salaries to be paid therefor. Then a new method of management was suggested that instead of the present arrangement for supplying the music for the Church, and in place of paying the organist and singers the salaries now allowed them, that a sum of five hundred dollars be granted the organist on condition that he furnish a sufficient and satisfactory choir and give needful instruction.

The choir agitation subsided and Easter was arriving when the resignation of Mr. Edward M. Young from membership on the vestry was presented and accepted. In old Saint Luke's there is a memorial window to Edward M. Young, placed there by his fatherin-law, Mr. Anthony Bleecker McDonald. Dr. Craft was appointed by the rector to act as Clerk pro tem until a substitute was elected to take the office vacated by Mr. Young. This is the first reference to the word 'clerk'—the name 'secretary' previously being used. At the election of 1859, Mr. William C. Moore was elected Clerk of the Vestry and Mr. Isaac Seltzer supplied the vacancy on the board. Mr. Seltzer was musically inclined and gifted with a fine bass voice which he gratuitously devoted to the service of the choir. Being appointed chairman of the music committee by the rector, he exerted his efforts to raise four hundred dollars wherewith to repair the organ and make payment of a balance due the organist for extra services. On every Epiphany celebration he especially distinguished himself in the rendition of "We Three Kings of Orient Are!" Children delighted to listen to his deep, sonorous voice. In December, 1859, Mr. Seltzer reported "that the organ had been put in complete repair and paid for, and that the balance of salary due the organist up to November 1st last had been paid him, the whole amounting to, viz:

Repair of organ	
Total\$439	.75
and that this amount had been entirely mot be the	

and that this amount had been entirely met by the contributions collected in the parish."

At the Easter election the treasurer's statement exhibited a balance in his favor since September 27, 1858, of \$899.72. The Sexton, Mr. Ely, proving a good servant of the Church, it was voted to increase his salary to fifty dollars. The rector reported he had engaged the services of the Rev. Nathan F. Whiting as his assistant, but later on in December, 1859, he informed them he was disappointed in not receiving the allowance, promised by Trinity, wherewith to pay Mr. Whiting. Furthermore, that Mr. Dunscomb, the comptroller of Trinity Corporation, told him the allowance for an assistant had

been discontinued and that he, the rector, should now and henceforth be paid by the treasurer of Saint Luke's. That as the assistant had been engaged according to the express arrangement with Trinity Church at a salary of \$500, he considered its discontinuance without any notice until six months of the year had elapsed rather a strange procedure. On motion it was resolved that the treasurer be authorized to pay the salary of \$1,500.00 to the rector out of the stipend received from Trinity Church until Trinity should assume the payment of said salary. In June of the following year (1860) Mr. Dunscomb informed the rector that Trinity Church had made an appropriation of \$500.00, and would continue it annually, for the services of an assistant minister for Saint Luke's Church.

The new year was about to set in and the pew committee asked for authority to change the plan of collecting pew rents from half-yearly periods to quarterly ones, and the vestry gave its approval to this request. It was also resolved to start the new year "with an appropriation of \$600.00 for the music of the church and that the committee on music take charge of expending said amount."

#### SCHOOL ROOM BUILT

With the new year (1860) came a new project. Mr. Anthony B. McDonald had been dissatisfied for a long time with the housing of the Sunday School which had been driven about from pillar to post. At this period it occupied rooms on the northwest corner of Christopher and Hudson Streets over a hardware store. Mr. McDonald was principal of the male department, and Miss Elizabeth Pott, sister of Mr. Francis Pott, the vestryman, acted as principal for the girls. They, together with the rector, began to talk about a new building to be erected in that portion of the churchyard south of the Church, like a wing to it, which should make for the future a permanent home for the Sunday School. A motion by Mr. Bluxome that measures be taken to enable the vestry to proceed at once to erect a building for the Sunday School was unanimously carried, and Messrs. McDonald, Pott and Seltzer were appointed a committee in charge. A resolution was added that a subscription paper be circulated to obtain contributions for the purpose. A plan and estimate were presented

by Mr. McDonald to erect a brick building thirty-two feet wide by sixty-four in length at a cost of \$1,520.00, the contract being taken by Mr. Vandenbergh.

At the Easter Election of 1860 it was necessary to elect two new members to fill the vacancy made by the resignations of Isaac B. Craft, M.D., and James W. Elliott, M.D. They were Messrs. Solomon L. Hull and William P. Wallace. The treasurer, Mr. McDonald, informed the vestry "that Mrs. Byles, the party holding the mortgage on the parsonage, had asked for a formal agreement extending the limit of its continuance for five years." On motion, Mr. McDonald was authorized to reply that it was not considered expedient to make such an agreement.

At a meeting held September 20th, 1860, the committee in charge of the erection of the building for a Sunday School verbally reported that the building was now nearly ready for occupation, and stated that a change had been made in the original plan as agreed on at an informal meeting of the vestry by which the building was enlarged and connected with the church for free sittings, parish school and other Church purposes. On motion of Mr. McDonald the action of the committee was approved. On November 22d the committee presented the following statement of expenditures and receipts.

1
"The cost as per contract with Mr. Vandenbergh\$2,000.00 For extra expenses in fitting up the building and for repairs on Church
and parsonage
Amount received by subscriptions and donations toward building and fitting up the addition
Leaving a balance to be met of

"On Motion—Resolved that in case a loan can be effected to pay the whole or any part of the indebtedness to Mr. Vandenbergh, or in the event that he will consent to receive the obligation of this Corporation for the whole, or in part, in lieu of cash, the proper obligation is hereby authorized to be issued under the seal of the Corporation."

Another motion authorized the committee to have a walk, laid with flagging, from the porch of the Sunday School to the front of the church.

A communication was received from the family of Mr. James Wallace, the junior warden, that it would be impossible for him to attend the Diocesan Convention in October, on account of serious illness; so William P. Wallace was elected delegate in his place.

The rector announced he had engaged the services of the Reverend A. R. Van Antwerp to act as his assistant with the concurrence of the vestry.

On account of the resignation of Solomon L. Hull, Mr. John Bluxome was chosen at the Easter Election of 1861 to supply the vacancy on the vestry. Otherwise the board with its officers remained the same as last year.

The treasurer presented his statement of expenditures and receipts since November 22, 1860, showing a balance due him of \$1,470.22. Notwithstanding this indebtedness it was unanimously voted to appropriate \$600 for the music of the church for the year commencing 1st of November last, and to increase the salary of the rector from \$1,500 to \$2,000.

It was likewise resolved that the application to Trinity Church by the senior warden and clerk of this vestry for assistance in paying the debt incurred in erecting an addition to the church and for putting the church and premises in proper repair, be approved, and that the rector and Mr. McDonald be a committee to prosecute the application. At this same meeting, April 12, 1861, "the rector informed the vestry he had procured a Fire and Burglar proof safe for preservation of the church records and church plate, from the cost of which a considerable reduction had been made from personal considerations toward himself, and that he desired if possible to purchase it at some future time for his own use. It was on motion resolved that the vestry pay the cost of such safe (\$80) with the understanding that the Rev. Mr. Tuttle have the privilege to purchase it at the same price for his own use."

At a meeting held June 30th, 1861, the rector read the following communication from Dr. Brown, the organist:

<sup>&</sup>quot;To the Committee on Music of Saint Luke's Church.
"Gentlemen: A very desirable opportunity of making a short trip to
"England without expense and with some profit, having occurred to me,
"I would respectfully request from you leave of absence for three months
"for the purpose of embracing it. I have made arrangements to leave a

<sup>&</sup>quot;competent substitute in my place.

The vestry granted Dr. Brown's request on condition that the musical services of the church be properly kept up during his absence without extra expense to the treasury. However, something must have gone wrong for in March, 1862, the committee reported "that after consideration they had deemed it expedient to discontinue the existing arrangement with Dr. Jas. L. Brown, the organist, and had notified him that the same would cease after May 1st, next." Easter was approaching and Easter music important and the committee without much delay entered upon a new compact with Dr. Brown. His services were engaged as organist and instructor in vocal music for the choir and congregation on the following terms: "He is to give two instruction lessons each week to all the children of the parish who choose to attend, teaching the science and practice of vocal music. On Sunday noon he is to meet them for a rehearsal in music, and on one evening of the week he is to meet the congregation for practice in singing. In addition he is to give such instruction to the organ choir as will perfect them sufficiently for this position; for all such services he is to receive a salary of \$500 for the year from May 1st, 1862."

Respectfully submitted,

 $\begin{array}{c} \text{ISAAC H. TUTTLE} \\ \text{ISAAC SELTZER} \\ \text{TALBOT PIRSSON} \end{array} \right\} \hspace{0.1cm} \textit{Music Committee}.$ 

# WAR OF THE REBELLION

The year 1861 should not be passed over without some reference to the patriotic interest displayed by Saint Luke's and its rector during the Civil War. No sooner had the news reached the city that Fort Sumter had been fired on, then a tremendous peal of defiance burst out from the little belfry of the church, startling the usually quiet neighborhood, causing those not yet alive to the portentous calamity to inquire what it was all about.

The Star Spangled Banner flying from the belfry window declared Saint Luke's on the side of the Union. Doctor Tuttle's loyalty was of the staunchest, but he gave expression to his determination to preach the Kingdom of God only from the pulpit on Sundays. However, days appointed by the Chief Executive as National Fasts and Thanksgiving afforded him necessary oppor-

tunity for the public expression of his sentiments, and his patriotic eloquence on these occasions gave no uncertain sound.

The ladies of Saint Luke's held meetings in the parsonage for knitting, and making lint and surgical bandages out of their household linen—the present day gauze not being in existence. Boxes were sent direct to the camps filled with provisions, mothers' homemade crullers and plum pudding, and various comforts for the soldiers, not forgetting tobacco.

On the day the Seventh Regiment passed through the streets of the city to the seat of war, Saint Luke's bell rang out, for hours, a cheerful God-Speed. When the city was terrorized in the fall of 1863 by the draft riots, and two innocent negroes were hung to lamp-posts within a few blocks of Saint Luke's, word reached the rector that Public School No. 3, on the corner of Grove Street was threatened to be burned by the mob. The janitor of the school with his family was sheltered and protected within the walls of the old church thither bringing their valuables with them, among which were old family portraits that had crossed the sea.

On April 9, 1865, the great struggle at Appomattox closed the war, and the President appointed April 20th as the day for National Thanksgiving. Saint Luke's began to decorate the exterior from roof to entrance with red, white and blue to celebrate the occasion, when a cry of sorrow spread through the land on the 14th—Lincoln was murdered—so great strips of black were added and draped among the folds of the nation's colors. Easter Sunday followed two days later, but no semblance of mourning was visible within the church and the rector confined his sermon to the promise of a glorious resurrection.

However, on Thursday the 20th, the baptismal font, chancel, lectern and pulpit were heavily draped in black and the theme of the discourse was Christian loyalty to the Nation as well as to the Church.

On Easter Monday, April 21st, 1862, the following persons were declared duly elected: A. B. McDonald and James Wallace, church wardens; vestrymen, Isaac Bluxome, Francis Pott, Talbot Pirsson, William C. Moore, Isaac Seltzer, William P. Wallace, John Bluxome and I. G. Aymer. The last named was elected to take the place

of Henry N. Gamble. Mr. McDonald continued in the office of treasurer and Mr. William C. Moore in that of clerk.

The report of the former showed a balance due to himself of \$1,432.88. Messrs. A. B. McDonald, Francis Pott and William P. Wallace were the three delegates elected by ballot to attend the Convention of the Diocese to take place the following October.

In June of this year (1862) the rector of Saint Luke's was honored by Trinity College, his alma mater, which conferred on him the degree of Doctor of Divinity at its Commencement exercises in the presence of its officers, faculty and students.

"The special committee on application to Trinity Church presented a communication from W. E. Dunscomb, Comptroller of Trinity Church Corporation, with a copy of extract from minutes of their vestry meeting October 7th, 1861, declining to give the aid applied for in February, 1861." The following is the extract: "On the report and recommendation of the Standing Committee upon the application of Saint Luke's Church, New York, for a grant of one thousand dollars to aid in defraying the cost of the erection of its new Sunday School building, and of a further sum of one thousand two hundred dollars to paint and repair the church edifice, Resolved, that in the present condition of the finances of this Corporation, the vestry see no reasonable prospect of its being able to comply with the request of the Rector, Churchwardens and Vestrymen of Saint Luke's Church, and therefore feels it due to them so to inform them, and accordingly, from a due regard to the essential interests of this Corporation, the vestry is compelled respectfully to decline to grant the present application.

A true copy.

(signed) G. M. OGDEN,

Clerk."

The papers on this matter were ordered on file, the extract from the minutes of Trinity Vestry to be spread on the records, and the same committee was continued. The rector reported he had engaged the services of the Reverend G. W. D. Copeland as his assistant to take the place of the Reverend Mr. Van Antwerp, who had received a call to another parish. He called the attention of the vestry to an inconvenient arrangement of the chancel—hence on motion it was decided that the floor of the chancel be lowered the depth of one step.

The year of 1862 was drawing to an end, and with its departure the earthly life of Mr. Isaac Bluxome also departed. For sixteen years he had served Saint Luke's faithfully on the vestry, the members of which presented the following preamble and resolution in his honor and respect to his memory.

"Whereas in the Providence of God, Isaac Bluxome, Esq., a vestryman of this parish has been removed by death, we, the Rector, Wardens and Vestrymen of Saint Luke's Church hereby place on the records of the parish the following resolutions:

RESOLVED, That our high appreciation of the character of our departed brother make us keenly sensible of the great loss we sustain by his death.

RESOLVED, That we refer with gratitude to his ever prompt charity and kindness in sustaining the ministrations of the Church at home and abroad.

Resolved, That in his thorough acquaintance with the doctrines and usages of the Church—in his ardent and enlightened attachment to the faith ever delivered to the saints and in his lively attention to what was transpiring in the Kingdom of His Master, his example is worthy of those who would be able to give reason of the hope that is in them.

Resolved, That in the last triumph of his belief over all the powers of the enemy, in his departure in the communion of the Church, in the confidence

RESOLVED, That in the last triumph of his belief over all the powers of the enemy, in his departure in the communion of the Church, in the confidence of a certain faith, in the comfort of a reasonable, religious and holy hope, in favor with his God and in charity with the world—we hereby recognize the blessedness of the Christian's end and the rich consolation and reward of the anointed love of God through Jesus Christ our Lord.

RESOLVED, That we tender to the sorely bereaved widow and family of the deceased our sincere sympathy and prayers in their affliction and that a copy of these resolutions be transmitted to them by the clerk of the vestry."

### REMOVAL OF DORMER WINDOWS ON PARSONAGE

With the arrival of the new year (1863) came, also, a new determination to do things for the best interests of the Church whether or not aid should be granted from Trinity. The special committee was instructed to repeat the appeal in view of the dilapidated condition of the church edifice, but the effort was futile, so it was resolved that the special committee be continued, that the church be put in complete repair, that a new roof be put on the parsonage and the attic raised to a full story. For this purpose the committee was authorized to borrow on the bond of the church secured by a mortgage on the church lot, such amount as may be required for the above objects, and to pay off the "Smith Mortgage" and liquidate the floating debt of the church; and that an application be made to Trinity Church to give priority to such mortgage over the mortgage held by Trinity Church. It was voted that Mr. Isaac Seltzer be added to the special committee.

After several months the special committee reported that in answer to their application to Trinity Church that Corporation had agreed to give priority of the lien over the mortgages held by it to a mortgage for seven thousand dollars (\$7,000) to be applied \$3,000 thereof to the payment of an existing first mortgage, \$3,000 thereof to the repairs of the church edifice and parsonage, and \$1,000 thereof to the payment of the floating debt. "Now therefore Resolved, that on the receipt of the sum of seven thousand dollars from said \*Julia Ann Beecher, the Bond at six per cent interest per annum payable half yearly, of said Rector, Wardens and Vestrymen of Saint Luke's Church in the City of New York, together with a mortgage on said church plot to said Julia Ann Beecher, and that said money be applied to the payment of repairs of said Church and Parsonage, to raising the attic of the Parsonage to a full story and putting a new roof thereon, to the payment of the mortgage held by Doctor Albert Smith for three thousand dollars of principal and the interest due thereon, and to the liquidation of the floating debt of the Church-On motion Resolved, that the clerk be authorized to affix the corporate seal to any legal papers that may be required in carrying out the above resolution."

While this matter of mortgages was pending, the Commissioner of Internal Revenue imposed an income tax on the church, which met with a protest, and the vestry employed the services of the Hon. Alexander W. Bradford as counsel to take charge. The peace of the music committee was likewise disturbed by internal agitations in the choir, which the rector arbitrated. In its behalf he reported "An arrangement had been made with Dr. Jas. L. Brown, the organist, by which he agreed to continue his services as organist and instructing the children of the parish in church vocal music, omitting one lesson weekly heretofore given; and to furnish the services of †Mrs. George W. Brown or her equivalent, for the choir, and to use his best efforts to keep a full quartette choir at all times. In consideration of rendering above services Dr. Brown to receive annual payment of (\$700) seven hundred dollars from 1st of May, 1863."

This resolution worked effectively for one year, for in the succeeding month of March, 1864, another resolution appropriated nine

<sup>\*</sup>Miss Beecher was the Rector's sister-in-law. †Dr. Brown's sister-in-law.

hundred dollars for the music. "Five hundred dollars thereof for the services of Dr. Jas. L. Brown, as organist and instructor according to the terms of agreement last year, and four hundred dollars for the services of Mrs. George Brown."

Perhaps to meet this additional expense another resolution follows that the pew rents be increased 33 1-3 per cent. to commence from May 1st next. The former resolution in March, 1863, was preparatory for Easter—the opportune time for a choir to strike—for we observe the subsequent resolution is also recorded in March.

The decease of Isaac Bluxome required a substitute to fill the vacancy so John Priestly was elected Easter Monday, April 6, 1863. Otherwise the board remained without change.

During the month of June the services of the Reverend Wm. S. Boardman\* were engaged as assistant to the rector to take the place of the Rev. Mr. Copeland, who had become too ill to act. He died the following year of tuberculosis.

## DEATH OF JAMES WALLACE

In July, 1863, the following preamble and resolutions are recorded: "Whereas—since the last regular meeting of the vestry it has pleased Almighty God to remove from our midst James Wallace, Esq., long connected with the vestry and a warden of the parish of Saint Luke's—

RESOLVED, That in the death of Mr. Wallace it has lost one of its most efficient, wise and devoted members, who was always ready with his means, his prayers and his time, to advance the welfare of this parish.

RESOLVED, That our thankfulness is due to the Great Head of the Church, that in the long life of our departed brother the parish, the Church at large, and society, had before them an example of zealous devotion to the great cause and Kingdom of Jesus Christ.

RESOLVED, That in the Christian faith which sustained him till the last, we see the power and excellency of our holy religion, and a strong incentive in us individually, to cultivate that faith so fruitful in good works and so promising of a glorious reward in the world to come.

\*Six months before the engagement of Reverend Mr. Boardman as assistant to the rector, Reverend William David Walker, then a Deacon, afterwards Bishop of North Dakota, substituted in the place of Reverend Mr. Copeland, who became physically unable to serve.

RESOLVED, That this expression of our sympathy be communicated by the clerk to the family of the deceased in their affliction and the action of the vestry be placed on our Record.

Mr. Wallace was elected to the Board of Vestry Easter Monday, April 20, 1846, and, in 1850, he was advanced to the office of Junior Warden which he continued to hold until his death in 1863.

On March 10th, 1864, the treasurer presented his report of transactions since November 2nd, 1863, showing:

Balance due him on that date To Salaries, Repairs and Supplies to date "Interest and Taxes "Repairs to Church and Parsonage since last report "Albert Smith in full for Bond and Mortgage "Legal expenses attending change of Mortgage	1,596.00 446.12 470.81 3,000.00
	9,741.99
By received from Julia Ann Beecher for loan on Bond and Mortgage of the vestry \$7,000.00  Church offerings \$0.21  Pew rents \$778.63  Trinity Church Stipend \$1,500.00	9,358.84
Balance due Treasurer	383.15

The Special Committee reported that the repairs to the church edifice and parsonage were completed, that much more had been found necessary than anticipated, and that the whole had been thoroughly put in good repair. The cost of said repairs amounting to \$3,579.71. The Special Committee received a vote of thanks "for the fidelity with which its duties had been performed." A resolution follows that the salary of William Ely, as sexton of the church, be increased by one hundred dollars (\$100) for the year commencing from February 1st last." And another resolution "that the salary of the rector be increased five hundred dollars (\$500) per annum, to take effect 1st of May next." Also a third one "that the charge for opening any burial vault in the grounds of this church be from this time Five dollars in place of Three dollars heretofore charged."

At the Easter Monday election, April 1st, 1864, Mr. Francis Pott was chosen to fill the office of junior warden made vacant by the death of Mr. James Wallace, and Mr. John F. Mitchell supplied the vacancy in the vestry. The Board was as follows:

ANTHONY B. McDONALD FRANCIS POTT

TALBOT PIRSSON
WILLIAM C. MOORE
ISAAC SELTZER
WILLIAM P. WALLACE
JOHN D. BLUXOME
J. J. AYMER
JOHN PRIESTLY
JOHN F. MITCHELL

MR. McDONALD, Treasurer and MR. MOORE, Clerk.

A communication was received from Mr. John F. Mitchell to the rector, declining to act as vestryman, whereupon a motion resolved that the declination be not accepted, and that the rector be authorized to communicate to Mr. Mitchell such action, which resulted in a favorable response.

## REVEREND DOCTOR FORBES

The following communication from the rector was read aloud to the vestry: "Whereas the Rev. Dr. Forbes since his return from the Roman Church to his former connection with our pure branch of the Catholic Church, has had no situation in which to resume stated ministerial offices—and as there is reason to believe he would gladly engage in such offices in connection with this parish; your rector begs leave to ask of this vestry the appointment of Doctor Forbes as associate minister of Saint Luke's Church—the rector to enter into such arrangement of services with him as may be mutually satisfactory."

"On motion Resolved, that in accordance with the foregoing communication, the Reverend John Murray Forbes, D.D., be appointed associate minister of this parish."

The vestry by ballot elected the three following named delegates to the annual conventon of the Diocese, Messrs. A. B. McDonald, Francis Pott and William P. Wallace.

At a meeting held in March, 1865, the treasurer presented a remarkable statement which declared for the first time in many years that a balance existed in the treasury to the credit of the church in amount \$41.96. Consequently encouragement was diffused and a project held in abeyance as non-essential, was openly introduced and discussed. Stained glass in the windows would so much enhance the ecclesiastical beauty of the dear old church, so a committee comprising Messrs. Seltzer and Priestly, with the rector, was appointed on the internal improvements of the edifice.

An application was received from Mr. Clinton Roosevelt to obtain the consent of the vestry to the transfer of title to himself of the vault in Saint Luke's ground formerly owned by Mrs. Jane O. Paradise. The whole matter was referred to Mr. John F. Mitchell with power.

## EASTER, 1865

On Easter Monday, April 17th, 1865, two new members were elected on the vestry to take the seats of Mr. Talbot Pirsson and Mr. J. J. Aymer. They were Mr. Alexander L. McDonald (nephew of Mr. A. B. McDonald) and Mr. Edward Taylor. No other changes are recorded, and Mr. McDonald remained Treasurer and Mr. Wm. C. Moore, Clerk.

Mr. McDonald presented his report since last meeting, showing a balance due the treasurer of \$266.86. The committee on internal improvements of the church edifice reported verbally that sufficient amount had been secured for the intended alterations, so it was resolved "that the same committee be continued with power, to put stained glass in the present sashes and make such other improvements as the funds collected would warrant."

At a meeting held December 21st, 1865, the subject of the Reverend Doctor Forbes' connection was introduced and the following action taken:

Whereas, The vestry has learned with regret that the Reverend Doctor Forbes considered his arrangement as associate minister at Saint Luke's Church as existing only for one year;

RESOLVED, That the clerk of the vestry be instructed to convey the thanks of the rector, wardens and vestry to Doctor Forbes for his very kind gratuitous and acceptable services and request that if consistent with his feelings and duties, he will renew his recent ministerial relations with this church. Should the Reverend Doctor Forbes decline this associate ministry—

RESOLVED, As the sense of ths vestry, that a course of sermons on the principles of the Church of the reformation, or more especially on the "39 Articles" in relation to the Roman dogmas of religion, if delivered at such times (say on Sunday evenings) when those of various parishes could gratify their desire to hear the Doctor on points which no one else could so well handle—these sermons would supply a very pressing want of instruction in these times. It would be very gratifying to the vestry to have such a course of sermons or lectures delivered in Saint Luke's Church.

Reverend Doctor Forbes complied with this earnest request, and the \*Reverend Edward Robert Atwill served as assistant to the rector.

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It was resolved that the sum of one thousand dollars be raised for parish purposes and the mode be left to the rector and wardens.

A donation of one hundred dollars was voted on for the sexton, Wm. Ely, to be paid semi-annually but the payment to be made only in case of satisfactory conduct on his part, that he be informed of this condition, and also that failure of compliance may risk the loss of his place. Perhaps the near approach of Easter actuated the vestry to vote other donations—one hundred to the organist and another one hundred to the soprano, Mrs. George W. Brown.

Easter Monday fell on April 2nd, and the certificate of election for 1866 states the substitution of two new names on the board—

<sup>\*</sup>Afterwards Bishop of Western Missouri.

Charles Hedges in the place of John F. Mitchell, and Joseph Bluxome, M.D., instead of his brother, John D. Bluxome. The Wardens remained the same, Messrs. McDonald and Pott, and the treasurer and clerk were same as before.

A paragraph shows that Mr. McDonald lost some member of his family about this time, and states that he be allowed the use of any vacant vault in the church plot until he has completed some other arrangement. The name of the deceased is not recorded in the minutes, but it was Anthony Bleecker McDonald, Jr., his only son. A few years later a white marble altar was placed in the chancel of Saint Luke's as a memorial to him.

Another paragraph alludes to the removal at that time of Saint Thomas' Church. "Mr. Isaac Seltzer was appointed a committee to inquire as to the cost of the pews and cushions at Saint Thomas' Church and the Church of the Divine Unity—the said buildings having to be shortly removed." Following two disagreeable items in the report of the committee on supplies and repairs, that the organ and the roof of the church needed repairing, Mr. McDonald made a cheerful announcement "that Trinity Church had granted one thousand dollars to our rector for the ensuing year, the amount to be paid quarterly commencing from February 1st last." A resolution immediately followed "that the thanks of the rector, wardens and vestry of Saint Luke's Church be tendered to the vestry of Trinity Church for their action." Mr. McDonald was appointed a committee to carry the resolution into effect.

# SISTERHOOD OF SAINT MARY

On Tuesday morning, May 1st, 1866, being Saint Philip and Saint James' Day, an unusual service took place within the walls of old Saint Luke's. It occasioned wide-spread attention, and some adverse comment from a few Episcopal ministers, but chiefly from the brethren of the Roman Catholic faith.

Two years previous a new religious order, called the Protestant Episcopal "Sisterhood of Saint Mary," was established in this city under the auspices of the Right Reverend Bishop Horatio Potter, and some of the leading clergy of the diocese.

Reverend Isaac H. Tuttle, D.D., rector of Saint Luke's Church, was chosen by the Bishop to be its first chaplain. The rules of the organization prescribed that its members should devote themselves exclusively to works of mercy, by attending the sick, aiding the poor, and disseminating Christian instruction among the young. The membership was limited to unmarried ladies, or widows over thirty; and in order to be admitted it was necessary for them to make a profession that they would be subject to the rules of the institution, and to continue their pious labors till the urgent necessities of their kindred or some special Providence called them from their sphere of duty. In such case the Bishop was empowered to release them from their obligations.

At that time (1866) there were five sisters and several on probation in the House of Mercy, Saint Barnabas' House, and the asylum for children known as "The Sheltering Arms." The following is a copy from a New York newspaper:

### "UNUSUAL PROTESTANT CEREMONY"

## "NOVEL AND IMPOSING SERVICES IN SAINT LUKE'S CHURCH" "SISTER AGNES" IS CONSECRATED

"Yesterday was set apart for the reception of a lady, who had been some time on probation as a candidate for admission to the Sisterhood of Saint Mary, and the ceremony, which was peculiar and imposing, took place before a large congregation in Saint Luke's Church, Hudson Street. The service on the occasion was one prepared specially by Bishop Potter.

At 11 o'clock, amid a solemn voluntary, a large clerical procession moved

At 11 o clock, amid a solemn voluntary, a large clerical procession moved from the robing-room to the chancel. Among those near the altar were the Right Reverend Bishop Potter, Reverend Doctor Morgan Dix, rector of Trinity Church; Reverend Doctor Richey, Reverend Doctor Tuttle, rector of Saint Luke's; Reverend Mr. Doane of Connecticut, son of the late Bishop Doane; Reverend Mr. Shackleford, Reverend Mr. Cookson, Reverend Doctor Johnson of Brooklyn and Reverend Mr. Hillyard.

The members of the Sisterhood, with the new candidate for reception, each attired in the black habit of their order which resembled that of the Catholic Sisters of Charity, occupied seats in the front pews near the lectern.

The ceremonies were preceded by the Ante-Communion Service, after which the Sisters knelt before the altar, while the choir and congregation sang

the grand hymn of Whitsuntide, commencing

"Come, Holy Ghost, Creator, come, Inspire these souls of Thine!"

When the sound of the Gloria Patria, with which the hymn closed, had died away, Bishop Potter rose and addressed the new Sister in words of exhortation. He said she had voluntarily come to devote herself to the offices of charity and mercy in the "Sisterhood of Saint Mary," and to consecrate herself to the high and holy duties of her new profession. He then offered a prayer that God might bestow on her the grace necessary to fulfill the self-imposed and plays obligations. and pious obligations.

The Bishop then asked the new Sister if she was ready voluntarily to devote herself exclusively to the work of charity, and she replied in the affirmative. The Bishop's next question was, would she be subject to the rules of the "Sisterhood of Saint Mary," and she answered, "Yes." The Bishop, after some further questions, offered a prayer, and at the close, pronounced that the Sister was solemnly set apart for the Christian work of the organization dedicated to Saint Mary.

He then took her by the right hand and acknowledged her as a member of the "Sisterhood of Saint Mary" and at the same time gave her the title of "Sister Agnes"—a name different from her own and by which she will be

known in the future.

When the Bishop had ended this portion of the ceremony the clergy in the chancel formed a semi-circle around the new Sister and sang antiphonally the hymn embodied in the service for the Ordination of Priests-

"Come Holy Ghost, our souls inspire, And lighten with celestial fire; Thou, the Anointing Spirit art, Who dost thy seven-fold gifts impart."

The Communion Service followed the Offertory which was devoted to the Sisterhood. After the Bishop, assisted by Doctor Tuttle, had consecrated the elements they were received by the clergy, a portion of the congregation and the Sisters.

The services closed with the Benediction."

In conjunction with the account of the preceding ceremony, it is curiously interesting to note a criticism of it which appeared a few days after in the "Freeman's Journal," a Roman Catholic organ.

"We must reprobate two things done and sanctioned by Bishop Potter. He is deeply burdening his own soul and the soul of the honest young women, by getting them to take vows of chastity, etc., which may torment them all their lives with well-founded doubts if they get married afterwards. And this is done too, if we may credit the notice in the 'Express' in regard to one who recently became a member in the Protestant Sisterhood. That is very rash and very bad! May God forgive poor Bishop Potter, and lead the young woman to where she may have the grace to sustain the obligations she has rashly assumed, or else to have resolved for her the embarrassments of her position in a manner that may satisfy her conscience. Our Protestant neighbors who are pitying Popery have great need of the advice of the Proverb, 'that children and fools ought not to play with edged tools!'

"The second thing we decidedly object to, is the dressing up these Protestant women in the peculiar garb of Orders of women in the Catholic Church. This is a thing so unbecoming, so positively disgraceful that we cannot believe any decent Protestant woman will consent to be guilty of it after attention is drawn to the matter. What kind of men would they be, who without any title to do so, would strut around in the uniform of the United States Army officers? It is a flagrant shame and disgrace and would stamp those who did it as mountebanks and false pretenders!

"Let these women if they cannot be comfortable in common clothes, array themselves so as that they would not be mistaken for Catholic Sisters of Charity."

Despite opposition and criticism the "Sisterhood of Saint Mary" has prospered and broadened its devotional work for the good of the Church and of humanity.

The community as at present constituted has more than one hundred professed Sisters in addition to the Novices and Postulants. The following is a list of the institutions in charge of the professed Sisters in addition to the convents at Peekskill, N. Y., and Kenosha, Wis.:

New York City .... Saint Mary's Free Hospital for Children New York City .... The Wilkes Dispensary Valhalla, N. Y. ... The House of Mercy Chicago, Ill. ... Saint Mary's House for Children Elmhurst, Ill. ... Saint Mary's House Sagada, P. I. ... Saint Mary's House Kenner, Hall

Dayenport, Iowa ....Saint Katherine's School
Sewanee, Tenn. ....Saint Mary's-on-the-Mountain, A training school for

mountain girls
Norwalk, Conn. ....Saint Mary's Summer Hospital
Peekskill, N. Y. ....Saint Mary's School, Mount Saint Gabriel
Saint Martha's House, Industrial Training School
The Noyes Memorial House for convalescent children

In the sacristy of old Saint Luke's, September, 1865, Sister Harriet was elected the first Mother Superior of the Community, the chaplain, Doctor Tuttle, presiding. Later on the Reverend Doctor Morgan Dix succeeded Doctor Tuttle as chaplain.

In November, 1866, Mrs. Sarah Byles, who had held for many years a mortgage on the parsonage made application for an increased rate of interest. The subject was referred to the treasurer with authority to fix the rate of interest to be paid on the mortgage.

The rector, after reporting he had engaged the services of the Reverend Joseph D. Wilson as his assistant for one year, presented the following preamble and resolution which was adopted.

WHEREAS, The Sunday School of this parish has far outgrown the capacity of the large room lately erected for its use, and has to colonize classes in the church and also to convert the vestry room into a resort of the infant class numbering 240 children, thereby endangering the health of both teachers and scholars, and

WHEREAS, To grapple successfully with the wants of this section we need more than twice our present Sunday School accommodations, which may also be used for day schools and for the Young Men's Association of the parish, therefore;

the chancel.

RESOLVED, That it devolves on this parish to put forth its utmost effort to erect such Sunday School and educational accommodations; and that the rector and senior warden be a committee to represent to the Vestry of Trinity Church the necessity of such increased accommodations for the children about us, and to solicit for the purpose the use of the strip of ground between the premises occupied by Saint Luke's Church and the lots on the east side of Greenwich Street.

At a subsequent meeting held March 1st, 1867, the rector brought forward the subject of increased accommodations, requesting action, so on motion it was resolved "that a committee of three be appointed to confer with architects and consider plans presented by them for the purpose." Messrs. A. B. McDonald, John Priestly and Isaac Seltzer were chosen, with the rector added to the committee, exofficio. "A communication was read by the rector from Dr. James L.

Brown tendering his resignation as organist of the church to take effect on the 1st of May next. On motion it was resolved that the resignation of Dr. Brown and the whole subject of arrangement of the church music be referred to the committee on music with power within the restrictions to the amount now appropriated for that purpose." A resolution of "appreciative thanks was presented to Mr. John Offley for his valuable and gratuitous services rendered to the music of the church for the past two years." Mr. Offley was a nephew of Mr. John Priestly, the vestryman. A couple of weeks before Easter the music committee reported the engagement of Mr. Bulivart as organist for one year. Strangers seemed to be attracted to Saint Luke's, for at this period the vestry enjoined upon the pew committee that notices be put in conspicuous places in the church

The Easter election of 1867 passed off without any change in the board or officers. Mr. A. B. McDonald reported that he had applied to Trinity Church for the renewal of the grant made last year of one thousand dollars towards the rector's salary and had received a favorable response. The committee appointed to make application to Trinity Church for the use of ground in the rear of

directing all visitors to wait until shown to seats by the sexton, which duty he would perform when the Psalter was announced from

Saint Luke's, for increased church and school accommodations, reported that the Vestry of Trinity had granted a lease of the ground, and furnished the following record of their action.

Extract from Minutes of the Vestry of Trinity Church, New York, March 25th, 1867:

"Resolved, That a lease be granted to Saint Luke's Church in the city of New York, of the piece of ground bounded easterly by the westerly line of property heretofore granted to Saint Luke's Church, southerly by the extension of the southerly line of such property to the easterly line of lots on Greenwich Street, westerly by the easterly line of lots on Greenwich Street and northerly by the extension of the northerly line of the said property of Saint Luke's Church to the easterly line of the lots on Greenwich Street for the term of twenty-one years from the first of May next, at the yearly rent of one dollar if demanded, on condition that the same shall be occupied by the said Church for the use of the Church or Sunday and Parochial Schools, or other of its church organizations and for no other use or purpose, and upon the further condition that a building or buildings for one or other purposes shall be erected upon the demised premises within two years from the commencement of said term."

A true copy.

Signed—G. M. OGDEN,
Clerk.

RESOLVED, "That the thanks of the vestry be presented to the rector wardens and vestrymen of Trinity Church for their grant of the lease of ground for church and school purposes, and also for the grant of one thousand dollars to increase the salary of our rector for the current year."

In September, 1867, a letter from Dr. Joseph Bluxome was read by the pastor stating on account of a future residence out of town he was compelled to present his resignation as a vestryman of the parish. The rector likewise announced the engagement of the Reverend Joseph W. Hill as assistant minister for the ensuing year. The music committee reported that in consequence of Mr. Bulivart having declined to carry out his engagement as organist of the church, they had been obliged to look elsewhere and had therefore secured the services of Mr. R. G. Paige as organist for the following year at a salary of \$800 per annum—he agreeing to give instruction in music three times a week to the choir.

## SECOND SUNDAY SCHOOL BUILDING

The committee on providing increased accommodations for Sunday School and other church purposes, reported several plans and estimates had been received and considered, and recommended a plan for a building on the north side of the church, 64 ft. by 28 ft. in dimensions and similar in style to the Sunday School building on the south side of the church. The plan recommended by the committee was adopted, and it was voted to proceed with the building as soon as sufficient funds were raised to make it expedient. In November the committee made the glad announcement that three thousand dollars had been subscribed toward the erection of another Sunday School and a contract had been made with Messrs. Ogden and Mount to put up the building for the sum of five thousand and fifty dollars (\$5050) and that the work had already been started.

Mr. Anthony B. McDonald presented the lease from Trinity Church for the lot of ground upon which the new Sunday School building was to be erected.

Boundaries of lot.—Easterly by the westerly line of property heretofore granted by the parties of the first part to the parties of the second part. Southerly by the prolongation of the southerly line of said property to the easterly line of lots now or formerly of the parties of the first part jutting on Greenwich Street. Westerly by the said easterly line of said lots, and northerly by the prolongation of the northerly line of the said property, heretofore granted by the parties of the first part to the parties of the second part to the said easterly line of the said lots on Greenwich Street.

TERMS OF LEASE.—Twenty-one years from 1st May, 1867, at an annual rent of one dollar, "if demanded," any taxes or assessments on the property during term of lease to be borne by Saint Luke's Church and the property not to be sub-let, or used for other purposes than the erection thereon of church and school buildings, and materials may be taken down and carried away by Saint Luke's Church."

It being required that a counterpart of said lease be executed by the Corporation of Saint Luke's Church, "the clerk was authorized to affix their seal and duly execute the counterpart lease from Trinity Church." On January 16, 1868, the building committee reported that the masons and carpenters had finished their part of the new school building, and that the whole work would probably be completed in the course of one week. The subject of obtaining funds to meet the balance of bills unprovided for, was then discussed and the treasurer was authorized to give Messrs. Ogden and Mount

the obligation of the corporation for the balance due them, whenever the new building is put in a condition satisfactory to the building committee.

On account of the new building and extra work devolving on the sexton, Mr. Wm. Ely, a Christmas gratuity of fifty dollars was presented to him by the vestry.

As the Eighth Avenue Railroad Company which ran cars in the middle of the street opposite the church had never finished the crossing to Grove Street properly, it was voted to bring the matter to the attention of the company and request that a cross walk of flat stone be laid between the rails of their tracks.

A committee of Mr. Edward Taylor and Mr. John H. Pulis was appointed to learn what steps could be taken to escape the assessment on the church for the paving of Hudson Street. This committee reported a few months later that the City Corporation had passed a resolution appropriating funds to repay the church the amount, but that it would have to come through the tax levy at the next meeting of the Legislature. To this committee was also referred the bill for assessment for opening sewers in Grove Street, confirmed October 31st, 1862, for \$81.69.

At the Easter election, Monday, April 13, 1868, the vacancy on the board made by the resignation of Dr. Bluxome was supplied by the choice of Milo B. Root—one time vestryman at Christ Church, Hudson, N. Y., when Doctor Tuttle was rector. The same wardens were re-elected and all other officers re-appointed. After the reading of the treasurer's statement showing a balance due him of \$1,680.09, it was decided to apply to Trinity Church for additional aid to carry on the work with still greater efficiency in this particular district of the city. The rector and Mr. Anthony B. McDonald were appointed a committee to present the application to Trinity. Later on the committee presented the following satisfactory result, viz:

Extract from the Minutes of the Vestry of Trinity Church, N. Y., July 12th, 1869.

RESOLVED, That an allowance be made to Saint Luke's Church, New York of Ten Thousand dollars for one year from the first day of May, one thousand eight hundred and sixty-nine—Payable monthly, to be in lieu of all their pecuniary grants heretofore made for the same church, or its benefit, which grants are hereby repeated, and it is hereby declared that the above grant is made upon the understanding that the said church shall itself raise two thousand one hundred dollars for the expenses of its parish besides defraying the cost of the charitable work of said parish, and also upon the understanding that the ordinary expenses of said church shall not exceed Eleven Thousand six hundred dollars.

A true copy.

Signed: G. M. OGDEN, Clerk..

The certificate of election for Easter Monday, March 29th, 1869, shows the presence of two names, John H. Pulis and Julian Botts, in place of Wm. P. Wallace and John Priestly, resigned. The consent of the vestry was requested for the assignment to Edward A. Fraser of City of Brooklyn of the right and title to vault No. 66, in Saint Luke's churchyard, formerly conveyed to Thomas Snowden now deceased, and that the Seal of the Corporation be affixed, and the consent endorsed on instrument of assignment. The consent was given by the vestry. The vault committee was authorized to increase the rate for governing the opening of vaults in the churchyard, for the price formerly paid was at the present time quite inadequate to the expense of the work.

## PAROCHIAL SCHOOL

A parochial day school was started in the new building on the north of the church with forty children in attendance under the supervision of Miss Ellen Van Kleeck, sister of the well-known Reverend Doctor Robert Van Kleeck. Application for an appropriation was made to the State Legislature on account of it, and the Comptroller awarded \$271, which the vestry applied at once for the benefit of the school.

The rector having announced that he had engaged the services of the Reverend C. M. Parkman as assistant from June 1st, 1869, for one year—it was "Resolved, that the rector continue to have power to appoint and change his assistant as when authorized and receiving appropriations from Trinity Church, that said assistant be recognized as assistant of Saint Luke's Church; and that the rector draw

on the treasurer for salary of said assistant, not to exceed seventeen hundred dollars." In connection for raising money to defray the cost of new gas fixtures in the church, a resolution follows "that the sanction of the rector be obtained for all efforts to raise money in the parish and the result of such efforts be reported to the rector for the use of the vestry and for making up the parochial reports to the Convention. The delegates to the Diocesan Convention were Messrs. A. B. McDonald, Francis Pott and Charles Hedges.

During Lent in the year 1870 Doctor Tuttle entertained and instructed his congregation with delightful talks on Egypt and the Holy Land. These lectures were given in the large Sunday School room on the south side of the church which was inadequate to accommodate the audience that comprised not only members of Saint Luke's, but parishioners of Saint John's Chapel in Varick Street, Ascension Church in 14th Street, and Saint John's Memorial in 11th Street. To obtain more space it was necessary to roll open the doors dividing the room from the church.

Mr. Cyrus Curtis, who was instrumental in providing opportunity for Doctor Tuttle to visit the Holy Land, attended the lectures with his family.

Another Lent at the Wednesday evening services he gave a course of sermons on the Book of Daniel when Saint Luke's was crowded to its doors. Another time he chose Ezekiel, and in this manner he made Lent for his people a season of beneficial instruction as well as of spiritual profit.

Just previous to Easter Monday, April 18th, 1870, the rector received the resignation of Mr. Wm. C. Moore, who had served on the vestry since 1855 and as clerk since 1859. He had also served with the rector on the board of directors of the Orphan's Home and Asylum. Mr. Frederick Cairns was elected to fill the vacancy on the vestry.

#### NEW ORGAN

At a meeting held May 12th, the subject of a new organ was introduced and discussed; it was not only considered desirable, but an actual necessity. A committee was appointed to obtain estimates

and subscriptions. It comprised Mr. Julian Botts and Mr. Isaac Seltzer with the rector as chairman. The music committee reported a great improvement in the choir over last year, and that a fine alto had been engaged, but the *old organ* was a serious impediment to artistic success. It had been installed the second year of Doctor Ives' rectorate (1830) and cost \$1,100 "with an allowance for the old instrument." "The old instrument" was the very first organ purchased by the vestry, in the year 1824, and cost \$235. This sum was not insignificant at that early date for it seemed to exceed the resources of the treasury and necessitated a resolution to increase the pew rents twenty per cent. in order to pay the balance of the manufacturer's bill. His name was Mr. Redstone. The second organ, obtained in 1830, was built by the Erben Bros., noted manufacturers of the day, and its durability during forty years of service testified to their well-deserved reputation.

On the 27th of March, 1871, Mr. Julian Botts reported for the committee that the new organ was nearly finished, "the builder expecting to place it in the church by Easter Day," also that the subscriptions so far amounted to about twelve hundred dollars. Unfortunately, however, Easter came and went without the added joyousness of a new organ, for it was not until Thursday evening, June 8th, that the formal opening of the new organ was celebrated.

When a question arose as to the payment of the balance due Mr. Earle, the builder, a resolution states "that it is considered *inexpedient* to make a collection on the occasion of opening the new organ," but that the treasurer be authorized to pay the deficit—"the amount to be refunded by subscription and other measures." The entire cost of the organ does not appear on the records. It gave satisfaction sixteen years and probably might have lasted as long as its predecessor if a fire had not completely destroyed it in the winter of 1886.

#### BAPTISMAL FONT

In March, 1871, the rector read the following letter to the vestry:

New York, Feb'ry 27th, 1871.

Rev'd. and Dear Sir:

My brother is buried in one of the vaults of Saint Luke's churchyard and my mother and family desire to place a memorial of and for him in the church itself. After an examination of the interior it seems to us that a new font might be accepted by yourself and the vestry, and we accordingly offer to place in Saint Luke's church a new stone font as a memorial of the departed son and brother. The font will be designed by H. M. Congdon, architect, and the work done by Messrs. J. and R. Lamb, under his supervision. We think that the font will be a fair adorning to God's House and, while no condition is annexed to the gift, we do most earnestly hope and ask that in the event of the removal or the rebuilding of the church, some provision may be made for the preservation of this memorial either by the entry of an appropriate resolution upon the minutes of the clerk of the vestry, or in such other way as may seem to you most becoming.

I shall be most happy, if you so desire, to show you the design for the

font at any time and to have your views as to an inscription.

I remain, Rev'd. Sir,

Your most obedient servant and son in the Church,

CHAS. T. MIDDLEBROOK."

Rev'd. I. H. Tuttle, D.D.

On motion the offer was accepted and the letter ordered to be placed in full on the minutes, and the rector was appointed a committee to communicate the action of the vestry to Mr. Middlebrook. The font referred to in this letter stands at present in the baptistry of the new church, having been moved with the other memorials—the pulpit, lectern and altar cross.

The rector at this meeting announced he had engaged the services of the Reverend C. B. Coffin as his assistant at a salary of sixteen hundred per annum. Mr. Coffin proved so acceptable to the vestry they increased his salary to seventeen hundred the following year, but in the summer of 1874 he suddenly died. A young deacon from Oklahoma, the Reverend Mr. Gunn, who was taking an advanced course of study at the Theological Seminary, assisted Mr. Coffin with the services during the absence of the rector in the summer in return for instruction in Hebrew. Until his advancement to the priesthood and permanent return to Oklahoma, the vestry voted one hundred dollars every year to the Reverend Mr. Gunn.

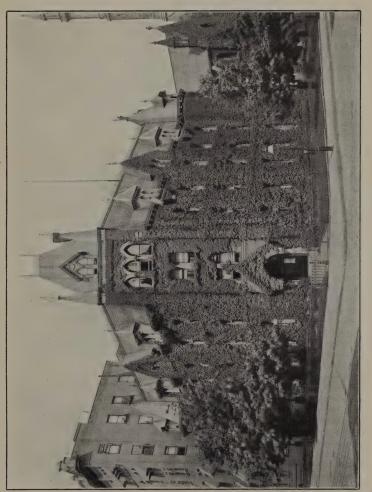
On Easter Monday, April 10th, 1871, Charles Samuel Ward. M.D., son-in-law of the rector, was elected to a seat in the vestry left vacant by Mr. Frederick Cairns, who asked to be relieved on account of his professional work at Columbia University. However, later on Prof. Cairns returned to the vestry. With the exception of Dr. Ward's election the board remained the same as in 1870.

In September, 1871, Mr. R. G. Paige, who had served as organist since 1867, resigned his office, and was succeeded by Mr. Carl Florio, a typical professional musician with a foreign air. particular kind had never before been seen at Saint Luke's. long thick hair had an inclination to fall over his eyes, necessitating frequent jerks of the head backward to restore it to its proper place. To the youthful parishioner he was a picturesque figure and a creature of romance. It was said he had lived the life of a gypsy, having been stolen in youth, but later years disclosed his paternal name to be Robjohn. However, he preferred his gypsy cognomen and "Florio" he was called by all the young sentimental parishioners. The adults admitted he was a musical genius, but rather an expensive luxury, for a salary of \$900 to the organist was unprecedented at Saint Luke's. After serving a year and a half he wrote a letter to the rector which sealed his fate, and an ordinary mortal was engaged to take his place.

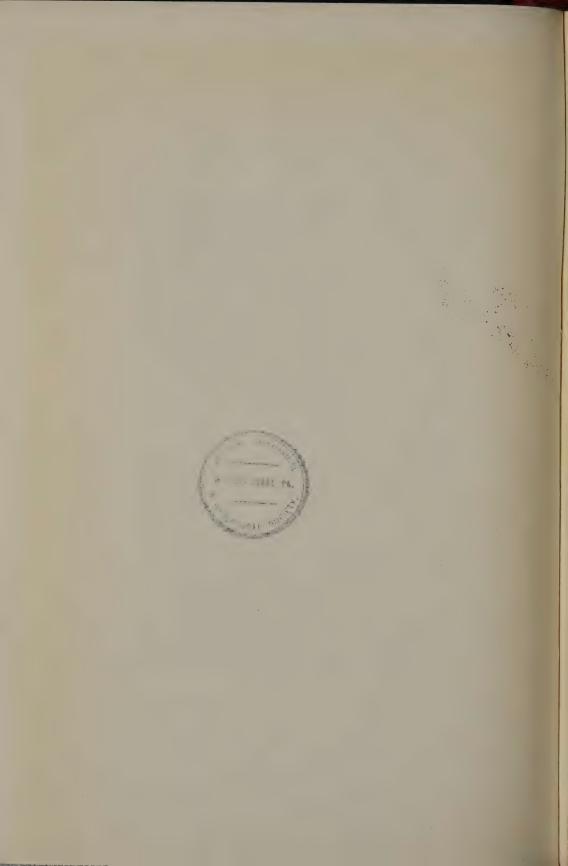
He wished to notify the vestry he had received a call from Baltimore, but thought he would remain at Saint Luke's, provided his salary should be increased to one thousand dollars, and that he be allowed one month's vacation instead of two weeks. Unfavorable remarks were made by several of the vestry in relation to the subject, when Mr. John Pulis offered the following resolution, which being seconded, was unanimously carried.

"Resolved, That Mr. Carl Florio be notified that he is relieved from his obligation to give two months' notice of intention to leave his position to enable him to accept at once the call made to him from Baltimore."

He was succeeded by Mr. John William Carpenter, April 1873, with a salary of eight hundred which was soon advanced to nine hundred, and with a growing appreciation of his qualities the vestry in the year 1875, on its own initiative, voted to increase the amount to one thousand dollars per annum.



SAINT LUKE'S HOME (1872-1899)
(the second building)
Corner of Madison Avenue and 89th Street



On September 25th, 1871, action was taken in the matter of the bond and mortgage of Miss Julia Ann Beecher for \$7,000, dated November 11th, 1863.

"Resolved, That the sum of seven thousand dollars (\$7,000) be borrowed on mortgage of the plot of ground on which said church stands, being one hundred and twenty-five feet (125 feet) on Hudson Street in said city, between Barrow and Christopher Streets. One hundred and twenty-five feet (125 feet) in the rear and one hundred and twenty-five feet (125 feet) on each side, the said sum to be applied to the payment of a mortgage on said premises for seven thousand dollars to Miss Julia A. Beecher, dated November 11th, 1863, and that an application be made to Trinity Church to give the same priority to such new mortgage as was given to the mortgage of Julia A. Beecher over the mortgages held by Trinity Church.

The clerk was authorized to affix the Corporate Seal to any legal papers that may be required in carrying out the above Resolution."

On February 7th, 1872, the finance committee reported they had effected a loan of \$7,000 from the Union Dime Savings Institution secured by a mortgage on the church property, and with said \$7,000 had cancelled the mortgage held by Miss Julia A. Beecher.

The health of the rector's wife had become impaired, causing the family anxiety, and it was attributed to the dampness of the parsonage and imperfect drainage, so a committee comprising Messrs. A. B. McDonald, Francis Pott, Milo B. Root and Edward Taylor, was appointed to investigate the unsanitary condition of the house and premises.

At a following meeting in February, 1872, the committee reported an architect had been engaged to carefully survey the grounds and building. "It was his opinion in order to obviate dampness, it was indispensable to make an area on the side, and drain the yard and house. Then pull down the piazza in the rear which occasioned great dampness. In regard to the inside he felt some doubt about the ability to control the dampness, but it might be obviated by placing a drain pipe around the walls and through the grounds under the floor. He approved of the plan of extension but thought the greatest importance was to drain thoroughly."

The committee gave the cost of extension and improvements in the neighborhood of \$3,000 and proposed that the work should be done during the summer. The report was accepted and the same committee was continued with full power.

Easter Monday in the year 1872, happened on April 1st, when the annual election took place. No change occurred on the board. Mr. A. B. McDonald and Mr. Francis Pott were re-elected wardens. The former retained the office of treasurer and Mr. Isaac Seltzer remained clerk.

#### SAINT LUKE'S HOME

The period between the years 1870 and 1876 was an unusually active and crowded one for the rector of Saint Luke's. Never swerving from, nor neglecting parochial duties, he gave needful time and attention to the welfare of "Saint Luke's Home for Indigent Christian Females," as the institution was then called. He was president of the board of trustees and managers, and chairman of the building committee—for a new and larger edifice was deemed indispensable. Plans and estimates had to be considered and a suitable piece of property chosen. The northeast corner of Madison Avenue and 89th Street was finally selected in 1871, and in 1872 the inmates were moved from 487 Hudson Street to the new 'Home.'

In those days the only public transit was by horse-car, a slow and tedious journey, through Christopher Street connecting with the Madison Avenue cars, or by way of the Eighth Avenue line transferring at 86th Street, through the transverse road across Central Park. It was therefore thought best to hire carriages for the removal, which were the old-fashioned boxed kind seating four persons vis-a-vis. An eye witness describes the event like a long funeral procession with a sympathetic community gazing from the windows and sidewalks.

The following historic details are transcribed from "Saint Luke's Home Tidings," dated April 10th, 1872.



IN THE GARDEN, HOME FOR OLD MEN AND AGED COUPLES IN HUDSON STREET  $_{(1872)}$ 



"The desire for a noble and enduring monument of mercy and charity took possession of the hearts of the managers, the Church community promptly responding. Liberal offerings were made in the churches and by private hands, and a goodly sum raised for a new building, filling our hearts with hope and gladness. Suddenly, a dark shadow fell upon the prospect. Our institution was among the first victims of the frequent and successful burglaries of United States Securities, and \$22,000. in our treasury, collected and contributed by loving friends, disappeared in an hour by the practised hand of theft. It was beautiful, however, to witness the heroism of those cast down, but not destroyed. destroyed.

The good work was again resumed and prosecuted, and in May, 1870 with \$30,000. in the treasury, it was thought best to secure a site for the new 'Home,' corner of Madison Avenue and 89th Street, at a cost of \$34,000. It was deemed the part of wisdom to secure also three adjoining lots on 89th Street, as a Churchman offered to become responsible for these three lots, if at any time we should consider it advisable to relinquish them. Under so liberal a proposition, and especially as a Church so near the 'Home' was so very desirable, we ventured to engage the lots, hoping that in time some way would open for securing the Church which would be the true completion, as it is the beginning of charities. Well may we say, 'What has God wrought?' for on of the very day that the spot for a church was dotted down on the rough plans of the ground a call by the Rector on one of this city's noble churchwomen, opened the way for a long cherished object of the heart and she made the entire offering to God of a church in memory of her father and mother, to be called the 'Church of the Beloved Disciple,' where inmates of the 'Home' might always enjoy the privileges of the Sanctuary.

Arrangements have been made in entire accordance with the consent and wishes of Miss Talman, the benefactress above referred to, for transferring the title of the land east of the 'Home,' on which she has provided for the erection of the Church, to the Church Corporation of the Beloved Disciple, as soon as it shall become organized, on condition that said corporation shall assume the payment of the lots held by the 'Home' and east of her grounds, and on the further condition that the row of church pews nearest the 'Home' should forever be for the free use of the inmates of the 'Home.'

On the 18th of October, 1870, being Saint Luke's Day, the cornerstone of the new Home was laid by Bishop Potter in presence of a large congregation including the aged inmates of the institution for whom seats were provided under a large tent. Addresses were made by several city rectors the Bishop

under a large tent. Addresses were made by several city rectors, the Bishop making the closing remarks, commending the work under the new aspects to

God's blessing.

On the 1st of November following, the cornerstone of the Church of the Beloved Disciple was laid. On the Feast of Saint Luke, last year, the 29th Anniversary of the Home was celebrated in the old building, 487 Hudson Street. It was the last time that the inmates and the patrons of the institution would keep the feast in this house, and the occasion was full of sad and tender interest, particularly among the older members of the family."

Then follows a detailed description of the exterior plan of the building, with very minute and expansive details of all particulars regarding the interior.

One item of the plan, which was not repeated in the present "Home" building, corner of Broadway and 114th Street, reads, "As it might prove objectionable to leave persons old and feeble in health isolated, most of the rooms are made to communicate, so that the occupants, if socially disposed, may live in common, or by closing the door, enjoy entire privacy." The total cost of construction was \$55,000, being \$1,000 less than the estimates called for.

### HOME FOR OLD MEN AND AGED COUPLES

No sooner had the old ladies vacated the "Home" at 487 Hudson Street, when the rector of Saint Luke's conceived the idea of filling its empty rooms with old men and aged couples. He called a meeting for consultation, the result of which was the filing of Articles of Incorporation according to law before the year 1872 had expired, naming the new institution a "Home for Old Men and Aged Couples." The incorporators were Isaac H. Tuttle, D.D., Thomas Gallaudet, D.D., Thomas P. Cummings, Isaac C. Kendall, William A. Duncan, Morgan Dix, D.D., Lloyd W. Wells, William Alexander Smith, Anthony B. McDonald, Charles H. Clayton, William Niblo, Henry K. Bogert, Francis Pott, David Pell Secor and Albert G. Thorp, Jr.

The present "Home for Old Men and Aged Couples" stands on the corner of Amsterdam Avenue and 112th Street.

## CHURCH OF THE BELOVED DISCIPLE

During the year 1871 when it was decided to move the "Home for Aged Women" to Madison Avenue and 89th Street, Doctor Tuttle's mind was being agitated by the question of some near-by place of worship for the inmates. On Hudson Street, Saint Luke's Church was next door to the institution and convenient for daily attendance at the services. No church existed in the immediate vicinity of Madison Avenue and 89th Street—a circumstance greatly deplored by the rector of Saint Luke's, and one which he felt must in some way be obviated.



HOME FOR OLD MEN AND AGED COUPLES
Amsterdam Avenue and 112th Street



He had never met Miss Caroline Talman,\* an aged lady of wealth, but through the kindness of a mutual acquaintance, he obtained a letter of introduction to her. She warmly responded to his appeal to erect the much-needed church next door to the "Home" as a memorial to her parents. One time, afterwards, she told him of her great joy in watching her beautiful memorial grow out of the vacant lots, and several years later on when she lost considerable investments by the defalcation of a trusted agent, she said it was impossible to thank him adequately for recommending to her an investment of which she could never be robbed.

At first when the proposition to build the church was presented, she stipulated that Doctor Tuttle should be its rector, and that he should choose its name. With regard to the latter he asked as a favor that she would consult his wife, and to the former request he consented to act as nominal rector, for a complete severance from Saint Luke's he could not consider.

Notwithstanding Miss Talman's advanced age, she called on Mrs. Tuttle, who she knew was an invalid, and they mutually agreed upon the name of "The Beloved Disciple."

Then action was taken by Miss Talman to order a stained glass window for the chancel over the altar which in design should portray the name of the church.

Doctor Tuttle served as nominal rector from 1873, when the formal opening and consecration took place, until Easter, 1879. During this period the church was governed by a provisional board of trustees. They were Anthony Bleecker McDonald, Cyrus Curtis, Stephen P. Nash, Thomas P. Cummings and Francis Pott. In 1880 "The Beloved Disciple" was received into union with the Convention, and a board of vestry was elected.

## DEATH OF THE RECTOR'S WIFE AND DAUGHTER

After the Easter election of 1873 at which no change transpired in the vestry, the rector moved his family from the parsonage to a house he built in East 86th Street, with the hope that a quieter and

<sup>\*</sup>Miss Talman also founded the John H. Talman Fellowship in the General Theological Seminary with a view of supplying perpetually a clergyman to assist in the services of the Church of the Beloved Disciple. Her parents' names were: John Hubell Talman and Sarah Somerindyck Talman.

less thickly settled environment than Hudson Street might exert a beneficial influence on his wife's declining health. It was without avail, however, for in May of the following year she passed to her eternal home, and three months later his eldest daughter, Julia Marion, wife of Dr. Charles S. Ward, succumbed to typhoid.

The rector had preached resignation under trials, and now the time had come to exemplify it before his people. He pursued his daily routine of parochial duties as before with no reference to his bereavement excepting in a sermon of the great joy experienced by the souls of the redeemed; and not a word of allusion to his sorrow was apparently allowed in the minutes of the vestry. A stranger perusing the records of that date would never know of the double affliction that had befallen the rector, but he would read of the death of Isaac Seltzer in the same year (1874), "a beloved parishioner serving as clerk of the vestry since 1871"—the rector, himself, transmitting in a letter to the family of Mr. Seltzer the resolution of the vestry expressive of sympathy, with appreciation of his deep religious character. On account of ill health the Reverend Mr. Coffin, who had served as assistant to the rector since March, 1871, presented his resignation to the vestry, and the Reverend Arthur H. Warner was engaged to succeed him at a salary of \$1,900. Reverend Mr. Warner continued in the office of assistant until Easter, 1879, when through Doctor Tuttle's influence and recommendation he became rector of "The Beloved Disciple Church" in East 80th Street.

Doctor Tuttle was an advocate of free pews, and in the year 1873 he made his first presentation of the subject to the vestry. The duplex envelope system of subscription had not at that time been thought of, and the vestry failed to respond favorably. One member suggested the appointment of a committee to take action in the matter but the motion was withdrawn "on the rector stating that he desired to confer with the rector of Trinity Church." However, two years later Saint Luke's Church became free.

If the vestry in 1873 was timid about experimenting with free sittings, it was bold in another direction—that of art and beauty. The ceiling of the church was too plain—it must be decorated—and the principal advocates, Messrs. Pulis and Hedges, were appointed

a committee to design and effect the result with the limitation of five hundred and fifty dollars expenditure. The committee did remarkable work. A beautiful angel was painted on the ceiling for which a special vote of thanks was presented by the vestry to Mr. Pulis and Mr. Hedges for their gratuitous production. The decorations were extended to the Sunday School room making the interior so attractive that the ladies felt impelled to give a Fair to help toward the expenses. "Mr. Botts reported that the Fair yielded nine hundred dollars and fifteen cents net."

This is the second allusion to a Fair in the records, the first being recorded December 5th, 1834, at the beginning of Reverend Doctor Forbes' rectorship, the proceeds of which were not mentioned.

At a vestry meeting of February 17th, 1874, the rector suggested "the desirability of establishing a 'Reading Room' in the church grounds next to the rectory." "This populous district needs some place for the young men to meet and draw them to the church." He added, "the income from the building would more than pay the interest on the money necessary to be borrowed." Mr. Pulis moved a committee be appointed, the rector also being a member, to take into consideration this plan. The motion was carried and the rector named Mr. Pulis, Mr. Botts and Mr. Hedges to serve.

Fifty years ago parish houses were not so general as they are today, and this idea projected by the rector of Saint Luke's was one which proved him quite in advance of his time. The new Saint Luke's on Washington Heights is, at present, accumulating a fund for the proposed erection of a parish house on the ground in the rear of the church. Old Saint Luke's, however, had its parish school, held in the wing adjoining the church on the north, and the sister of a prominent clergyman, Miss Ellen Van Kleeck, was its directress for twenty-four years.

An excerpt from the minutes of that date reads as follows: Mr. McDonald moved that one hundred dollars per year be appropriated to Miss Van Kleeck as remuneration for her missionary labors to be paid semi-annually—motion immediately carried. The desirability of enlarging the parochial school was discussed and Mr. McDonald asked to confer with Miss Van Kleeck." As the winter days were short, and frequent parish meetings in the evening were held in the

day-school building, the vestry voted to place a gas-burner outside the entrance.

On the certificate of the Easter Monday election, dated April 6th, 1874, the names of the wardens and vestrymen remain the same as the year before.

After the death of Mr. Isaac Seltzer during this year, Mr. John Pulis was appointed chairman of the music committee in his place. And it was enjoined upon this committee, after considerable discussion by the board, that it was the vestry's unanimous determination, that measures should be taken to suppress all indecent behavior and irreverent conduct of some members of the choir. The salary of one boy alto was taken from him and added to that of the organist.

With the arrival of the new year, 1875, new projects for Saint Luke's advancement were conceived by its rector. The year marked the twenty-fifth anniversary of his rectorship, and on this account should be signalized in some manner. He had never surrendered a desire to have Saint Luke's a free church and to abolish entirely the system of rented pews. Though a couple of years before the proposition failed to receive the approval of the vestry, he resolved to make another attempt. To him, likewise the interior of Saint Luke's was not satisfactory; it retained a primitive, village-like appearance. A recess chancel was requisite to give it ecclesiastical dignity, and a reading-room for a parish club was a necessity, whilst above it could be built a room for the rector's study. Space for these improvements could be obtained if Trinity would allow Saint Luke's the use of her vacant land 38 by 80 feet in the rear, west of the church edifice.

Romanesque architecture was his predilection—he admired arches—so in drawing his plan of design for the proposed alterations, he portrayed three arches. One over the entrance to the robing-rooms from which the vested procession of clergy and boychoir came forth and returned; the second encircling the recess chancel, and the third outlining the enclosure for the organ. All the papers and plans were prepared beforehand for presentation to the vestry at a meeting held February 1st, 1875. The following is an exact copy of the minutes of that date:

"The rector read a paper expressing an earnest desire for the enlargement of Saint Luke's Church, exhibiting plans drawn representing his idea of how such an enlargement should be made. It was stated that the cost of such additions and alterations as were

contemplated, would be about \$7,000.

"The vestry endorsed the rector's desire and efforts for the consummation of the proposed enlargement, and on motion it was resolved that a committee of three be appointed to present the subject named on the paper read by the rector, to the Vestry of Trinity Church, for their approval and assistance—Reverend Doctor Tuttle, A. B. McDonald and Francis Pott were appointed on said committee."

The following excerpts are copied from the minutes of the vestry, March 18th, 1875.

"After some reasons presented by the rector in which the vestry concurred, it was resolved that the proposed alterations of Saint Luke's Church should not be commenced until the month of June this year."

### DOCTOR TUTTLE'S TWENTY-FIFTH ANNIVERSARY

"The rector of the parish presented for consideration of the vestry a paper stating that on the last Sunday in June next he will have been (D. V.) a rector of Saint Luke's Church twenty-five years. He expressed a desire to have the parish celebrate this quarter of a century rectorship in a way that would best promote the welfare of the parish and the good of souls. His experience led him to believe that a free church would best meet the requirements of the community surrounding the church, and that the church should be enlarged and improved."

"The vestry discussed very fully the proposition to make the church free, and on motion of the senior warden it was unanimously resolved to take the necessary steps to make Saint Luke's Church

a free church."

The acquiescence of the vestry in this matter greatly pleased the rector, and he gave full expression to it by cordially shaking their hands individually.

The committee on application to Trinity Church for assistance in making the desired alterations in the interior of Saint Luke's, presented the following report: "In pursuance of such instructions this committee laid the application, the plans, and the address of the rector of Saint Luke's before the Vestry of Trinity Church, and herewith present the favorable response of that Corporation."

ISAAC H. TUTTLE ANTHONY B. McDONALD FRANCIS POTT Committee.

In consequence the following letter was ordered to be sent to the Vestry of Trinity Church:

"New York, May 24th, 1875.

On March 18th, 1875, the following resolution was unanimously passed by the Vestry of Saint Luke's Church, N. Y. City.

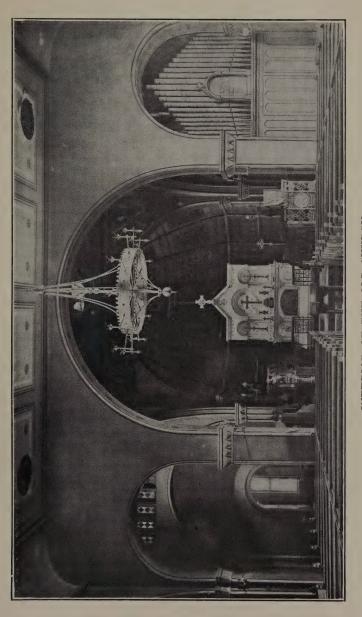
"Resolved, That the thanks of this vestry be conveyed to the Vestry of Trinity Church for their liberal grant of seven thousand dollars for alterations and improvements to Saint Luke's Church edifice.

CHARLES HEDGES,
Clerk."

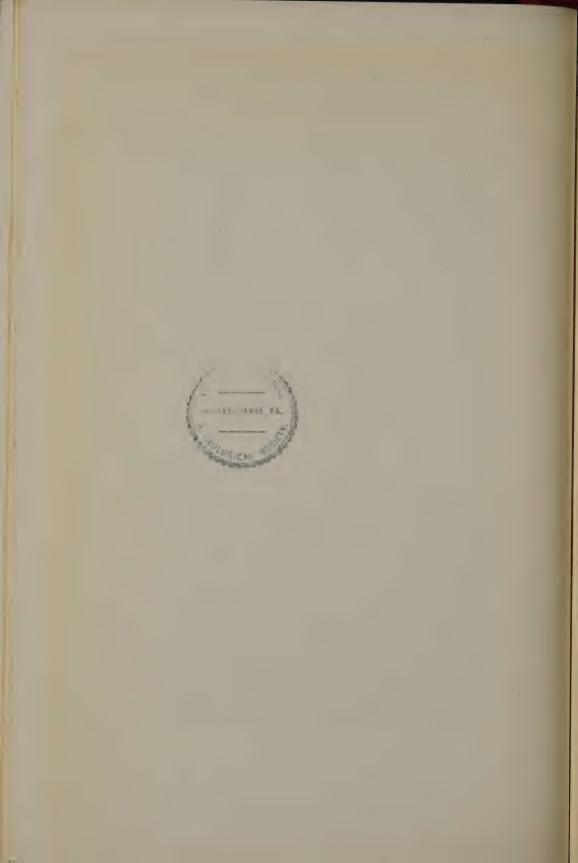
The committee on church alterations reported that they had received four estimates from builders to do the work upon plans and specifications of the architect, J. J. Howard, viz: \$7,975, \$7,970, \$7,925 and \$7,750 and advise that a resolution be adopted awarding the contract to Steele and Costigan for the sum of \$7,000 they agreeing with the committee to perform the work for that sum, under the supervision of the architect.

As more money would be required to complete all the proposed improvements, it was resolved by the vestry that the rector call a parish meeting and state publicly that the \$7,000 granted by Trinity was not sufficient, and to call for subscriptions from the congregation. Eighteen hundred dollars were raised by this method, to which were added seven hundred dollars, the proceeds of a Fair given by the ladies.

The senior warden and treasurer called for a resolution which was adopted, to this effect—"that the committee prepare and report to the vestry a statement of all the alterations and improvements which it is proposed to make to the church edifice including the furniture, with estimates in detail of the cost of the various items of such proposed alterations and improvements."



INTERIOR OF THE OLD CHURCH Showing white marble altar with recess chancel built in 1875 (Altar and reredos are McDonald memorials)



New Recess Chancel and Arches Removing organ under arch Fresco work Gas fixtures, pipes, etc., included Carpets Architects fee and extra drawing Painting church outside Porches	500 500 400 500 350 400
Plumbing, water closets, etc.  Received from Trinity Church \$7,000 Subscriptions 1,800 Fair 700	\$10,500 9,500
Balance needed	\$1,000

The annual Easter Monday election took place March 29th, 1875. It was necessary to fill the vacancy on the board caused by the death of Mr. Isaac Seltzer. The vestry voted in favor of the son of the rector, Mr. H. Croswell Tuttle. The complete roster was as follows:

FRANCIS POTT
A. B. McDONALD
ALEXANDER L. McDONALD
EDWARD TAYLOR
CHARLES HEDGES
MILO B. ROOT
JOHN H. PULIS
JULIAN BOTTS
CHAS. S. WARD, M.D.
H. CROSWELL TUTTLE

Mr. Anthony B. McDonald was continued as treasurer and Mr. Charles Hedges as clerk.

Delegates elected to represent Saint Luke's at the Diocesan Convention were Messrs. A. B. McDonald, Francis Pott and Julian Botts.

"The Finance Committee advanced, with the approval of the vestry, fifty dollars to pay up balance due on Life Insurance of the Reverend Arthur H. Warner."

"It was stated that the treasurer, Mr. A. B. McDonald, had paid fifty dollars for the passage back to England of a brother of Mr. Carpenter, the organist, and the concurrence of the vestry in making such payment was obtained."

"It was resolved that three hundred dollars should be appropriated by the Vestry of Saint Luke's Church to George Hall for one year's service of said Hall of two hours each day devoted to the

visiting of the sick and needy, etc., of Saint Luke's Parish—his year to commence in the 1st day of April, 1875."

It was stated at this meeting that the salary of Mr. Carpenter, the organist, was by unanimous agreement of the vestry made one thousand dollars for the year commencing from Easter.

At a subsequent meeting, held October 11th, 1875, "it was moved and seconded that the agreement to pay George Hall \$300 for certain services for the year from April 1st, 1875 to April 1st, 1876, shall be left to the rector to arrange in the way that shall seem best to him."

"It was also resolved that Mr. J. B. Botts and Mr. E. Taylor shall act as a committee to have placed in each pew of Saint Luke's Church a rack for the holding of Prayer-books and Hymnals for the use of the congregation and that such books as should be needed should be purchased to be placed in said racks."

At the last vestry meeting of the year, 1875 held December 20th, "the treasurer's report was submitted which showed a balance due the treasurer of \$350.76." "The building committee stated the result of its work—that it was still incomplete—but reported progress."

The rector evidently knowing the condition of the finances, and being chairman of the committee on alterations, etc., "stated that he had received notice from the Vestry of Trinity Church through their secretary that the application to them for an additional amount of three thousand dollars had been granted, the same to be paid to Saint Luke's Church on the 15th day of May, 1876, and on motion the rector was authorized to acknowledge the favor in behalf of Saint Luke's vestry."

As the outside of the church and the porches needed painting it was on motion of Mr. Botts that Mr. Pulis was appointed a committee of one to contract with Mr. Burns to do the work, including school-rooms and all portions of the church and additions that can be seen from Hudson Street, in stone color at a cost not exceeding \$240.

The treasurer stated it was necessary that some action should be taken to raise funds to liquidate the claim against the church for work done in making the recent alterations, repairs, etc., and on motion, Mr. A. B. McDonald and Mr. Botts were appointed to make arrangements for procuring a loan of \$3,000 payable in 5 months from date of said loan with the understanding that the donation of \$3,000 by Trinity Church, payable May 15th, 1876, should be used in cancellation of said loan.

At a meeting held February 4, 1876, the following resolutions are inscribed on the minutes:

"Resolved, That the use of the large room in rear of Sunday School room be granted to the Young Men's Club of Saint Luke's Church to be used as a reading and sitting-room at such times as it may not be required for church purposes, provided that the expense of fitting up said room, and other expenses, except gas, be defrayed by said Club, to continue according to will of the vestry."

"Messrs. A. B. McDonald, Francis Pott and Edward Taylor were appointed a committee upon having a new platform erected in the Sunday School Room for certain public purposes."

"It was resolved that Sister Amelia should have the use of the room north of the church in which to receive the poor and destitute to distribute relief, etc., to them, and that \$150, for the year 1876, be appropriated for her distribution."

"Resolved, That the vestry assume the renting of the parsonage for the benefit of the treasury and that the sum of \$1,500 be appropriated for the need of a residence for the rector for the year from the 1st of May next (1876)."

"It was moved and seconded that a bell be placed on the porch door of the Sunday School Room, with such lettering as shall be proper for more ready and easy entrance to the rector's room, Sister Amelia's room, etc."

The committee on alterations in its final report February 15, 1876, stated "It has been the aim of your committee to carry out the details of the alterations with taste and economy, to the end that our good old church edifice might be preserved and present a cheerful, safe and acceptable place of worship; and if they have been successful, they feel amply repaid for their labor."

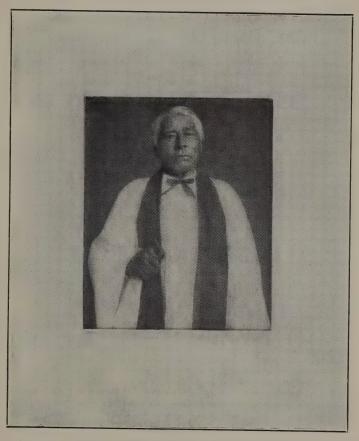
Mr. Julian Botts supplemented the report on behalf of a separate committee on the porches outside the church "that the work had been done at an expense of \$136.81, and that he had collected said

amount by subscription, paid bills and rendered vouchers and subscription list of same, which was accepted and the committee discharged." The rector and vestry were so gratified with the freshness and bright appearance of the church, that an invitation to attend a morning service, Sunday after Easter, was extended to the rector of Trinity Church, the Reverend Doctor Morgan Dix, who preached for the benefit of Saint Luke's congregation. At a following vestry meeting, the rector read a letter from Doctor Dix "congratulating Saint Luke's Parish on the beauty of the church edifice, as well as stating the great satisfaction he experienced during his late visit to the church upon its evident prosperity, and the churchly decorum of the congregation."

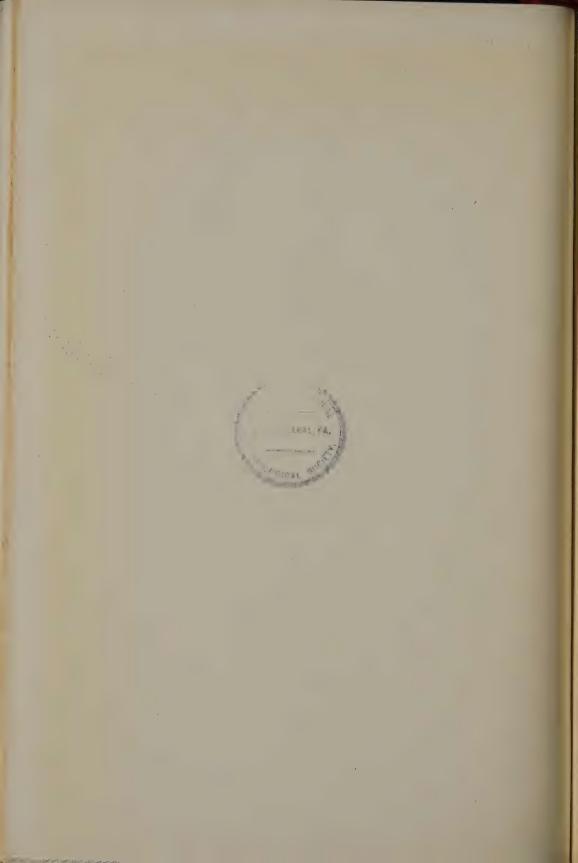
The Easter Monday election took place April 17th, 1876, the ballots showing the re-election of all the members of the board. All the committees were announced to stand as heretofore, with the exception of the one on pews, which was abolished.

It was reported the tin roof needed repairing, "and it was moved and seconded that the painter, Mr. Kingsland, be ordered to put on two coats of paint, the cost of which should not exceed twenty dollars."

At the January meeting, 1877, the treasurer's report was submitted showing a balance due him of \$836.85. In October of the same year this indebtedness to Mr. McDonald, the treasurer, became reduced to \$350.16. Mr. McDonald's confidence in the vestry and love for Saint Luke's, influenced him to prefer that the church be in debt to him rather than elsewhere, so it was his custom to advance necessary funds from his personal resources and patiently abide the issue. During this interim of financial fluctuations, he advocated and abetted the rector in the performance of missionary work, both within the limits of the parish and outside in that broader field in the West among the Indians which the Episcopal Church had so long neglected and other denominations had taken precedence, so that, when it was moved at this meeting, one-half of the collections of Saint Luke's Church at the Sunday evening services should be devoted to missionary work, Mr. McDonald voted with all the members of the board in favor of it.



JOHN JOHNSON EMMEGAHBOWH



#### MISSION TO INDIANS

Two years after the first organized missionary Church work was begun in the territory of Minnesota, the Reverend Doctor James Lloyd Breck opened at Gull Lake the first Church mission for Indians west of the Mississippi. Doctor Tuttle interested Saint Luke's Church and Sunday School in the work of Doctor Breck. The Sunday School maintained two scholarships in the school founded at Gull Lake—one of which was called the Isaac Henry Tuttle scholarship, for the Indian boy beneficiary received that name at his Christian baptism. As the recipient of the other scholarship was an Indian girl, she was baptised Ellen Van Kleeck for the teacher of Saint Luke's infant class and directress of its day school. When Reverend Doctor Benjamin Whipple was consecrated first Bishop of the territory of Minnesota, he also found a good friend in Doctor Tuttle and Saint Luke's, where he frequently visited and preached. Bishop Whipple ordained the first Indian priest of our Church, John Johnson Emmegahbowh, at the "White Earth Reservation," which is now the Diocese of Duluth. In company with Bishop Whipple, the Reverend Emmegahbowh visited Saint Luke's Church and Sunday School in the early sixties and delivered in English an interesting account of his conversion. He presented the rector with the wampum pouch of an Indian chief, and also a pipe of peace. Luke's rector and congregation made a lasting impression on his mind for many years afterward he sent the following letter:

White Earth Reservation, Sept. 24th, '90.

Rev. I. H. Tuttle, D.D.

Christian Brother:

In reading the Church Almanac, to my great astonishment I saw your name with the other clergy of the Church.

When I last met you in your church many years ago you were then quite an aged man, and, to-day, you must be quite much older man. Are you not the oldest clergyman in the City of New York? Bishop Whipple says that I am the oldest clergyman under his jurisdiction. Am now over thirty-five years in the service of missionary life. I am quite an old man, but still able to take care fully of my public services in the Church. Bishop Whipple was with us last Sabbath and with other clergy. He never was so well pleased to see the ser-

vices, was very thankful that the work is growing and prospering. I have a beautiful stone church with capacity to seat from 6 to 7 hundred people with an ease.

We have 7 Mission stations, and 7 chapels and 7 Indian deacons in charge of the little chapels. I believe you were the first or second clergyman I became acquainted among the vast number of white clergy in the States.

Your Saint Luke's Church was your church—you had no assistant—you need no one to assist you—you were then like a young man to carry out your work successfully, and your being an old and need an assistant. I, too, years ago was quite a young and was able to go on with my work alone. Today, I am now well towards the evening of life and feel the heavy weight of an old age and must soon put all my weapons away and be no more. As being an old man, had not the rheumatism put her hands upon my joints and limbs, I should have been quite young in my walks and works.

I am glad to tell you that my own brethren are beginning cultivating the soil, and every family are living in comfortable houses. I wish you were able, and I, too, was able to invite you to come and visit us. I would do so and let you see Christian Indian, how they look and behave in the House of God. I know, dear Brother, you would rejoice with me to see what the Church has done for us—to hear the whole congregation joined heartily in singing and in prayers, and our Sabbath School and women Guilds.

During my short visits among the churches East I have learned much. Little did we thought that out of such an unworthy instrument as myself would result of a good cause. Through my unworthiness some good had been the result to the conversion of souls, chapel and school has been the result—thank God for his mercy toward us. from your unworthy brother

J. J. EMMEGAHBOWH."

(This letter is an exact copy of the original.)

For more than forty years this devoted Indian priest set an example of faithful and consistent service for God and his people. His body rests under the shadow of Saint Columbia's Church on the "White Earth Reservation" in Minnesota.

Doctor Tuttle received a letter twenty years before this from the Reverend Emmegahbowh, which the "Spirit of Missions" printed in its issue of April, 1870.

The letter is dated White Earth Reservation, January 30th, 1870, and is addressed to the Reverend Doctor Tuttle:

"The enclosed likeness is the picture of one of the principal Christian chiefs here. The chief I called and christened with your full name, I. H. Tuttle, was six months ago a heathen, who worshipped the moon and star, followed the war paths, and who, for many years, was a strong advocate of



the religion of his fathers, and with all his effort opposed the Christian religion.

"This man was chosen chief on account of his many daring victories over the Sioux. The last battle that he fought was between St. Cloud and Breckenridge, when he took four scalps.

"Although opposed to the Christian religion, he at the same time urged me to come and live with the tribe.

"He attended regularly Divine Services, and behaved with propriety. One morning with his wife and children he came, and told the state of his heart. He said: "The words you spoke to us on last Sunday trouble me very much. I cannot rest or sleep during the night; during the nights I thought about the Great Spirit, how much He loved the poor Red man in sending His only Son to die for the Red man. I have made up my mind to be a Christian man.

"'My munedos, or gods, I throw them far away. O! how foolish I have been in opposing His missionaries, and His religion. Had the Great Spirit strike me with His power to-day, I should have been beyond the reach of mercy. O! how thankful I feel to-day in coming to tell us the way of the Great Spirit. Now I am, my wife and children are, ready to be baptised. Tell me what shall I do.'

"I told him that he must, in the first place, cut his long hair. The only chief and Indian who has the most beautiful long hair, braided down to his shoulder.

"Among my people, and having with long hairs, is considered the greatest ornament, and feel proud of them, and in their heathen state to cut it off would rather lose their lives.

"Sunday came and with his whole family arrived in the early hour. There were two other chiefs baptised at the same time. He came forward, and addressed the people, and said: 'My fellow chiefs and warriors—I rise to inform you all—you all know how I lived in my heathen State, and how I have opposed the religion of the Great Spirit and His Missionaries. I have been very foolish, because the evil Spirit tells me I must not become Christian. He tells me a good Christian, however good he may be, never will reach to the happy country of the Great Spirit. He tells me Indian were all made for another country, towards the setting of the sun, where there is plenty of game, as our fathers have also told us; and he tells me the Christian white man was only the fit persons to go to the country of the Great Spirit. Now, my brothers, I tell you all—it is not true.

"'Can you tell me, brothers, how many the evil Spirit deceived of our nations, our fathers and brothers. Thousand—yes, more than you can count. Brothers, it was time that we all become Christian men, women and children. You heard me say again and again that I never will become a Christian man; to-day, and before you, I tell you I now turn to the Great Spirit, and shall worship Him, not only today, but all the days of my life. I

shall think I am ready more than ready, to be braver for Gop and for His cause.' He then sat down. Afterwards he comes forward with his family. Then I say: 'Isaac H. Tuttle, dost thou renounce the devil and all his work, the vain pomp and glory of the world,' &c., (in Chippeway). He answers with a loud voice, 'I renounce them all,' &c., &c. After all the questions, he kneels down. Then I say: 'Isaac H. Tuttle I baptise thee in the name of the Father, and of the Son,' &c. Here ended the most interesting baptismal Service, long to be remembered. Early Monday morning he and his family came over to my house, and told me his great struggle during the Sunday afternoon.

"He said the devil came to him, and told him to be ashamed of himself; his beautiful long hairs cut off; that the Indians would laugh at him, and make fun of him, and it was very foolish in him to do so; very soon he went to his bed-room, and lay down, for fear some one would come in and laugh at him. At this time, his wife was watching him. He came out of his bed-room, sat down, and held down his head all the time and said not a word. His wife ask him what make him so down-hearted and look so sad. 'My wife, I feel sorry that I cut my long hairs,' said he. His wife rose and put her hands on her husband's head, and when she did this the old fellow burst to crying like a child and again threw himself down on the bed. His wife followed him. 'My husband,' said she, 'don't be down-hearted. Remember the words you spoke to the people, and the promises you made for the Great Spirit in your baptismal vows. You have been very brave man for the devil, surely you ought to be more braver for God and for His cause.' 'Yes, my wife, said he, 'I will rise and go out, and tell all my brothers come in and laugh at me; none of these things will move me. I say I am a Christian man, and will pray to the Great Spirit all the days of my life.'

"They came over and told me all about his trials, and laugh about it. He said, 'what a foolish idea it was, that a so small a thing to make me down-hearted—to cry after my long hairs' (here he *laughs heartily*). 'O! what unreasonable, what a small thing would throw us out of the way, and how careful I and we ought to walk in the ways of the Great Spirit.'

"To-day, he is as firm as a rock. Now visit his house in the morning, or at the hour of prayer, and listen his prayers. A few months ago was a heathen man, now a Christian man, and a true worshipper to the Great Spirit. He is my true man. He has a comfortable log-hewed house, a box, and a cook stove in it. The feathers on his head are so many Siouxs scalps he has taken, and his hand a war hatchet, and on round his arms signified that he had skinned part of a Sioux, and then throw the skin around his arm, &c. He is quite young man yet; is thirty-eight years old; has four children, and he is one of the most a successful hunter, and a good runner.

"To-day he is strong advocate for Christian religion. He stands the foremost for the good of his people. He is very anxious to move the great work or reformation among his people, and is never absent from public Service.

I am happy to say a very great help to my work. When it was known in our settlement that he was about to become Christian, the news spread like wild-fire.

"Before the hour of Service the following Sabbath, there was a great gathering to see him baptised. Romanist white men and Indians filled the log Church. Many could not come in. No wonder he cried for his long hairs, poor fellow.

"Before me is a great work; and from so vast a field, the heathen are calling to the Church to send the Missionary. Come over and help us. Here, dear Doctor, I am alone, in the midst of many hundred, yes, thousand, ready to receive the Gospel of our LORD JESUS CHRIST.

"I will give you an incident between the Mormons and Indians that really took place. Soon after the conversion of the Indians on the Bay of Quinty, as a converted Indian was passing through the white settlement, he heard preaching in a school house. Being very desirous to learn more about the words of the Great Spirit, he went in and took his seat near the door. He listened. But instead of hearing about the good old Bible, the preacher was highly praising another book more than the Bible, a book he called the Mormon Bible, in which he said was much better and plainer than the old one. He then entered into an explanation as to its origin, telling how Joe Smith had dug it up out of the ground, and was inspired to translate it. When the preacher had finished his discourse, he gave permission for any one in the congregation to say what they thought of the things they had heard. All sat still, and no white man was found to speak for the Bible, the Indian at length rose up, and said: 'May Indian speak?' The Mormon preacher repied, 'Yes Indian may speak.' The Indian then said: 'A great many winters ago the Great Spirit gave his good book Bible to the white man, over the great waters. He took it and read it, and it make his heart all over very glad. By and by white man come over to this country, and brought the good book with him. He gave it to poor Indian. He hear it, and understand it, and it make his heart very glad to. But when the Great Spirit gave his good book to white man, the evil Spirit try to make one too, and he tried to make it like the one the Good Spirit made. But he could not and then he got so ashamed of it. He go into woods, dig a hole in the ground, and then he hide his book. After lying there many winters, Joe Smith go and dig it up. Now, my white brethren, this is the book this preacher has been talking about. Me no believe the Mormon Bible. Me hold fast to the good old Bible, which has made my heart so happy. Me nothing to do with the devil's book."

"My work still moves on, and I am truly glad that the Great Spirit blesses my feeble Missionary work here.

"Bo Bo sho, Doctor.

"I remain, your unworthy Brother,

"J. J. EMMEGAHBOWH,

"Otter Tail City, Otter Tail Co."

#### EASTER MONDAY ELECTION

At the Easter Monday election of 1877, no changes were made either on the board or among the various committees. The treasury began to give evidence of the loss of revenue which formerly was received from the pew rentals, and the necessity for curtailing expenses was discussed by the vestry. To diminish the needless waste of gas Mr. Edward Taylor was authorized to attach a valve to the meter in order to regulate the supply. It was also proposed to substitute the use of kerosene lamps in the Young Men's Club to reduce the expense of lighting the room.

"Mr. H. Croswell Tuttle on behalf of the committee in reference to having an assessment for sewer in Grove Street set aside imparted that the same had been vacated. It was moved and seconded that a vote of thanks be tendered to Mr. McVeaney (an alderman) for his kind and gratuitous services in securing the setting aside the assessment for the sewer in Grove Street."

At a meeting held April 11, 1878, the treasurer made a motion which was unanimously carried "That this corporation request the Union Dime Savings Institution to assign to the New York Eye and Ear Infirmary the bond and mortgage held by said bank upon the church property to secure the sum of \$7000—and that the clerk of the vestry be directed to affix the seal of the corporation to all necessary and proper instruments in connection with such assignment and that such instruments be attested by the rector."

At the Easter election, April 22nd, 1878, Mr. Charles Hedges presented a request to be relieved from the duties of clerk of the vestry, and nominated Dr. Charles S. Ward, the son-in-law of the rector, who was elected to fill the office. Messrs. Anthony B. McDonald and Francis Pott were re-elected wardens, and all the members of the vestry since 1875, were favorably voted upon. On ballot Mr. Anthony B. McDonald, Francis Pott and Julian Botts were elected delegates to the Diocesan Convention.

The treasurer's report was submitted showing a balance due him of \$530.05. "The question of the best method of enlarging the list of envelope subscribers, and of reducing the indebtedness as well as the amount of expenditures was discussed, also the necessity of se-

curing a full registration of the parishioners. The rector advised that a special effort be made to wipe out the amount due the treasurer by personal appeal and headed the list by a subscription of one hundred dollars. Mr. Pulis thought there ought to be a curtailment of expenses by reducing some of the salaries. Mr. Botts objected as he considered the present salaries small enough. On motion of Mr. A. B. McDonald the sum appropriated for music was to be hereafter confined to \$1700.00.

On motion of Mr. A. B. McDonald the salary of the sexton, Mr. Hitchcock, was reduced to \$700.00. On motion of Mr. Botts that a committee be appointed to raise money for the payment of the debt due the treasurer and any other outstanding claims, the rector appointed Mr. Botts as such committee.

At the suggestion of the rector it was resolved that hereafter no fee be charged for opening the church for funerals of members of the parish."

In consequence of a letter from the clerk of the Vestry of Trinity Church, N. Y. City, it was

"Resolved, That the rector and the clerk of the vestry execute and affix the Seal of this Corporation to a proper instrument acknowledging the two mortgages from the church to Trinity Church, one for \$15,000, dated May 2nd, 1839, and the other for \$1400, dated June 9th, 1851, with the accompanying bonds to be valid and subsisting securities for the payment of these sums respectively and of the interest hereafter to accrue thereon."

# DEATH OF MR. A. B. McDONALD

At a meeting of the board held February 4, 1879, the following resolution was adopted:

"Whereas, Almighty God in His wise providence has removed from us by death, January 28th, 1879, Mr. Anthony Bleecker McDonald in the 73rd year of his age, and for thirty-five years the senior warden of this parish—we, the rector and vestry recognize the severe loss sustained in this severance from our body, from the Church militant and from the family, of one of such exalted piety, sincerity, devotion and deep Christian humility.

During the forty-two years official connection with this vestry, and thirty-eight years as warden, all the virtues that adorn the Christian have shone in him as a bright and shining light. His fidelity in all his numerous trusts, the important positions he so creditably held, the varied Church objects and institutions he so faithfully served, his almost parental care of the Sunday School, over which he presided with such conscientious punctuality for forty-two years as not to have been absent from the school for a period of twentyfive years; the superior wisdom he evinced in certain severe trials and crises of parish life, the cheerful, hopeful views with which he inspired the parishioners in the darkest days of Saint Luke's, his steadfast attendance at all services in his own parish church; his unflagging upholding of Divine Service by his audible and reverent responses; his faithful remembrance at every Celebration; his uniform Christian life from childhood to old age, produced that marked saintliness which in the eyes of all made his hoary head a crown of glory, and silently evoked from all who saw him, 'Mark the perfect man, and behold the upright, for the end of that man is peace.' This vestry, now looking with intense interest on a life so remarkably even and symmetrical, because so rounded with every Christian grace and quality, and remembering during his forty-two years membership, he was only four times absent from these meetings, feel summoned, by all that was so glorious in the life of their now departed brother, to cherish most assiduously his Christian manliness, and to gird up the loins of their mind to fresh fidelity. Most especially do they recognize the obligation to give hearty thanks to Almighty God for the long privileged companionship of such a saint, and to bless His holy name that the desire of our brother to die with his harness on was almost literally granted, and to lift our heart in praise for the grace and power through the spirit of Christ, which gave to the Church in our day, and especially to his beloved parish of Saint Luke's, one so adorned with all domestic and Christian graces and all civic virtues as to be a bright example in the family, in the Church, and in the State, and meet for the inheritance among the saints in life."

The following facts in regard to Mr. McDonald's official connection with Saint Luke's Church having been extracted from the

records by the clerk, it was ordered by the vestry that they be engrossed in the records.

"Anthony Bleecker McDonald—elected vestryman March 27, 1837, being in order the fifth. Was then put on Music Committee, also on the Standing Committee. In 1839 was put on the Sunday School Committee, as well as on the Standing Committee. Dec. 15th, 1838, although absent from the vestry meeting was evidently so highly thought of as a business man, that he was appointed one of the committee to confer with a committee from Trinity Church upon the expediency of establishment of a \*General Cemetery for the use of the principal Episcopal congregations in this city. In the latter it was our sad duty to deposit his mortal remains on Friday last, January 31, 1879. He was first elected treasurer April 24, 1840, which position he held until the time of his death being a period of nearly 39 years.

"Elected junior warden April 12, 1841, the following year he was appointed one of the delegates to the Diocesan Convention, a position which he yearly filled until his death.

"April 8, 1844, was elected senior warden. From March 14, 1849 to May 17, 1850, we find him 'in the chair' acting upon the resignation of the Reverend Doctor Forbes, and leading in the prayers then offered for God's blessing upon the deliberations of the vestry until the first appearance of our beloved rector, Reverend Doctor Tuttle, who first officially met the vestry July 10, 1850.

"During the forty-two years of his connection with Saint Luke's in an official capacity, I find that he was absent from vestry meeting but four times, once in 1838, twice successively in 1839 and once in 1876. From his entrance to the vestry he has been on the most important committees, wherever business capacity was largely demanded his name invariably appears."

The clerk of the vestry omitted to record another office of importance held by Mr. McDonald. Prior to his election as vestryman, he served three years on the board of trustees for the Parochial School founded by Bishop Whittingham when he was rector of Saint Luke's.

<sup>\*</sup>Greenwood Cemetery in Brooklyn, N. Y.

Mr. Botts, of the committee on raising money to extinguish the debt due the treasurer, reported that he had pledges to the amount of \$382, and of that amount \$240 had been paid in. Mr. Francis Pott was elected to the office of treasurer made vacant by the death of Mr. McDonald.

#### DEATH OF MILO B. ROOT

In March of same year, 1879, the vestry lost by death another important member, Mr. Milo B. Root, who had served on the board since 1868. He had likewise been a parishioner of Doctor Tuttle's at Christ Church, Hudson, N. Y.

In the summer of 1869, when the rector of Saint Luke's was very ill with pneumonia in the old parsonage next to the church, and his family happened to be away in the country, Mrs. Milo B. Root voluntarily nursed him back to health—she was a friend of many years standing. Doctor Tuttle never forgot the friendly act, and in later years after her death returned the kindness when diphtheria broke out in the family of her grandchildren by taking two of them in his own home to protect them from the infection. He, himself, wrote the wording of the resolutions in reference to the death of Mr. Root and presented them on behalf of the vestry.

"Whereas, In God's wise dispensation, Mr. Milo B. Root has been removed from this vestry, from his family and from his labors by death, March 16th, 1879, in the 73rd year of his age:

Resolved, That we, the rector, wardens and vestry of Saint Luke's Church recognize in this departure of our highly esteemed brother, the great loss of a Christian adorned with all the graces of the Gospel, advanced in the knowledge and love of God—more than ordinarily familiar with sacred scriptures and the principles of the Holy Catholic Church, and who adorned the doctrines of God our Saviour in all things.

Resolved, That among his many distinguished virtues, his great meekness and purity of character, there shone conspicuously his successful endeavor to live peaceably with all men.

RESOLVED, That in keeping in bright memory his spiritual excellencies, we shall each of us advance our highest interests, and realize with him that the end of such a man is peace.

RESOLVED, That the above minutes be communicated to the widow and family of the deceased with the assurance of our deepest sympathy."

## EASTER 1879

On account of the death of Mr. McDonald and Mr. Root, it was necessary at the Easter Monday election to fill the vacancies on the board. Mr. Frederick A. Cairns and Mr. James Stone received the plurality of votes and forthwith were declared members of the vestry. The former had served before on the board during the years 1870 and 1871.

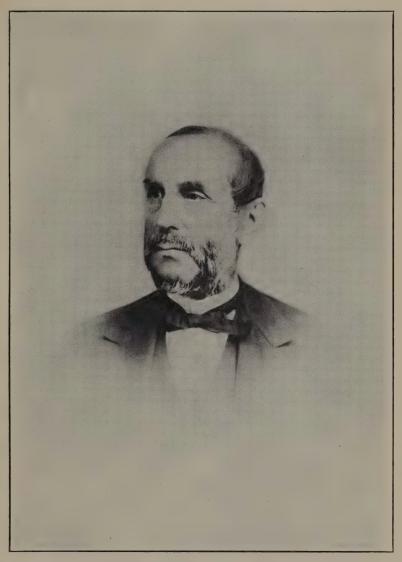
Mr. Francis Pott was advanced to senior warden and chosen treasurer, while the nephew of Mr. McDonald, Alexander L. McDonald, was elected junior warden.

The complete roster of vestrymen was as follows: Messrs. Edward Taylor, Charles Hedges, John H. Pulis, Julian Botts, Chas. S. Ward, M.D., H. Croswell Tuttle, Frederick Cairns, and James Stone. Dr. Chas. S. Ward was elected clerk of the vestry. Mr. Pott, Mr. A. L. McDonald and Mr. Botts were elected delegates to the Diocesan Convention.

The rector announced the following committees for ensuing year:

Committee	on	Finance	Messrs.	Pott and McDonald
"	"	Supplies	"	Pott, Pulis and Hedges
"	"	Vaults	"	McDonald and Stone
**	".	Pews	"	Botts, Taylor and Cairns
"	"	Music	**	Ward, Tuttle and Stone

The following action received the unanimous vote of the vestry in reference to appointing as assistant minister the clergyman in charge during the illness of the rector: "We, the wardens and vestry, would advise the rector not to make such appointment, and to inform said clergyman that his duties at Saint Luke's Parish terminate on or before the first of June proximo at the discretion of the rector." On motion of Mr. Botts it was unanimously voted that



FRANCIS POTT Warden and Treasurer 1850-1888



the rector is empowered to give the above mentioned acting assistant clergyman the sum of one hundred dollars, if in his discretion it seems best on his discharge. On account of the rector's illness the next meeting of the vestry was held at his residence, May 9th, 1879. He reported that he had informed the acting assistant clergyman of the action of the vestry in reference to his non-retention as assistant and stated he had, agreeably to the action of the vestry, given to him the sum of one hundred dollars. On motion of Mr. Pott it was resolved that the treasurer be authorized to pay fifty dollars to the rector to reimburse him for that amount previously paid to the assistant minister.

"Mr. Botts, as committee on raising money to pay the debt due the former treasurer, reported that he had collected nearly all the money subscribed and begged to be discharged—which was granted."

#### THE PARISH CLUB

Mr. Pott called the attention of the rector and vestry to the consideration of the present status of Saint Luke's Parish Club. He believed it had outgrown the original purpose for which the use of the room adjoining the church had been accorded by the vestry and felt that a longer continuance of the Club in the church rooms was prejudicial to the sanctity of the church and to that reverent estimation of the sanctuary so necessary to inculcate in the young. Mr. McDonald indorsed the remarks of Mr. Pott as did also Mr. Cairns, Mr. Botts and others. Mr. Pulis spoke earnestly of the efforts made by the Club to achieve an honorable position and gave a detailed account of the membership and the work done since its organization, and urged there might not be such action taken by the vestry as would tend to alienate this body of young men from the Church.

"On motion it was resolved that no meetings of any society, association or club be held in future on any of the church premises without the express consent of the rector and of the wardens and that any licenses heretofore granted by this vestry to any organization to hold meetings on said premises be hereby revoked."

On motion of Mr. Cairns a committee of the vestry was appointed to confer with Saint Luke's Parish Club in reference to a

change of location of the Club rooms. The rector appointed Mr. Cairns, Mr. McDonald and Dr. Ward the committee. "It was also resolved that the rector on behalf of the vestry should send a letter to the Club of approbation and council explaining the necessity of the action of the vestry."

At a meeting of the board held October 3, 1879, the treasurer announced a balance in favor of the church to the amount of \$467.95. This was gratifying intelligence following upon many successive years of the treasury's indebtedness. Attention was at once called to necessary repairs. The exterior of the church required painting, the furnace needed overhauling, and a ventilator needed in the roof of the Sunday School. It was resolved to execute these repairs, provided that the cost did not exceed \$300.

Mr. Pulis felt sorry for the sub-sexton, Mr. Vosburgh, and thought some effort should be made to assist him. The head-sexton at this time was Mr. Samuel Hitchcock, who seemed to give general satisfaction.

The rector read a letter he had received from a holder of a vault desiring to remove a body or bodies from the churchyard to Trinity Cemetery and wishing to know whether Saint Luke's Church would pay for the removal on the relinquishment of the title to the vault. "It was the sense of the vestry that no remuneration should be allowed as it in no way added to the value of the property," as there is now no longer any demand nor use for the vaults. On motion, Mr. H. Croswell Tuttle was requested to examine into the matter of title to vaults and whether any deeds to such exist.

Mr. Pott, the treasurer, referred to the necessity of procuring additional subscribers and suggested a registration of the parish. He thought many new subscribers could be obtained by personal appeal. After discussion it was recommended that the rector prepare a blank to be filled up by individuals and be deposited in a designated place.

Mr. McDonald on behalf of the committee to secure suitable rooms for Saint Luke's Parish Club reported that absence from the city had prevented him from taking an active part, though he had conferred with individuals. Mr. Pulis, a member of the committee, reported that he had found no rooms suitable which came within the

means of the Club, and he opposed the removal of the Club from its present rooms in the church building. On motion it was resolved that the rector and wardens be asked to withhold their consent to the occupancy of the church rooms by the Parish Club after the 31st of October proximo.

The rector informed the vestry that he had appointed as his associate the Reverend Clarence Buell, and the action was endorsed subject to the rules appointing assistants in Saint Luke's Church.

## DEATH OF MR. CAIRNS

The vestry was greatly shocked to be informed of the sudden death of one of their members, Mr. Frederick A. Cairns. He was at home, No. 44 Grove Street, writing at his desk when he fell backward in his chair and died in a few minutes. He was engaged in preparing a technical text-book on chemistry when the seizure overtook him. Referring to this work, his last and only words were, "it is finished." He held the position of assistant professor in the Scientific Department of Columbia University.

The following minute in reference to the death of Mr. Cairns

was adopted:

"Whereas, Since the last meeting of this vestry, God, in his wise providence, has taken from us our associate, Mr. Frederick A.

Cairns, therefore

RESOLVED, That we enter upon our minutes an expression of our deep sense of the loss the vestry and church have sustained by the sudden death of our departed friend. Always warmly interested in the welfare and success of Saint Luke's Church, his absence from the consultation of the vestry will be keenly felt. We remember him as the courteous gentleman, the sincere Christian, the nobleminded adviser.

RESOLVED, That the Secretary be directed to enter the foregoing on the minutes of the vestry and to send a copy of the same to the bereaved family."

The vacancy on the vestry caused by the death of Mr. Cairns was filled by Millard Van Blaricom, who was elected Easter Monday, March 29th, 1880. The officers and committees remained the

same as last year, with the exception of the one on pews, where the name of Mr. Blaricom was substituted for Mr. Cairns.

The treasurer's statement was cheerful, showing a balance of \$646.09. In the matter of the ways and means of increasing the amount of envelope subscriptions, the rector stated that agreeable to suggestion to secure as full a registration of the parishioners as possible, he had distributed blanks in the pews and that while many had complied with the request in filling the blanks, but little had been accomplished in the way of receiving new names. He spoke of the necessity of greater effort being made to arouse certain members of the Church to this very imperative Christian duty and worship of contributing to the support of the Church. It was suggested that someone be employed to make a personal appeal, as far as possible to everyone in the parish.

#### McDONALD MEMORIAL TABLET

The rector spoke of the life-long service of the late senior warden, Mr. Anthony Bleecker McDonald, and said that it seemed to him that such service should not be allowed to go unnoticed or allowed to fade in the memories of the growing generation, and suggested that a suitable memorial tablet should be erected in commemoration, and referred to the minute made at time of his death as furnishing a record suitable for portrayal upon the tablet.

On motion of Mr. Pulis it was resolved that a general subscription should be opened for the carrying out of that object. On motion, Mr. Pott and Dr. Ward with the rector were appointed a committee to receive and collect money for the memorial tablet. At a subsequent meeting held June 2, 1881, the committee reported that it had completed the work, the tablet placed on the wall and all expenses paid, leaving a balance of twelve dollars in the treasury.

On Easter Monday, April 18, 1881, the two wardens and eight vestrymen were re-elected, also the same treasurer and clerk. Mr. Pott, the treasurer, submitted a statement showing a balance of \$747.08 in the treasury. He, likewise, reported that the Eye and Ear Infirmary had reduced the interest on the bond and mortgage to 5 per cent.

The rector had not been in good health for several months and calling Mr. Pott to the chair to preside, he left the meeting. Mr. Pott presented a letter from the rector stating that on account of ill-health and by the advice of medical friends and others he was led to believe that "a voyage across the Atlantic" would be of great service to him—to this end he asked the approval of the vestry.

After reading the letter Mr. Pott presented the following preamble and resolution. "We regret that our rector owing to impaired health by the advice of his physician is obliged to spend some months in Europe. As this will involve some extra expense on his part to provide for the services of the church, therefore,

RESOLVED, That the treasurer be authorized to pay the rector the sum of five hundred dollars as a testimony of our respect, also to cover any extra expenses his absence may necessitate."

The above resolution was unanimously carried, and the request of the rector met with spontaneous approval.

Doctor Tuttle's only son was slowly dying of tuberculosis. He grieved and feared the same ailment might develop in his daughters. It was as much on their account as his own that he decided on the trip abroad. They sailed the first of July and returned the last of October.

No meetings of the vestry took place during the absence of the rector, and the first to be recorded after his return is dated January 17th, 1882. He reported that Mr. Pratt, the late Superintendent of the Sunday School, had resigned and the Rev. Mr. Buell had been appointed to take the position until another suitable person could be found to fill the post. It was moved by Mr. Pott and seconded by Mr. McDonald that the salary of Reverend Clarence Buell as assistant minister of Saint Luke's Church be two thousand dollars per annum dating from December last to continue at that rate during the pleasure of the vestry. It was also voted to increase the salary of Mr. Hitchcock, the sexton, to eight hundred dollars. The rector stated that Mr. Carpenter, the organist of the church, was still suffering from ill health and needed rest. Whereupon on motion of Mr. Pulis, seconded by Mr. Van Blaricom, the matter of relieving Mr. Carpenter temporarily from the discharge of his duties and supplying his place with a substitute for the time being, was left to the music committee with power.

#### A MEMORIAL REREDOS

At a meeting held January 27th, 1882, the treasurer rendered a statement of receipts and expenses showing a balance in the treasury of \$536. 87. The rector informed the vestry he had had an interview with Miss Julia A. Low, an aunt of Mr. Anthony B. McDonald, who desired to erect a reredos over the altar in his memory. The clerk of the vestry was instructed to write Miss Low and present the grateful thanks and acceptance of her kind offer for the members of the vestry.

"On motion of Mr. Botts, the committee having in charge the question of a tablet to the memory of the late Mr. Anthony Bleecker McDonald, was empowered to erect such a reredos as they may think appropriate." "On motion of Mr. Pulis the rector and wardens were appointed a committee to confer with Miss Low in reference to the reredos, to obtain plans and specifications for the same to be submitted to her, and to the vestry for their joint approval."

With the erection of the reredos over the altar, a combined memorial to father and son was effected. The altar was likewise a gift of Miss Low, an aunt of Mr. McDonald, in memory of her grand-nephew, Anthony Bleecker McDonald, Junior, in the year 1875.

Mr. Pott reported that ventilators had been placed in the two Sunday School rooms, and that the bills for the same had been paid. A donation of \$250 was voted to the Reverend Clarence Buell, the assistant minister. Mr. Pulis, ever the advocate and champion of Saint Luke's Parish Club, requested the co-operation and sympathy of the vestry in its behalf. He stated its membership had increased of late, that it had been able to meet its current expenses and, moreover, had \$150 in the Savings Bank to its credit.

The Easter election of 1882 passed without any change being made on the board. Messrs. Francis Pott and Alexander L. McDonald remained wardens, and the same treasurer and clerk were re-elected. The treasurer's statement showed a balance of \$322.57. Before the erection of the new reredos the question of the advisability of re-decorating the chancel was discussed, and the rector with Mr. Botts and Dr. Ward were appointed a committee to procure estimates. It was unanimously voted that the services of Mr. Samuel Hitchcock, as sexton, should terminate on October 1st, 1882.

## DEATH OF H. CROSWELL TUTTLE

Before the next meeting of the vestry, the only son of the rector had passed away, and the following minute appears on the record of January 3, 1883:

"The Vestry of Saint Luke's Church, New York, now assembled, desire to make the following minute: Since their last meeting they have been called upon to mourn the loss of one of their members, H. Croswell Tuttle, son of their beloved rector who departed this life on the 10th of November last. Although their youngest member he had rendered them effectual service by his legal knowledge and advice, and by a hearty and ready co-operation in whatever action was deemed necessary for the best interests of the parish. While we miss, more and more, his cheerful countenance and warm friendship, we take pleasure in bearing testimony to his humble, Christian walk among us from his early years until his death, which he met with resignation to the will of God, and with hope of a blessed immortality, through the merits of his Saviour We tender to his beloved wife and to his dear father and family, the assurance of our deep sympathy in their bereavement and of the loss we have all sustained in his early death, and removal from the sphere of usefulness in the Church, and in the profession of which he was an honored member.

RESOLVED, That this minute be placed upon the records of the vestry and copies sent to the widow and family of our late esteemed brother."

The son of H. Croswell Tuttle, Charles Henry Tuttle, at present date, represents his father and grandfather on the Vestry of Saint Luke's. He has an only son named H. Croswell Tuttle, a child in the Sunday School of the church.

Mr. Carpenter, the organist, and members of the choir gave in memoriam of H. Croswell Tuttle a large Oxford Bible from which the lessons are read in the church. It was moved to the new Saint Luke's with all the other memorials, and, at present date, rests on the lectern in the chancel.

Mr. Tuttle was a born musician and presided at the organ, Sunday afternoons during the children's service, leading a choir of young boys, instructed by him.

Their ages ranged from seven to twelve, and Mr. Carpenter selected superior voices from them to supply vacancies, when occurring, in the main choir.

## EASTER ELECTION 1883

The certificate of election Easter Monday, March 26th, 1883, presents the following names: Wardens; Messrs Francis Pott and Alexander L. McDonald. Vestrymen; Messrs. Edward Taylor, Charles Hedges, John H. Pulis, Julian Botts, Charles S. Ward, M.D., James Stone, Millard Van Blaricom and John T. Patey. The last named supplied the vacancy caused by the death of the rector's son.

The rector announced the following committees for the ensuing year:

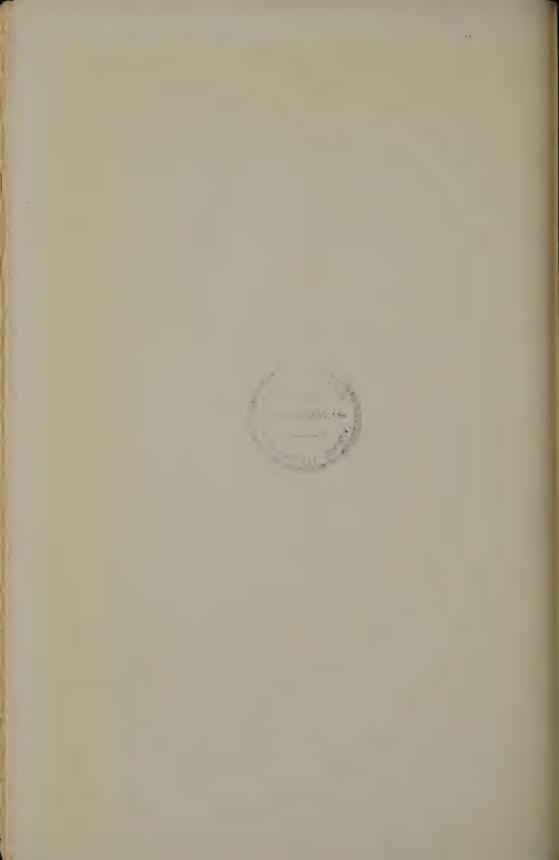
FinanceMessrs	. Pott and McDonald
	Pott, Pulis and Hedges
Vaults	McDonald and Taylor
Pews "	Botts, Van Blaricom and Stone
Music "	Ward, Van Blaricom and Patev

The special committee on decoration of the chancel and church reported two meetings had been held and the general matter of decoration discussed, but no action taken. A general discussion of the subject of ventilation of the church took place and a committee of the rector, Messrs. Botts and McDonald, was appointed to consider and report on the best method of securing proper ventilation. May 14th, 1883, this committee reported the following: That estimates had been procured and investigated and the conclusion is to enclose the four corners of the ceiling with the Paldersen patent ventilators as the best possible plan, the cost of which will amount to one hundred and fifty dollars. The report was accepted and the committee continued with power. The committee in reference to improvements presented two estimates, and the general matter of decorations was discussed. The committee consisting of the rector, Messrs, Botts and Ward was continued with power to complete the decorations. Mr. Botts moved that the present sexton be employed temporarily at salary of \$50 per month, and that a woman be employed to sweep and clean at \$100 per annum—to which the vestry agreed. Messrs. Stone and Taylor were appointed a committee on the care of the church grounds to the extent of \$25.

At a meeting dated November 9th, 1883, Mr. Pott, the treasurer, presented a statement showing that the receipts since the last meeting



ALEXANDER LEWIS McDONALD Warden and Treasurer 1865-1891



amounted to the sum of \$6,417.52, and the expenditures to the sum of \$6,599.53, leaving a deficit of \$182.01. The committee on decorations reported progress, whilst the committee on the ventilation of the church reported that the work was satisfactorily completed.

The rector reported that the late Mrs. Emily McDonald had bequeathed by her last will and testament the sum of three hundred dollars (\$300) to the Rector, Church Wardens and Vestrymen of Saint Luke's Church to be used in such ways as the vestry may deem proper. Mr. Pulis proposed that a committee comprising the rector, Messrs. Pott and Patey be appointed to draft suitable resolutions in relation to the decease of Mrs. McDonald, and that said resolutions be spread on the minutes of the vestry. On motion of Mr. Botts the rector and junior warden were named a committee to appropriate and use the said bequest of the late Mrs. McDonald according to their best judgment. She was the mother of the junior warden.\*

The committee on the selection and appointment of a sexton for the church reported progress. On motion of Mr. Pott seconded by Mr. McDonald, Mr. Stone's name was added to this committee.

The rector's certificate of the Easter Monday election is dated April 14th, of the year 1884. The roster appears the same as for 1883. All members of the Standing Committee were re-appointed. On the following year, 1885, Easter Monday fell on April 16th, with the same election as 1884, the only exception being the resignation of Dr. Chas. S. Ward as clerk of the vestry, the rector explaining that Dr. Ward's professional duties prevented his regular attendance at the vestry meetings. Mr. Alexander L. McDonald was elected to supply the office.

The treasurer's statement declared the deficit of \$182.01 reported at a former meeting cancelled and a balance in the treasury of \$554.54. It was voted that \$50 per annum be added to the amount allowed the choir, for \$800 was not adequate for a satisfactory presentation.

The rector stated the Sunday schools required enlarged accommodations, as the overflow of scholars were obliged to be seated in the pews of the church to the injury of the furnishings. The vestry authorized the rector to raise the money and take the necessary steps for the purpose.

<sup>\*</sup>In memoriam of Mrs. McDonald, a pair of three-branched brass candelabra was fitted into arched niches of the white marble altar.

## THE DIOCESE OF ALBANY ASKS AID

The subject of the parishes of the diocese assisting the Diocese of Albany was brought to the attention of the vestry by the rector, who stated he had received from the committee appointed at the last convention a paper naming the amount to be paid by this parish, viz., \$450. After some discussion Mr. Botts moved that the parish accept the decision of the committee, and will pay the interest on \$450 until the principal is paid. Mr. Van Blaricom moved an amendment by nominating a committee consisting of the rector and the clerk to be empowered to go before the committee on the assessment, and inform them that the vestry considers the amount excessive, but will pay it if found correct. The amendment was accepted and the motion as amended was carried.

At a meeting held October 13th, 1885, the treasurer presented his report of the receipts and expenses of the church since the last meeting showing a balance in the treasury of \$317.75. however, that bills for interest and taxes amounting to \$405.50 would be due on 1st of November next. Mr. Botts informed the meeting the furnaces of the church needed immediate repairing to be in proper condition for cold weather. Two of them were almost beyond repair, whilst the third one was passable and might last a couple of years. He exhibited an estimate of the Boynton Furnace Company offering to put in two new furnaces and repair the other for \$375. The vestry accepted the estimate and the rector, with Messrs. Botts and Taylor were appointed a committee to see that the work was done without delay, as per estimate furnished. If the vestry could have foreseen the disastrous fire that was soon to ravage their church in which they took so much pride and had only recently decorated, they would have been spared the anxiety to get the furnaces ready as quickly as possible, and all the money spent in beautifying the interior of the edifice. They were men of courage, and strong faith with a vision beyond the present.

### DEATH OF DOCTOR FORBES

Meanwhile, unconscious of what was to befall them, they were called to mourn the death of their former rector, the Rev. Dr. John Murray Forbes. The following memorial was ordered to be placed on the records of the parish:

"This vestry has learned with profound sorrow the death of the Reverend John Murray Forbes, D.D., who died at Elizabeth, N. J., October 11th, 1885, at the advanced age of 79 years. His eventful ministry covered a period of half a century. For fifteen years he was the faithful and honored rector of Saint Luke's Parish, having been called to its rectorship August 5th, 1834.

On the 4th of October, 1849, his resignation of this charge was accepted by its vestry, and soon after he submitted to the Roman obedience. On his renunciation of the church of Rome, where he served for ten years, he was again ministerially connected with this, his former parish, Saint Luke's, and retained the connection nominally until his death. His earnestness and warm Christian sympathy as a spiritual pastor, together with his acknowledged ability as a preacher, are still remembered by many whose divine life was greatly quickened under this priest of God. The Church which he so faithfully served for the first seventeen years of his ministry, became still more the love of his matured mind and heart, and alone stood the test of his singular eventful experience."

It was ordered that a copy of the above minute be sent to the family of the deceased, with the assured sympathy of the rector, wardens and vestrymen, and also that it be inserted in the *New York Churchman*. On further motion it was resolved that a representation of the vestry attend the funeral services of Doctor Forbes.

While the rector of Saint Luke's was often called "to mourn with those who mourn," he was soon to be afflicted with the loss of his remaining children—two daughters. They gave evidence of the same dreaded disease which caused the death of their brother. It was thought best to take them South for the coming winter with the hope that a more genial climate would arrest, and possibly, avert,

the ravages of the disease. Hence, the following minute on the records: "Doctor Ward (son-in-law of the rector) called the attention of the vestry to the very precarious condition of the health of the two estimable surviving daughters of our beloved rector, and that it was imperative that they leave the city as soon as possible for a milder climate. Moved by Dr. Ward and seconded by Mr. Patey, that this vestry, remembering the long and faithful services of the rector, deem it advisable to express its cheerful willingness that he remain away from the parish for as long a time as the necessities of himself and family may require." This action was passed unanimously and the rector expressed his thanks for the vestry's kind consideration.

#### CHURCH FIRE

He took his daughters to Thomasville, Georgia, the last of October, and leaving them there he returned to New York Friday the first of January, 1886. The next day, Saturday, workmen were at Saint Luke's making final repairs on the furnaces, and towards evening, about seven o'clock, the new sexton, Henry Sizeman, kindled the fires to heat the church for the services of the next day which was Sunday. An hour later smoke was seen issuing from the northwest corner of the church, and the bell in the tower began to ring violently, startling the whole neighborhood. The alarm was sounded, old Saint Luke's was on fire, and the engines came rushing to the rescue. "The bell was still tolling," so reads a newspaper account of the event, "when the first detachment of firemen arrived, and continued to ring until several lines of hose had been stretched into the building. The firemen found the interior of the church full of smoke. The altar was ablaze, and the costly organ was falling to pieces from the heat. It was impossible to remain any length of time in the building on account of the density of the smoke, and as the large and costly memorial windows could not be opened to ventilate the place, it was absolutely necessary to batter them in.

The fire which had started back of the altar had been burning some time before it was discovered. It had made its way into the loft between the peaked roof and the ceiling and there secured a dangerous foothold. The building seemed doomed, and the firemen in the hope of saving it rang out a second alarm. When Chief Engineer Shay came on the scene, he took decisive steps, sounded a third alarm, and cut off the flames which were in possession of the back part of the church around the chancel, by ordering a space to be cut across the roof. From this opening the flames were driven back. This move was the means of saving the edifice. As it was, the rear portion of the church was badly gutted, and the front half seriously damaged by smoke and water.

The loss is roughly estimated at \$20,000, which is covered by policies held by the Royal and People's Insurance Companies. The fire is supposed to have been caused by a defective heater. Workmen were engaged yesterday in making repairs to the heating apparatus. The Reverend Mr. De Costa of the Memorial Church in West Eleventh Street and Waverly Place, last night offered the use of his church to the congregation of Saint Luke's."

Another newspaper describes the fire as follows:

#### "AN OLD CHURCH ON FIRE"

"Flames in Possession of Saint Luke's Church on Hudson Street."

"Shortly after seven o'clock on the evening of January 2d, 1886, smoke was seen escaping from the northwest corner of the church. The fire alarm was sounded, a moment later the windows on that side were lit up by a flame inside the chancel. When the first engine arrived the flames were darting through the west end of the roof. The firemen were afraid the fire had gained too much of a headway, and as a precautionary measure 'sent out two more alarms which brought eleven engines to the spot. The street cars were stopped, and the long line of red lights extending up and down Hudson Street, looked like bivouac fires on a battlefield. Some of the firemen mounted on ladders to the roof, while others dragged hose into the body of the church. The church was full of smoke but through the smoke shone a bright flame along the north wall near the altar, running up to the roof. The firemen turned a half-dozen streams in that direction and plied axes vigorously on the flooring around the chancel, and in the smoke and dim light of their lanterns appeared like so many agents of the evil one wreaking vengeance on the sacred building, while the men on the roof chopped away the burning timbers and then played down on the fire through the holes their axes made. In a half-hour the flames no longer showed, and in a half-hour more the firemen had chopped away the plastering around the place where the fire had started in the first place and ran up to the roof. The hanging ceiling over the altar which was full of flames and through which the fire had spread in the first place, was cut away. When the firemen took their hose away, the entire church was flooded with water. Cushions and hymn books floated here and there. Nearly half the ceiling had been cut away or had fallen. The lining of the north wall where the fire was hottest had been burned or chopped away by the firemen for the length of a dozen feet.

The rest of it was blackened and scorched. A few feet of the carpet near the altar was burned and the rest of it was soaked. Several of the stained-glass windows had been broken, including the two beautiful memorial ones presented to the parish many years ago. The organ, a most valuable one, was completely ruined and the chancel entirely wrecked."

The rector called a special meeting of the vestry for the evening of January 4th, 1886, to be held at the "Home for Old Men and Aged Couples" which directly adjoined the burned church on the north. At one time during the height of the fire, it seemed threatened by the flames, so that the firemen to protect it directed a continuous stream of water over its roof and rear wall. As the vestry-room of the church was completely demolished, the meeting took place in this building.

"The rector announced the object of the meeting to consider the condition of the church building which was seriously impaired by fire which occurred the Saturday evening previous, January 2nd, 1886, at 7 o'clock, and to take proper action in the matter. After much consideration it was moved by Mr. Botts, seconded by Mr. Van Blaricom, that a committee be appointed to consist of the rector and wardens to confer with the insurance companies, the Royal Insurance Co. of Liverpool & London, and the People's Insurance Co. of New York, who insured the church property, upon the subject of the losses sustained by the fire on the 2nd inst. and to report to the vestry at its next meeting. The motion was carried. Dr. Ward then arrived at the meeting, Mr. Van Blaricom moved that he be added to the committee, which was ordered. The meeting adjourned to meet at the call of the rector. He summoned a meeting for the evening of January 21st, to be held at the residence of the senior warden, Mr. Francis Pott, 59 West 17th Street. The committee appointed to confer with the Insurance Companies on the subject of claims of the church upon them, reported that the claim submitted by the committee for losses by fire to the altar, reredos, church furniture and books amounting to \$4,189.77, had been accepted by the companies. as also the claim for the organ for \$6,000."

The rector, Mr. Botts, Mr. Taylor and Mr. Stone were appointed a building committee to see to the restoration of the church edifice and its interior furnishings. On January 23rd, estimates from several builders were presented to the vestry to restore the church

building. "The rector reported he had had an interview with the Royal Insurance Company, and as to the estimate of Mr. Edward Smith, their builder, to repair the church for \$6,100, and that amount was the highest sum the Company would settle for. On motion of Mr. Pott the vestry accepted the estimate."

"After some discussion it was moved by Mr. Botts that a committee of the rector and wardens be appointed and empowered to settle with the Insurance Company and to elect either to receive from them \$6,100, or to allow the Company to restore the church building in a satisfactory condition, and also to confer with Trinity Church and solicit aid from them if it should be found necessary."

Mr. Van Blaricom and Mr. Pulis were appointed a committee to secure a suitable organ for the church.

### DEATH OF RECTOR'S DAUGHTERS

In the minutes of June 18th, 1886, the following preamble and resolution is inscribed:—"Relative to the recent deaths of Miss Mary Beecher Tuttle and Miss Alice Tuttle, the daughters of our beloved rector. Whereas, we, the representatives of Saint Luke's Church, take this opportunity to express our sorrowful realization of the great loss this parish has sustained in the removal from our midst by death of two of our dearest and most devoted associates, Mary B. and Alice Tuttle, so dearly beloved by us all. Though profoundly aware of the inadequacy of phrases to express the realization of the double misfortune, we desire to record our heartfelt sorrow at this irreparable loss which our little community has been called upon to mourn.

The void occasioned by the removal from us of two such amiable, loving and faithful adherents of the Church, and such exemplars of true religion, can hardly be measured by such formal tributes as we now offer. We can, therefore, simply acknowledge our affliction tempered by the belief that our merciful Saviour by His death hath destroyed death, and by His rising to life again hath restored them to everlasting life. Accepting these sad dispensations with a grateful sense of appreciation of the loving examples and Christian fortitude of our beloved sisters, we bow submissively to the Divine Will

in this dispensation, and offer our sincere and heartfelt sympathy to our beloved pastor in this double affliction. Resolved, that these resolutions be placed upon the minutes of this vestry, and a copy be sent to the Reverend Isaac H. Tuttle, D.D., and published in the New York Churchman."

The younger daughter, Alice, died at Thomasville, Georgia, Thursday, March 11th, 1886. It happened that a regular meeting of Saint Luke's Parish Guild was called for that evening, but when the sad intelligence arrived that evening a committee was appointed to prepare a suitable minute, and the meeting without transacting any business then adjourned for one week. On March 18th, the following minute was adopted and ordered to be entered on the records of the Parish Guild and a copy of the same transmitted to Reverend Doctor Tuttle.

"In the death of Miss Alice Tuttle, Saint Luke's Parish has lost one whose whole life has been identified with it, and whose lovely character has been such as to impress most deeply all those who have been permitted to witness its beautiful development. Though very delicate in her physical organization she was strongest in those elements which enter into the best kind of human excellence. Animated by an exalted sense of duty, she allowed no personal consideration to swerve her from discharging it to the full measure of her ability, and while forgetful of self, she was ever thoughtful of others. Those with whom she has been associated in the Sunday School, and other parochial organizations with which she was connected, will never cease to miss her gentle presence and efficient co-operation.

She bore with unwearied patience the cross of weakness and suffering, which it was the will of the Divine Master to lay upon her, but it has yielded abundant fruit in preparing her for a higher place in His blessed service. And now He has called her nearer to Himself, out of this scene of earthly trial into the rest and peace of Paradise. But she has left behind the undying record of a life hid with Christ in God, and though her gracious presence will long be missed in the circle to which it contributed so much, yet we know assuredly that our loss has been her gain and that passing 'out of the darkness into the light' she has gone to be forever with the Lord.

700

To the Reverend Doctor Tuttle, our beloved rector, the president of the Guild, and to his surviving daughter, we tender our respectful and affectionate sympathy."

Alice was a favorite in the parish, and the above resolution of the Guild was a spontaneous expression uttered from the heart of Saint Luke's parishioners. The officers and teachers of the Sunday School also held a meeting and adopted respectful resolutions which were recorded in the minutes of the Teachers' Association and a copy sent to Doctor Tuttle, who was then in Thomasville, Georgia.

From there he wrote the following letter, April 6th, addressed to the members of Saint Luke's Parish Guild and the Sunday School Teachers' Association of Saint Luke's Church.

My dear friends: -

I have read many times the tender expressions in the minutes you so kindly ordered to be sent to your rector and his daughter, on the loss of their Alice. You all know how blamelessly and holily she walked among you. But she did not walk alone. Many daughters in Saint Luke's, she believed, loved the Lord Jesus and patterned after Him quite as closely as she did. And in those holy hours, as the night of death drew near, it was our delight to recall the living and departed of years gone by, and mention the gentle characters of the flock by name.

May God bless you for the minutes spread on the record of your Guild and for the copies so kindly forwarded to the rector's little family. And with you I thank the Giver of all grace for the blessed influence of the Church which fitted our departed one, with so many other dear parishioners, for His Everlasting Kingdom.

Your very affectionate rector,

ISAAC H. TUTTLE.

Towards the last of May, when it became evident it was impossible to restore the health of his only remaining child, Mary Beecher Tuttle, she was brought up from Georgia to her father's home in New York City, 58 East 86th Street. There she passed away, Wednesday, June 2nd, 1886. Memorials of her were written by Saint Luke's Parish Guild, the Sunday School Teachers' Assocation, and published in Saint Luke's Parish Monthly. To this memorial he replied as follows:—

Saint Luke's Rooms, June, 1886.

To Saint Luke's Parish Guild:-

Most dearly do I prize the Memorial you have entered on your minutes, and a copy of which you have so kindly furnished me. I should highly prize it as a sweet assurance of your sympathy and a token of your love; I doubly prize it for so strikingly setting forth certain distinguishing marks of my

daughter's Christian character and divine life; a life she ever struggled to purify and devote as to her Creator and Redeemer; a life she was sensitively anxious should be exemplary that it might never mar the influence of her father's sacred calling. May I not summon your testimony to how blamelessly and holily she passed her whole probationary life in this parish of her love. While such a life lights the future with glorious evidence, I cannot escape or conceal the sad present dreadful experience in the loss of that devoted life, and the terrible blank when its light at my side went out.

Your very affectionate rector, ISAAC H. TUTTLE.

While these sad events were transpiring in the rector's family, the restoration of the church was in progress. The ladies of Saint Luke's under the leadership of Mrs. Julian Botts organized as an auxiliary reconstruction committee to the vestry and projected a fair to take place in the Sunday School Room during February. The rector, during that month, was with his daughters in Thomasville, Georgia, and from there he wrote at Mrs. Botts' request, a letter for the "Fair Paper." At that time he was hoping against hope that the salubrious climate of the South might restore his daughters' uncertain condition of health, and he sent the following humorous account of a sojourn among the colored servants of the South.

## "For the Fair Paper"

Thomasville, Georgia, February 12th, 1886.

"The first suggestion as we passed by Charleston of the 'lost cause' came

"The first suggestion as we passed by Charleston of the 'lost cause' came from two dogs which started with a fearful bound and speed after the train, but gradually weakened and finally suspended their efforts in apparent disgust.

The train kept ambitiously on its track, through the ever surrounding swamps, pine trees and oaks, and trailing jessamines not yet in blossom. After two nights of sleeping car rest, and twenty hours of day-dreams, we reached and welcomed Thomasville. Georgia suggests a Yankee state. It has enterprise and home comforts. A week's sojourn at the popular 'Piney Woods Hotel' encouraged a sojourn here during our stay at the South.

"We find what we sought, a delightful southern family, where we are the only boarders, and where the ample rooms and table, and refined household should satisfy the most fastidious. The only doleful sights about the premises are the poor withered orange trees whose glory has all passed into the brown leaves which are curled into a crisp. It would have been delightful to put one's hands out of the windows and draw in a limb of that luscious golden fruit. Happily, however, that fruit is on our table in abundance. Sixteen hundred Happily, however, that fruit is on our table in abundance. Sixteen hundred oranges from one of these trees were picked a day or two before the ever to be remembered cold of last January froze everything South as well as North. The loss of oranges will not be so apparent this year, as in the coming seasons while the trees are struggling to recover from this terrible bite.

Apparently the blacks are the most numerous class here. It is surprising how many are needed for each white family; my daughters have tried to keep the run of the servants into our rooms from early dawn till bed-time.

No. 1 knocks in the morning to make a blazing fire to dress by.

No. 2 knocks and enters to learn whether No. 1 has started the fire.

No. 3 comes to see whether the occupant of the room wants anything.

No. 4 with a louder knock and a higher pitch of voice, would learn if the ladies are sufficiently progressing to allow the breakfast bell to ring soon.

Ine greatest time, however, is at the afternoon siesta. The whole army of domestics are then sufficiently at leisure to begin their rounds. First knock 'Come in.' 'Is the fire doing well?'—Second knock. 'Well, come in.' 'Would you have some wood piled on the fire?'—Third knock. 'Well,' 'Has Mary brought you in any wood?'—Fourth knock. 'Well, who is it?' 'It's me.' 'Who is me?' 'Sallie.' 'Now Sallie, will you,—and tell all the other servants—not to come to my door again in two hours?' 'Yes, Ma'am,' and perfectly delighted.

The blacks are powerful in religious doubting. The greatest time, however, is at the afternoon siesta. The whole army

The blacks are powerful in religious devotions. However, any degree of excitement, and even fanaticism, is better than frozen indifference. Saturdays here are always the great market days when all the negroes in town, and out, are in full force and dress, fill the streets with extemporized vehicles drawn by cows, mules, donkeys or any other four legged animals, bringing a peck of potatoes to sell, and carrying back a pipe and two whiffs of tobacco. As a whole they are a clean jolly set. On these market days even the more religious whole they are a clean jolly set. On these market days even the more rengious become a little hilarious, but when the men approach to a scuffle, some devout one suggests, "old fellows, you'd better be on your knees praying!" It has been my privilege to preach in the little church here, and the worshippers appear devout. How delightful! Go where you will the mother of us all knows her children, and they rejoice in their mother church.

While the ferce winds were howling, and the snow blinding the eyes of

our friends at the North, we were walking through the delightful pines, and the soft air was most soothing to tender lungs. My thoughts and heart are with my dear parishioners. I know what a fair at Saint Luke's means, hearts

and hands in earnest activities.

That God may bless you and give good success to your endeavors is our joint expression through your loving rector,

ISAAC H. TUTTLE."

The list of names on the certificate of election for Easter Monday, April 26th, 1886, appears in duplicate of the past three years. At this meeting the committee on restoring the church reported progress. Also, that contracts for work on the building, and decorations of the chancel, and furnishings, injured by fire January 2nd last, amounted to about \$14,000. and that \$14,612.80 had been received, leaving an unexpected balance of over \$612 on hand.

The treasurer presented his report of receipts and expenses since October 13th, 1885, showing a deficit of \$70.67. The separate fire account showed a balance on hand to date of \$10, 922.06.

It was resolved that the building committee proceed with the improvements to the church to the extent of the funds remaining with the treasurer. Doctor Ward, having expressed dissatisfaction as to the manner in which the builders had performed the work on the two side arches of the church, on motion Dr. Ward was added to the building committee appointed to attend to repairing the church building, and to report with them at the next meeting how the defects complained of could be remedied. The committee appointed to procure a new organ reported progress—that the organ builder chosen was Mr. Harrison, and that Mr. Carpenter, the organist, was aiding the committee with advice.

The important subject of the re-consecration of the church was presented by the rector, and it was moved by Mr. Patey and seconded by Mr. McDonald that the proper papers be prepared for the purpose and that the ceremony take place the last Sunday in June. It was resolved that a committee consisting of the rector and Mr. Patey be appointed to take the proper steps for the re-consecration of the church on June 27th, 1886.

The following account is copied from Saint Luke's Monthly, dated July 3rd, 1886.

## "RE-CONSECRATION OF SAINT LUKE'S"

"Once more the sacred building which we all love so dearly has been solemnly dedicated and set apart for the service of God, and separated anew from all worldly, unhallowed and common uses. On Sunday last, June 27th, it was consecrated by the Right Reverend, the Assistant Bishop of the Diocese. The instrument of donation after being read by Mr. Patey was handed to the Bishop, who, in receiving it, took under his spiritual charge the church property. The improvements which have been made are quite well known, we trust, to most, if not all of our parishioners, but for the benefit of those of our subscribers and others who have not been able as yet to attend service in the church, we give below an epitome of them.

"Among the foremost we would make mention of the beautiful memorial gifts which have been placed in the church, first of which is a most elaborate brass pulpit given by our beloved rector in memory of his son, H. Croswell, and his daughter, Mary B. Tuttle. Next we mention a handsome brass eagle lectern given by Dr. Charles S. Ward in memory of his wife, Julia Marion, another daughter of the rector, and last, a beautiful brass and wood sanctuary rail, with elaborate brazen gates, which was placed by the congregation and Sunday School in memory of the youngest of the rector's daughters, Miss Alice Tuttle. The handsome white marble altar, which was so badly damaged by the fire that it was at first feared it would be impossible to have it repaired, has under the skillful hands of Mr. Klaber, been so restored that it is verily 'as good as new,' and there is not a portion of it which shows aught of the ill effects of its 'baptism of fire.' It is certainly a cause of great rejoicing that it could be placed once more in its old position, and even, though a portion of it is new, it is yet the old altar which has become so endeared to us all. In regard to the organ, we were not so fortunate, there being literally nothing of value left of it. The new one, however, is in place, and seems to be a very fine instrument and Mr. Carpenter is delighted. Mr. Harrison, the builder, has arranged for an organ recital, which will not take place until after we have gone to press, but which we trust will amply demonstrate to all, what we already believe, viz: that it far surpasses the old instrument. Another very marked improvement has been made by raising the three arches which divide the chancel from the nave, and also the one dividing the sanctuary from the choir.

"The colors used in the decorations have been made somewhat softer, so the church will be somewhat lighter than before, and

lastly, the carpets are all quite fresh and new.

"We have great cause for congratulation and thankfulness to the Author of all good, that the church which we all so dearly love could be restored so nearly as it was before that terrible night of the second of January, and yet that it could be so improved. Let us each try by God's help, to realize more than ever before that it is God's own house, and, indeed, 'the Gate of Heaven.'"

The issue of "The Parish Monthly" of the same date, also contains this note: "Saint Luke's may justly feel proud of its wardens and vestrymen. They have been tried, as it were, by fire, and they

have fully 'proved' themselves. It was the rector's desire that the church should be opened for services on Whitsunday, but there was much to be done and it seemed as though it would be impossible to comply with his wishes, but the vestry personally lent their aid, (even to laying carpets, as the writer saw) and everything was made ready for the impressive services of that day.

"July was approaching when the rector was expected to leave on a vacation, when an application came from the assistant, the Reverend Clarence Buel, for a three months leave of absence. The vestry considered the request at some length, and finally resolved that in the absence of the rector it seemed inexpedient that the leave of absence of the assistant should be extended beyond two months. In reply to the decision of the vestry, Mr. Buel wrote the following letter to the clerk. "I am in receipt of your communication informing me that the vestry had passed a resolution to the effect, that in the absence of the rector, it would not seem expedient that my own leave should be extended beyond two months. I quite appreciate the reason for this decision as expressed in the resolution adopted by the vestry, and I shall hope in the two months which have been accorded to me, to accomplish all the objects for the attainment of which I take my vacation." "The Parish Monthly" relates Mr. Buel sailed on the Guion steamer, the "Wyoming," on the 29th of June. "He will pass much of his time in Switzerland, and will no doubt feast upon the sublime scenery of the snow clad Alps. His daughter, now in Oferhaven, on Lake Thurn, will return with him."

Mr. John T. Patey, a member of the vestry, and a lawyer by profession, had been actively identified with Saint Luke's parish since 1874, when he first became a teacher in the Sunday School. In 1881 the rector requested him to take charge of the Sunday School as Superintendent, and in 1883 he was elected to the vestry. In 1886 he organized Saint Luke's Parish Guild and for a time was editor of the Parish Monthly. In July and August of 1886 the rector proposed that he should return to his home in England in order to recover from a severe illness, and on his return in September at the suggestion of Doctor Tuttle he studied for the ministry. In 1888 he succeeded Mr. Buel as assistant to the rector.

### DEATH OF MR. HEDGES

In September of 1886 the vestry lost by death one of its oldest members, Mr. Charles Hedges. The following memorial is recorded in the minutes of December, 1886.

"In the Providence of God this vestry has been called to mourn the loss of one of their oldest and most esteemed members, Mr. Charles Hedges, who departed this life on the first day of September, 1886.

"Mr. Hedges was a member of this vestry for twenty years, and during that period always evinced a lively interest in the welfare of this parish. While in health he was constant in attendance upon the services of the Church, and by his humble and devout participation in them was a worthy example to his brethren. He was active in the Church work, and in the sessions of our body his mature judgment and counsel were most valuable. In the days of his prosperity and health, he responded generously to the calls of the parish for his aid, and when deprived of both, he still desired to do what he could to further the Church work. Called upon to bear severe trials in the loss of property and of health, he bowed with patient submission to his Heavenly Father's will. He was cheered and comforted by God's presence, and by the loving attentions of his devoted wife, and the sympathy of his numerous friends.

"We shall sorely miss his presence from our midst. His ever courteous manner and warm friendship won for him the respect and affection of all who knew him. Resolved, that this minute be placed upon the records of the church, and a copy sent to the widow of the deceased with the assurance of the deep sympathy of the rector, wardens and vestrymen in her great bereavement and that it will be printed in Saint Luke's Parish Monthly."

Mr. Hedges was elected a vestryman on Easter Monday, 1866, and in the year 1875 he succeeded Mr. Isaac Seltzer in the office of clerk, the duties of which he performed until 1881 when ill health obliged him to relinquish the work. Mr. Alexander L. McDonald became his successor.

After the evening service on Sunday, February 20th, 1887, the

rector convened a special meeting of the vestry for the purpose of signing the testimonials of Mr. John T. Patey who was soon to be ordained to the Diaconate by the Bishop of the Diocese. Those present were the rector, I. H. Tuttle, D.D., Mr. Alexander L. McDonald, junior warden, and the vestrymen, Messrs. Julian Botts, J. H. Pulis, J. Stone and John T. Patey. All of whom wrote their signatures to the necessary document.

At the Easter election, Monday, April 11th, 1887, two new members were admitted to the board. Mr. Thomas G. Pratt was chosen to fill the vacancy caused by the death of Mr. Hedges, and Mr. Charles Emmons succeeded Reverend John T. Patey who resigned on account of his ordination to holy orders. Mr. Francis Pott retained his office as senior warden and treasurer, and Mr. Alex. L. McDonald continued as junior warden and clerk of the vestry. Messrs. Francis Pott, Alex. L. McDonald and Julian Botts were elected as delegates to the Diocesan Convention. The following committees were appointed:

Finance		
Supplies	* *	Pott and Pulis
Vaults	,,	McDonald, Taylor and
	Emmo	ons
Pews &	Messrs.	Botts, Van Blaricom and
	Stone	
Music	Messrs.	Ward, Stone and Pratt
Repairs	,,	Pott, Botts and Stone

At a meeting held May 13th, 1887, "the rector expressed a desire that the Reverend J. J. Cornish be retained in the parish after his ordination to the priesthood, and that he and the wardens be authorized to sign the certificate to that effect." Also, that the Reverend John T. Patey desired to be recognized as assistant minister to the parish, and that the necessary certificate be signed as in the former case. The motion was agreed upon and all the members present wrote their signatures to the certificates.

A letter was read from the Reverend Philip Burnett of Christ Church, Gloversville, N. Y., requesting the gift of the old pulpit in Saint Luke's, which had been replaced by a brass one given by the rector as a memorial to his son, H. Croswell, and his daughter, Mary Beecher Tuttle. The request "was granted with great cheerfulness," so the minutes record, and Mr. James Stone on behalf of

his son-in-law, the Reverend Mr. Burnett, "returned his hearty thanks to the vestry," adding that Christ Church at Gloversville "was soon to be consecrated."

"The rector presented an application from Mr. J. W. Carpenter, the organist of the church, for an increase of his salary of \$200 a year, as he required it for his support. After consideration, upon motion of Mr. Botts, seconded by Mr. McDonald, it was ordered that Mr. Carpenter's salary be increased \$100 per year, and the treasurer be authorized to pay him an additional salary of \$100 a year when the condition of the treasury would warrant it."

### STARTLING INTELLIGENCE

On December 5th, 1887, the vestry meeting was held at the residence of the senior warden, Mr. Pott, No. 59 West 17th Street, on account of his ill health. The minutes of the previous meeting were corrected to read that the Reverends Cornish and Patey desired to be recognized as assistant ministers to the rector in place "of the Parish." After the treasurer's statement of a debit account of \$130.32, about which no comment appears, the rector proceeded to submit to the vestry "the substance of a communication from the rector and comptroller of Trinity Church regarding the occupying and building on their grounds at Clarkson, Hudson and Leroy Streets. This property of Trinity comprising nearly a whole city square, was located only two and a half blocks south of Saint Luke's, and known at that time as "Saint John's Old Burying Ground." At the present day it is a playground for children, and under the control of the Park Department of the City. A thunderbolt striking Saint Luke's could not have occasioned more alarm than the intelligence Doctor Tuttle imparted to the vestry at this meeting. At first it was resolved that a committee be appointed to confer with the comptroller of Trinity Church in regard to the position of Saint Luke's, for it would seem an encroachment on its parish boundaries. After deliberation, however, it was decided as more judicious that the rector of Saint Luke's communicate directly with the rector and comptroller of Trinity Church. The following is his letter:

Saint Luke's Church, New York
December 6th, 1887.

To the Rev'd. Morgan Dix, Rector S. V. R. Cruger, Esq., Comptroller Trinity Church, New York City Dears Sirs:—

At a meeting held December 5th, 1887, of the wardens and vestrymen of Saint Luke's Church in this city called to consider the matter submitted to them through the undersigned by the rector and comptroller of Trinity Church, I beg to present an outline of the proceedings.

I endeavored to place before the vestry the substance of your communication to me, viz: That Trinity Church had in view the erection on grounds between Clarkson and Leroy Sts. and fronting on Hudson St. extensive buildings adequate for large congregations of worship, for schools, for hospital and for enlarged Church work in various departments. The plans contemplated would cover, it was thought, all the Church needs in this quarter of the city, thus supplanting Saint Luke's Church, absorbing its congregation, rendering its corporate existence no longer necessary and not possible with its present appropriation from Trinity withdrawn.

The vital point for this vestry was, if Trinity Church carries out the above plan, what becomes of Saint Luke's parish, its corporate character, its charter, the charge of its sacred dead and whatever property it may possess? My reply was all these I suppose are expected to be surrendered by us, Saint Luke's corporate life to be extinguished, its property assigned to Trinity Corporation, Saint Luke's congregation disintegrated, and those who wish, to have the privilege of the ministrations in the new church edifice at Clarkson St. which will bear the name of Saint Luke's Chapel, the maintenance of which will be provided for by Trinity Church.

The vestry then asked, will the proposed Saint Luke's Chapel share in the legal and corporate life of Trinity Church?

"Probably not," I answered, but become a missionary station like that of Saint Chrysostom or Saint Augustine. Here Saint Luke's vestry was deeply moved. They referred to the long existence of Saint Luke's and its sacred associations, that it had been conspicuous for the number of Bishops from its rectors, for its earnest Church works, for its acknowledged lead in the revival of Church life some fifty years ago, for its priority among us in daily services and weekly communions and saints days observances.

While they appreciated the interest and aid extended to their parish by Trinity Church, they felt they had done all in their power for the efficiency of their parish in this section of Trinity's property, and that the record of their parish in the way of charities and support of all Church objects and parochial statistics generally, showed that the pecuniary assistance received had only stimulated this parish to its very best endeavors.

The vestry was here reminded that it was designed by Trinity to provide church buildings with every appliance for reaching the spiritual wants of this section of the city, and that the new building should bear the name of Saint Luke's Chapel. They asked, "is it anything more than a name, or merely a mission station they are offered to attend—if only the latter they thought this implied they could not be trusted safely with a voice or a vote in the corporate body, that they would henceforth be deprived of the franchise precious to

Americans in Church and State. They doubted whether in this part of the city the Church as a mission station would have much force and character with the staid people in the Ninth Ward; that though a mission station might well be started in certain neighborhoods where there had been no church, it was quite another thing to blot out a working parish, and supply its place with a mission congregation.

In fine the vestry felt that to surrender their fair name, their autonomy, their charter, their location with such rights and titles of its property as they may possess, involved the gravest considerations as affecting the sacredness of

their trust.

After prolonged discussion in which were recognized the considerate aid extended by Trinity to Saint Luke's and that the best welfare of the parish in their trust should actuate their deliberations, the convictions of the vestry

were formulated in the following minute:

Resolved, that while Saint Lukes vestry is willing to consider the question of surrendering its corporate existence and become absorbed in Trinity Parish as suggested by its rector and comptroller, it is the present conviction of Saint Luke's vestry that the surrender of its corporate life and property should be upon its express understanding that "Saint Luke's" shall be made a Chapel of Trinity Church with a representation upon the same basis and have similar powers as possessed by the three present chapels of Trinity Corporation.

The resolution was unanimously carried.

Very respectfully yours, (Signed) ISAAC H. TUTTLE, Rector of Saint Luke's Church.

P.S. In my desire to follow the drift of the above subject as it passed along in the discussion of the vestry, there is some apparent repetition, and I have omitted to state that if desired a committee of this vestry will be glad to meet any committee Trinity may be disposed to appoint for conference on the above subject.

I. H. T. T. G. Pratt, Clerk, pro tem.

On April 8th, 1888, a special meeting was called after morning service in the vestry room. Those present were the Rector, Wardens Pott and McDonald, and Vestrymen Botts, Taylor, Pulis, Stone, Van Blaricom, Emmons and Pratt. At this meeting the rector and wardens were appointed a committee to confer with the rector and

comptroller of Trinity Parish.

Previous to this meeting on Easter Monday, April 2nd, 1888, the election of wardens and vestrymen took place for the ensuing year, the result being the board remained the same as the year before. On account of impaired eyesight Mr. Alexander McDonald declined re-election as clerk, and Mr. T. G. Pratt was chosen to fill the office in his place. Messrs. Pott, McDonald and Botts were elected delegates to attend the next Diocesan Convention.

At a meeting held May 1st, 1888, at the residence of the senior warden, Mr. Francis Pott, No. 59 West 17th Street, the committee appointed to confer with Trinity Corporation reported a satisfactory interview. That it was stated to them by the comptroller, the vestry of Trinity Church had decided instead of spending a large amount for repairs on Saint John's Chapel, it proposed to build a chapel, hospital and schools on their property on Leroy, Hudson and Clarkson Streets, suitable for the wants of the Church in all of that section of the city. Furthermore, if Saint Luke's Church were willing to dispose of its property and move uptown, Trinity Church would probably consent to purchase the property belonging to Saint Luke's and give for it \$150,000.

It was resolved on motion, at the close of this report, "that the rector and wardens be continued as a committee with power to make final arrangements and settlement with Trinity Church on

the basis above mentioned."

## NEW SAINT LUKE'S

From this instant until October the committee of which the rector was chairman became active in the search of a new site for Saint Luke's. Various locations uptown were visited, some of the committee preferring the east side, but the rector and majority of the vestry favored the west side on account of the church's origin in Hudson Street. Sometimes the rector went alone to explore for building lots. He argued if we must go uptown, we will go far enough north to be sure of peace for at least a good long term of years. So he stood one day on the corner of 141st Street and Convent Avenue, looking at a sign board, "lots for sale." when an energetic appearing young man accosted him. "Why Doctor Tuttle, what are you doing away up here?" When he observed no returning look of recognition, he added, "Oh, you don't know me I can see,-but I know you very well-I was one of your boys in old Saint Luke's. It can't be possible Saint Luke's is going to take unto itself wings and fly, and you are looking for a place for it to alight upon?" "That is precisely what I am here for," Doctor Tuttle replied. "Bring Saint Luke's up here," said the brisk young man, "and I will give you \$5,000.00." And he did and what is more, he stirred up another man who gave \$10,000.

On Monday evening, October 22nd, 1888, the vestry met at the residence of the senior warden, Mr. Francis Pott. After action was taken on the dismissal of the sexton, Henry Siessman, and the engagement of a substitute, Thomas Brennan, who proved satisfactory many years (resigning in 1904), the following extract was read from the minutes of the Standing Committee of Trinity Parish, dated October 15th, 1888.

"Upon authority granted by the vestry it was Resolved, that upon a contract being made with Saint Luke's Church passed on the 11th of June, 1888, this committee will advance from time to time to the Corporation of said church such sums of money not exceeding Sixty Thousand dollars as may be necessary to enable said corporation to purchase a new site and to provide for the removal of the remains in the present churchyard. Such advances to be applied without interest as payments on account of the purchase of Saint Luke's Church when the conveyance thereof shall be made for delivery, and in the meantime the money advanced for the purchase of lots to be secured upon the lots purchased for the new site, and the money advanced for the removal of the remains to be secured by the bond of Saint Luke's Church."

(Signed) S. V. R. CRUGER,

Comptroller.

It was resolved by the vestry of Saint Luke's Church to accept the above offer by Trinity Church to purchase the property—viz: One hundred and fifty-five feet on Hudson Street by one hundred and twenty-five feet deep, for the sum of One Hundred and Fifty Thousand dollars on receiving a good and satisfactory title to the same. It was further resolved that Saint Luke's Corporation take immediate measures for the removal of the dead from the vaults around the church in order to convey within two years a title to its property to Trinity Corporation clear of all incumbrances.

"It was Resolved, that the rector, the two wardens, to wit, Francis Pott and Alexander L. McDonald; two vestrymen, Charles S. Ward.

M.D., and Julian Botts, be a committee of five with power to procure the site for a new church on the N. E. corner of 141st Street and Convent Avenue, of not less than eight lots and to affix the seal of this Corporation to the within contract to sell Saint Luke's property to Trinity Church Corporation on the conditions above mentioned and accepted, and to transact any other agreements as may be found necessary to effect a legal sale and transfer of the property of Saint Luke's Church in Hudson Street, and to acquire title to the land on which to erect a new church edifice.

"Resolved, That when the vestry adjourns, it adjourns to meet on the grounds proposed for a site of the new church on Monday next, October 29th, 1888.

"Resolved, That unless the vestry at this proposed meeting on Monday, 29th of October shall decline to endorse the location of 141st Street and Convent Avenue, this location shall be the site for the proposed Saint Luke's Church."

Accordingly the vestry met on the grounds of the new site, October 29, 1888, and unanimously *approved* of the location selected on which to build Saint Luke's Church.

A meeting of the committee of five took place November 6, 1888, at the residence of the senior warden, Mr. Francis Pott, 59 West 17th Street, with all members present. The rector read the contract for the purchase of Saint Luke's Church on the part of Trinity Church Corporation, also the contract for the sale of the same on the part of Saint Luke's Church Corporation, for the sum of One Hundred and Fifty Thousand dollars (\$150,000.)

The rector also read the contract for binding the purchase and sale of Five (5) lots situated on the northeast corner of Convent Avenue and One Hundred and Forty-first Street for the sum of Fifty Thousand (\$50,000) dollars, it being understood and agreed that the owner of the lots (Mr. Butler) donates \$10,000 on behalf of Mr. Guinet and is to give a receipt to Saint Luke's Corporation for the said \$10,000 as being part payment for the property as above specified.

On resolution the rector and clerk of the vestry were authorized to sign the contracts as above mentioned and affix the seal of the church Corporation—all of which was adopted unanimously.



MAP OF LOCATION OF THE NEW CHURCH



The rector also stated that three (3) additional lots adjoined the five (5) lots purchased from Mr. Butler had been purchased from Mr. W. H. De Forest for the sum of \$15,000, said lots being located in rear of those purchased from Mr. Butler and located on the northwest corner of Hamilton Terrace and 141st Street, which was ratified and adopted unanimously.

It was further agreed that the rector and clerk of the vestry be authorized to sign the contract for said purchases and affix the seal of Saint Luke's Corporation thereon with the proviso that all of the contracts have the certificate of the attorney of Saint Luke's as correct. The rector also stated that it might be expedient to ask the option for one year for purchasing the two additional lots next northerly to those purchased on Hamilton Terrace from Mr. DeForest. On motion the rector was authorized to carry out this suggestion, and the committee adjourned.

The next meeting of the vestry took place in the church on Hudson Street, Monday evening, November 26th, when it was "Resolved that the pew committee, Messrs. Botts, Van Blaricom and Stone, be empowered to rent twenty-five or more pews in the church at a nominal rent, so as to legally enable a meeting of pew holders to attend a meeting as called for by law, No. 600 of 1887, in regards to the removal of the dead in the vaults of the church."

# DEATH OF MR. FRANCIS POTT

At this meeting the rector announced the death of Mr. Francis Pott, the senior warden, which sadly left a vacancy on the committee of five for the transaction of business for the sale of the property to Trinity Corporation. In order to meet fully the wishes of the counsel of Trinity and to conform to legal usages, action was taken at once and Thomas G. Pratt was chosen to complete the number.

The following minute was ordered to be placed on the records of the parish and a copy sent to the members of Mr. Pott's family.

"The vestry has learned with profound surprise that their senior warden, Mr. Francis Pott, has this day, after a short illness fallen asleep in Jesus. Mr. Pott was confirmed in this parish and for more than forty years was a teacher in its Sunday School. In 1850, when

the present rector entered on duty here, Mr. Pott was elected a member of the vestry, and for the twenty years past has been a warden of the parish and when he died had held the office of senior warden about ten years.

As a parishioner, a teacher, a vestryman and a warden, he signally

sustained evey parochial relation.

We cannot but recall his fidelity and patient guidance and teaching of a large number of youth entrusted and moulded by him during those forty years. As a vestryman he was ever awake to the honor, piety and prosperity of the parish. As a warden his exemplary piety and wise counsel, and signal works of charity, were recognized in every department of church work. No righteous demand ever pleaded unsuccessfully with his heart and purse—his offerings kept pace with his increased abilities. Nothing so surely interested him as the cause of the poor, the needy at home, the missions abroad. His wisdom was often sought in the counsels of the church and his maturity of judgment was the result of his familiarity with Catholic Truth and a conscience void of offence. His loss to us is irreparable. How our whole parish will miss him-to the rector he was more than a brother, to the vestry his guiding mind would rapidly formulate the proper course to be pursued, to the congregation he was a pattern of humility, an example 'how one ought to behave himself in the House of God.' While cherishing his memory with lasting affection, we shall greatly miss his genial presence and the inspiration of his example and Christian admonition, his devotedness in the parish was simply the outcome of his steady love and interest in its welfare.

While the loss of our senior warden has saddened the whole parish, let us not only be animated to holier living by the brightness of his beautiful life, but let us, in deep sympathy, tenderly commend to his bereaved family to the care of Him who doeth all things well with thankful hearts that they and we have been permitted to witness our brother's obedience to His Master's commands; that thus we and they may have our hearts lifted up through the rich consolations treasured in Christ Jesus our Lord."

(Signed) ISAAC H. TUTTLE
ALEXANDER L. McDONALD
JULIAN BOTTS
CHARLES S. WARD

It was important for the transaction of business that a treasurer should be in charge at once of the financial details, and Alexander L. McDonald was elected to the office. He was also appointed one of the trustees for the purchase of the new property. The following copy of appointment of trustees is dated December 5th, 1888.

"We, the undersigned members of a committee appointed by the rector, churchwardens and vestrymen of Saint Luke's Church in the City of New York for the purpose of carrying out the decision of said vestry relating to the purchase of lots situated the northeast corner of 141st Street and Convent Avenue, New York City, and to transact all the business thereto pertaining with full and unrestricted power therein, and also the sale of the property now owned by the said corporation to Trinity Corporation, and all the matters thereto pertaining with full power therein, do hereby appoint Alexander L. McDonald a trustee for the purpose of holding the title of said land situate at Northeast corner of 141st Street and Convent Avenue until the conditions entered into between the Corporation of Saint Luke's and of Trinity be fully performed, when said trust shall cease. And we do further consent to the appointment of James Pott as a third trustee for the purpose of said trust and on the same conditions as heretofore expressed."

(Signed) ISAAC H. TUTTLE, D.D., Rector
ALEXANDER L. McDONALD, Warden
CHARLES S. WARD
JULIAN BOTTS

Vestrymen

On Monday morning, December 17th, 1888, a meeting of the pewholders took place in the church at 9:30 called by notices duly read on three (3) successive Sundays in church and posted on the church doors for three weeks previous to the meeting.

The meeting was called to order by Julian Botts, a vestryman of the church, and Reverend Isaac H. Tuttle, D.D., was elected president and Thos. G. Pratt secretary of the meeting. The president then read the notices of the meeting which had already been read the three previous Sundays to the congregation and posted on the church doors. The following Resolution and Preamble were then offered to be voted upon:

WHEREAS,\* Trinity Church finds it expedient to erect a large church with schools, hospital, etc., within two or three blocks from Saint Luke's Church, and adequate to the needs of this section of the city on lots she has held for a church site this century past, and

WHEREAS, the Corporation of Saint Luke's Church has agreed to sell to the Trinity Church Corporation of this city its property consisting of a tract of land situated on west side of Hudson Street, opposite Grove Street, in the City of New York, and

WHEREAS, In pursuance of said agreement it is necessary that the human remains buried in the burying ground of Saint Luke's

should be removed, and

WHEREAS, This meeting has been called in accordance with Chapter 600 of the Laws of 1887, to consider the subject of such removal, now therefore, be it

RESOLVED, That the pew-holders of Saint Luke's Church do

hereby favor such removal.

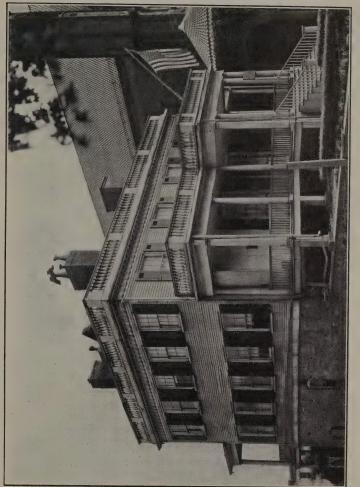
The president then announced to the meeting that the votes of the pew-holders now assembled would be taken by ballot. Messrs. Hoffman and Roberts were appointed tellers, who collected the votes and counted them. The names of the pew-holders voting were taken down by the secretary, and the tellers and secretary declared the vote to be unanimous in favor of the resolution to remove the dead from Saint Luke's church grounds.

The following pew-holders voted:

No. 10 Rev. C. Buel No. 28 F. H. Corey 27 T. Borman 9 John T. Patey ,, 33 J. Brandenburgh 35 H. T. Edwards 1 Mrs. H. Croswell Tuttle 120 J. Botts
125 T. G. Pratt
119 E. Taylor
126 C. Emmons
124 A. L. McDonald
18 E. N. Thomas
19 J. W. Carpenter
22 F. P. Hoffman
25 F. M. Roberts " 30 C. Griffiths
8 A. Van Valkenburgh
20 N. C. Bland
123 A. Roome
16 S. Gardener 22 22 22 ,, 22 137 C. Fritz 82 J. F. Oakley 75 F. W. Knapp 25 E. M. Roberts " 31 C. E. Kirby 23 L. P. Jager

A meeting of the vestry was held Thursday evening, January 24th, 1889, at the residence of the rector. The treasurer stated

<sup>\*</sup>By action of the city authorities condemning St. John's Burying Ground for purposes of a park and playground, the plans of Trinity Corporation were made abortive. For many years there had existed a flourishing Roman Catholic parochial school in LeRoy Street, half a block west of Hudson Street, and it was thought opposition originated in that institution.



HAMILTON GRANGE Moved on the Church Land



there was cash on hand to the amount of \$198.18, but that the balance due the estate of the late treasurer, Mr. Francis Pott, had not yet been paid. The committee appointed to audit the books of the late treasurer found them correct and that the church was indebted to his estate to the amount of \$757.35. It was resolved to hold a fair with Mrs. H. Croswell Tuttle as chairman, to raise the funds necessary to defray the debt. At a subsequent meeting held April 11th, 1889, this debt was ordered paid. The rector was authorized with full power to take charge of and make all arrangements for the removal of the dead from the vaults of the church and also to purchase lots in Woodlawn Cemetery for interment.

This was a trying and tedious ordeal, and the generality of men at the age of 78 would have felt the duty impossible and insurmountable, but the spirit of the rector was indomitable and his interest in the best welfare of Saint Luke's took precedence over his own bodily comfort. An investigation for living descendants was immediately started—some were found and personally bore the expense of removal, but in the majority of cases the church had to assume the burden both from a lack of pecuniary impossibility of relatives, and in the case of inability to trace any relatives. No one knows but the members of the rector's family, what a tax this task imposed upon him mentally and physically, and whilst engaged in the responsibility of this undertaking, his mind was perplexed by the necessity of procuring some empty building in the vicinity of the new site for the purpose of gathering a nucleus of a congregation for the uptown church when it should be opened for services. This conviction was a strong impelling force to reconnoitre the neighborhood.

#### "HAMILTON GRANGE"

Observing one day on the west side of Convent Avenue and 143rd Street an old fashioned frame dwelling that had the appearance of former elegance and glory, he made inquiries as to its history and present ownership. To his surprise he learned the house had been built by our nation's First Secretary of the Treasury, Alexander Hamilton, and occupied by him and his family for three years. From its porch he left for the last time on that ill-fated night, to fight a duel with Aaron Burr—his political enemy.

Mr. Jacob Butler, from whom Saint Luke's Corporation purchased five of the church lots, arranged a meeting for the rector with Mr. Amos Cotting, the owner of Hamilton Grange. This proved a happy occasion to both and resulted in a deed of gift of the house to the rector for the purpose of a temporary chapel. The house was moved across Convent Avenue to the east side and placed on the church land, Mr. Butler assuming the expense of the foundation on account of the five thousand dollars he promised Doctor Tuttle as a gift to the new church. At this time Mr. Butler lived with his family on the northeast corner of 144th Street and Convent Avenue—the same building which is now occupied by the Lutheran Hospital.

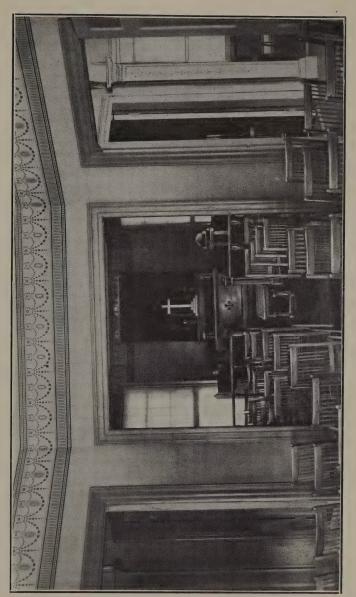
The only reference to this interesting transaction given in the records is a short paragraph spread on the minutes of January 24, 1889.

"Resolved, That a vote of thanks from this vestry be tendered to Mr. Cutting for the gift of the 'Hamilton House' to Saint Luke's Church on Convent Avenue." The clerk of the vestry failed to write in full the name of the generous donor and to spell it correctly. His name was Amos Cotting not Cutting. On the day of the opening services of the chapel the weather proved rainy with a damp chill in the air which influenced Doctor Tuttle to remain regretfully at home as he was suffering from a cold, but Mr. Cotting, expecting to meet the rector, ventured to be present—notwithstanding his own advanced years—and was seized with a chill. Pneumonia ensued, and he expired in less than a week's time. Saint Luke's should keep in memory the name of this good friend to her.

"Saint Luke's Parish Monthly," of May, 1889, contains the following:

### FIRST CHURCH SERVICE IN THE HAMILTON MANSION

"On the First Sunday after Easter, April 28th, the service of the Church was held for the first time in the old Hamilton mansion, Convent Avenue near 141st Street, now the temporary house of worship for this Parish. In spite of the disagreeable weather, the house was filled with worshippers, many of whom we are happy to welcome as new parishioners. In the absence of the Rector, the Reverend Clarence Buel conducted the service, assisted by the Reverend Doctor Van Rensselaer, both of whom made interesting addresses. In the course of their remarks, the reverend gentlemen referred to the fitness of the day, the Sunday before the Centennial of Washington's inauguration, as



CHAPEL IN HAMILTON GRANGE



a most appropriate time for the opening for Church Services in the historic building which was the house of Washington's trusted friend. On the following Sunday, the Reverend J. T. Patey conducted the service, taking for the text of his sermon, 'Except the Lord build the house, their labor is but lost that build it.' The congregation, as on the previous Sunday, was very large. For the present only one service will be held on Sundays; but it is contemplated in a short time, to open a Sunday School and also to hold Evening Services. The house itself the gift of a resident of that neighborhood is

Services. The house itself, the gift of a resident of that neighborhood, is admirably adapted to its present use, and will serve, when the Church is built, as a house for such organizations for Church work as may be formed.'

In October of this year (1889) the Triennial Convention took place in this city, and Doctor Tuttle made it an occasion for interesting many of the visiting Bishops and clerical delegates in the prospective new Saint Luke's congregation then gathering for worship in the "Hamilton House." He had cards printed and circulated which read as follows:

# WEEK OF SPECIAL SERVICES

at the

## CHAPEL OF SAINT LUKE'S EPISCOPAL CHURCH

(In the old Alexander Hamilton's Mansion) Cor. Convent Avenue and West 141st Street, New York.

1889 Sermons and Addresses by Sunday, October 13th, at 7:30 A.M., Holy Communion,

Reverend M. Van Rensselaer, L.L.D.

Sunday, October 13th, at 10:45 A.M., Reverend Isaac H. Tuttle, D.D.,

Rector of Saint Luke's Church

Sunday, October 13th, at 3 P.M., Sunday School
Sunday, October 13th, at 4 P.M., Reverend J. C. Hewlett, Boston
Sunday, October 13th, 7:45 P.M., Reverend J. C. Hewlett, Boston
Monday, October 14th, at 7:45 P.M., Right Reverend C. Whitehead, D.D.,
Bishop of Pittsburgh
Tuesday, October 15th, at 7:45 P.M., Right Reverend E. Talbot D.D., L.L.D.,

Wednesday, October 16th, at 7:45 P.M., Right Reverend L. H. Brewer, D.D.,
Bishop of Montana Bishop of Wyoming and Idaho

Thursday, October 17th, at 7:45 P.M., Right Reverend W. D. Walker, D.D.,
Bishop of North Dakota
Friday, October 18th, at 7:45 P.M., Right Reverend M. N. Gilbert, S. T. D.,
Bishop of Minnesota Saturday, October 19th, at 7.45 P.M., Right Reverend L. Coleman, D.D., L.L.D.,

Bishop of Delaware

"You and your friends are cordially invited"

At a meeting held at the residence of the rector, 218 West 46th Street, April 11th, 1889, the committee on site was authorized to procure plans and estimates for the new church and report to the vestry. Also the committee was requested to ascertain the cost of the foundation walls, and ask Trinity Church to advance the funds for the same.

A report was made by the committee that the title deeds to the three (3) De Forest lots were executed and the two (2) additional lots secured—the money advanced by Trinity Corporation. On Easter Monday, April 22nd, 1889, Julian Botts was elected junior warden, and John E. Davis was chosen to supply the vacancy on the vestry. The following list gives the complete board.

Alexander L. McDonald Julian Botts

Edward Taylor
John H. Pulis
Chas. S. Ward, M.D.
James Stone
Millard Van Blaricom
Thos. G. Pratt
Chas. Emmons
John E. Davis

Wardens

Wardens

Vestrymen

The resignation of the Reverend Clarence Buel, as assistant to the rector, after a connection with this parish for ten years, to take effect October 1st, 1889, was received and accepted. On October 31st the Reverend John T. Patey was appointed assistant to the rector at a salary of two thousand dollars (\$2,000) per year. It was announced at a meeting held the same date that the late warden and treasurer, Francis Pott, in his will left five hundred dollars to the poor of Saint Luke's parish, and the rector, A. L. McDonald and Julian Botts were appointed a committee to dispose of the same, also to acknowledge the receipt and express the thanks of the vestry to the executors.

At a meeting held February 13th, 1890, the rector being a committee of one on the disposition of the remains in the church vaults, reported he had arranged for the removal of about three hundred bodies, also had purchased a plot in Woodlawn Cemetery for ten hundred and seventy-three dollars, and a plot in Mount Hope Cemetery for five hundred dollars for the reinterment of the dead. Mr. John M. Forbes, son of the fourth rector of Saint Luke's, requested the privilege to place the remains of Mrs. Forbes\* and her two children under the proposed new church at Hamilton Grange. On mo-

\*Mrs. Forbes and her two children had been interred in one of the Churchyard vaults.

tion this request was laid on the table for future action, when the request was denied as inexpedient.

A committee of five was appointed, comprising the rector, Messrs. Botts, Davis, Van Blaricom and Dr. Ward, to procure an architect, select plans, specifications and estimates for the new church edifice and report the same to the vestry for approval. Mr. John E. Davis was appointed to act as treasurer of the chapel in the Hamilton Grange, and authorized to pay Thomas G. Pratt thirty-three dollars and thirty-three cents for his services in care of the house.

On account of the resignations of Mr. Edward Taylor and Mr. Thomas G. Pratt from the vestry, Mr. Henry E. Malin and Mr. Jonathan Sprague Bard were elected to fill the two vacancies on Easter Monday, April 7th, 1890.

Mr. Taylor's services as vestryman dated from 1865. Mr. Pratt's resignation left the office of clerk vacant and Mr. Van Blaricom was elected to perform its duty.

It was ordered that the committee of five on building should meet Monday, April 14th, at nine A.M. at the entrance to the Presbyterian church of the Reverend Doctor Booth, 73rd Street and the Boulevard, for the purpose of inspecting its interior. If the inspection of its architecture proved favorable the committee was to make arrangements with Mr. Robertson, the architect, for plans and specifications. On June 6th the building committee reported a conference with Mr. Robertson, who requested four weeks further time to perfect the plans to come within the limit—One Hundred Thousand dollars.

Mr. Botts was authorized to audit all bills contracted by the assistant minister, the Reverend Gouverneur Morris Wilkins, for the chapel at Hamilton Grange. By the request of Mr. Botts the salary of Mr. Wilkins was increased to five hundred dollars and paid from the funds of the chapel. Mr. McDonald, the treasurer of the church, asked to be relieved from the office on account of impaired eye-sight. He was persuaded to continue in the office for a while longer and accept the assistance of Mr. James Stone. He reported a balance of three hundred and sixty dollars and seventy cents.

A brief paragraph printed in Saint Luke's Parish Monthly of June, 1890, informs its readers, "In a short time the blasting of the

rocks will be commenced on the lots to be occupied by our new church. The first services, it is hoped, will be held on Christmas Day next, in the basement of the new building."\*

On September 9th, 1890, the plans presented by Mr. Robertson were accepted and the discussion relative to the building of the basement for the church and continuing the final erection of the whole structure at some future period, was left to the building committee for decision, and the matter of the so-called encroachment of Saint Luke's Chapel (Hamilton Grange) on the unoccupied land of Mr. William Rockefeller to the north was referred to the rector for settlement.

#### AN OLD MORTGAGE

The minute of this date records an interesting incident connected with the finances of the church. There had existed for many years a mortgage on Saint Luke's property in Hudson Street standing in the name of Sarah Louise Byles. It covered two dwelling houses —the parsonage and the house adjoining to the south. In the beginning of Doctor Forbes' rectorship, when the vestry decided it was expedient to abandon the parochial schools and sell the property, the house adjoining the parsonage was likewise disposed of by the corporation. The mortgage, which was \$6,000 at six per cent., was then transferred in its entirety to the parsonage, the mortgagee agreeing, stipulating, however, that the interest money be advanced to seven per cent. This transaction took place in November, 1836. When Trinity Church purchased Saint Luke's property in 1888, which included the parsonage, for \$150,000, Trinity retained \$6,000 on account of this mortgage. The following is a copy of the minutes:

"Referring to the communication of Sarah Louise Byles, the mortgagee of a certain mortgage on Saint Luke's Church, on her proposition to accept four hundred and twenty dollars per year, payable semi-annually, to be paid on the first days of May and November, the bond and mortgage to be surrendered at her death, was accepted, and the clerk was empowered to affix the corporate

<sup>\*</sup>An unexpected amount of blasting with discovery of quicksand, and a subterranean running brook made the foundation costly, and added greatly to the entire expense.

seal of the church to the agreement and advise the said Sarah Louise Byles of the vestry's action with their thanks."

On account of Saint Luke's agreement with Mrs. Byles who was advanced in years, to pay her an annuity of \$420 until her death in place of the mortgage which she released, Trinity Church relinquished the \$6,000, being the balance of the purchase price. Semi-annual payments of \$210 were paid Mrs. Byles by Saint Luke's Corporation until her death in July, 1902. The first payment of \$210 under the annuity arrangement was made in May, 1892, and in June, 1893, Trinity Corporation turned over to Saint Luke's the full amount of the mortgage.

In the autumn of 1890 the rector was greatly harassed by a division in the vestry, also by many problems relative to the removal of the dead from the vaults and the great expense it involved.

A few members of the vestry advocated the building of the basement only for the present and fitting it up with all needful accessories pertaining to a Church—postponing indefinitely the completion of the rest of the structure according to the architect's plans. Previous to convening the vestry for the evening of October 10th, the rector called on the comptroller of Trinity Parish fully stating the points of difficulty and receiving from him a sympathetic response. He advised that the matter be referred to the vestry of Trinity Church. The action of the comptroller was stimulating and the rector prepared the following letter to his own vestry which was ordered read at the meeting, and also to be transcribed on the minutes.

New York, Oct. 10th, 1890.

To the Wardens and Vestrymen of Saint Luke's Church, N. Y. City.

Gentlemen:-

I have felt constrained to solicit your presence tonight for more careful consideration of our contemplated erection of a new church at 141st Street and Convent Avenue. We are satisfied, I suppose, that the plans submitted by our architect, Mr. R. H. Robertson, promise an edifice in style, dimensions and general effect and convenience adequate to the future demands of a location so prominent and soon to be occupied by those who would regret to have a less noble structure in their midst. How shall our adopted plan be realized? After mature thought and information as to its cost we shall, I think, deem it unwise

to build a basement, fit it up with all the necessary appointments of lighting, heating, seating, plumbing, etc., requisite for public worship and there to rest our building indefinitely.

In our judgment, as well as in the mind of the architect, the basement project will involve expenditures that add greatly to the final cost of the church. The expense of realizing such a basement is estimated at about \$40,000.00, an amount nearly equal to the funds at our present command.

How then, we may well ask, is the present emergency to be met? If it is advisable every way to strive for the immediate erection of the church omitting for the present certain details and portions of the building as planned, where should we naturally seek the desired assistance, but have recourse to the wisdom and aid of those who have originated the important movement of our vacating long occupied premises in order that this section of the city properly belonging to the case may have the enlarged advantages which Trinity Church is both willing and able to supply. In order then that we may at once proceed and push forward to the erection of the new church, it is proposed that we respectfully solicit Trinity Church to make our net receipts from Trinity for the premises we vacate to be \$150,000.00 and to give us \$5,000 a year for five years provided we are successful in removing the remaining bodies from Saint Luke's graveyard as we have been in the three-fifths of the bodies already removed. It is supposed that the present allowance of Saint Luke's by Trinity of \$10,000.00 terminates when the uptown church is opened for divine service. The architect assures us that this opening might be confidently relied upon by Saint Luke's Day, October, 1891.

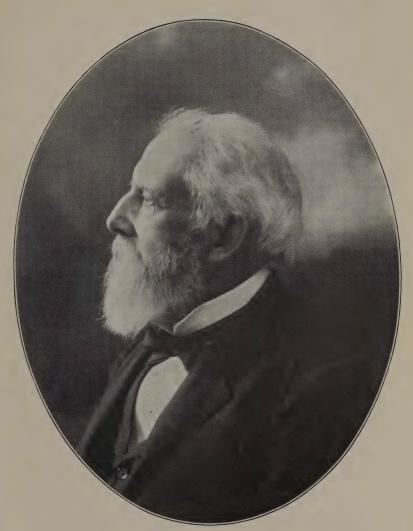
The \$5,000.00 a year for five years would enable us to pay interest on a mortgage of \$50,000, and have something toward the support of the clergy. During those five years the congregation can be fully expected to meet the ordinary expenses of the church and accomplish something toward lessening the church debt. I know you will be reluctant to allow your rector to hazard his salary, but you should and do know that for several years over one-half of his salary of \$4,200.00 has been given to assistants clerical and lay, that the work in the parish might be somewhat commensurate with the noble appropriation received by our parish from Trinity Corporation. Therefore, do not think of any inconvenience to me if only the church building may be carried toward completion.

Without this final assistance from Trinity I see no prospect other than anxiety and depression. It seems as if I could not pass through another long trying season of pacifying and reconciling irritated vault proprietors to the removing the precious remains of their dead, keep them from having hard thoughts, exasperated feelings both toward Trinity and Saint Luke's without I have the encouragement we hereby seek. Such a task with the building of a church by one of such advanced years without the aid hereby sought, may I think excuse him from the undertaking: with the desired encouragement all labors will be light, the Lord sustaining me and crowning my 40 years rectorship with a new Saint Luke's for a nobler eventful future.

Your affectionate rector,

ISAAC H. TUTTLE.

It was voted unanimously by the vestry that the rector's letter be sent to the Corporation of Trinity Church begging that it may



JONATHAN SPRAGUE BARD Warden and Treasurer 1890-1903



be favorably considered, which Trinity accordingly did, distributing, however, the \$25,000 over eight instead of five years and increasing the amount to \$26,000 as follows:

First year—1893	\$5,000
Second year—1894	4.500
Third year—1895	4,000
Fourth year—1896	
Fifth year—1897	
Sixth year—1898	2,500
Seventh year—1899	2,000
Eighth year—1900	1,500
	\$26,000

Consequently the work of building the church was pushed to completion.

## EASTER ELECTION 1891

In consequence of the resignation of Mr. Henry E. Malin from the vestry, Mr. Charles L. Broadbent was elected to fill the vacancy at the Easter Monday election, March 30th, 1891. He was a man of much business efficiency, and on motion of Mr. Van Blaricom he was appointed clerk of the vestry.

Mr. McDonald again requesting relief from the office of treasurer. Mr. Jonathan Sprague Bard was appointed his successor. The office at this time was no sinecure and Mr. Bard faithfully and persistently performed its duties during the whole exacting period of building the new church. He served as treasurer until Easter, 1897. Upon the death of Millard Van Blaricom he was elected, 1894, to the vacancy of junior warden, and in the year 1900 he was advanced to the office of senior warden. Resigning in 1903, he moved away from the city and resided with his family in Brooklyn, Conn., where he died, Wednesday, February 28th, 1917.

The vestry being of the opinion that someone representing them should have the oversight of the erection of the new church, Mr. John E. Davis was appointed building inspector at a salary of one thousand dollars "from this date to the date of its completion." He was also elected treasurer for the uptown chapel. Both treasurers presented statements October 16th, 1891.

" " " " stipend . Rec'd from	late treasurer offerings envelopes parsonage rent Trinity Church	205.81 422.62 600.00 5,000.00	Paid salaries " repairs & suppl " ins., taxes & inte " Diocesan Fund " Episcopal Fund " New Saint Luk Cash on hand	ies
	_	\$41,545.25	•	\$41,545.25

J. S. BARD, Treasurer.

Mr. John E. Davis, the uptown treasurer, presented the following statement.

Received contributions and collections

" from J. S. Bard, Parish Treasurer	34,425.00
Paid Reverend G. M. Wilkins salary\$ 125.00 "F. P. Hoffman salary (organist)	\$34,776.84
Sexton & cleaning	
" Gas       14.12         " For gutter leader       20.00         " Jones & Co. (Masons)       20,225.00	
" R. Gill & Sons (Stone)       13,700.00         " R. H. Robertson       500.00	34,757.26
Balance	\$10.58

A copy from the minutes of October 16th, 1891, relates the following:

"Resolved, That the rector and clerk of the vestry be authorized to effect the transfer of such property belonging to Saint Luke's Church as has already been the subject of agreement to the Trinity Church Corporation and for the purpose of said transfer to affix their signatures respectfully as Rector and Clerk and the seal of Saint Luke's Church to the necessary deed of conveyance, and the rector and clerk are further requested to secure the execution of an instrument, bearing even date with aforesaid deed of conveyance, exempting from the said transfer to Trinity Church Corporation, the organ, memorials, and some other things."

Another minute states "that a committee of three be appointed with power consisting of the rector and two others of the vestry to be nominated by him, in order to make inquiries concerning a loan to be effected on the property at 141st Street and to obtain

as favorable terms as possible." The rector accordingly appointed Messrs. Van Blaricom and Davis. At the request of the vestry Mr. Van Blaricom consented to attend to the matter of the taxes on the property at 141st Street.

The business incurred by the building of the church became so enormous and peremptory, it was resolved to hold meetings the first Friday of every month at the home of the rector, 218 West 46th Street. On November 6th, 1891, the treasurers of the downtown and uptown church reported deficits and bills now due unpaid. The rector stated that in the matter of obtaining a loan on the property at 141st Street, he had received an offer to effect one at five per cent. per annum. No action, however, was taken at this meeting.

Mr. Davis having reported that Messrs. Wells and Newton by placing the boilers in position before the asphalt and concrete work were done according to contract by the masons and contrary to the protest of Mr. Davis, it was resolved "that the clerk of the vestry be instructed to express the sense of this vestry, that the architect should see that the evil complained of, and contrary to instructions, be remedied at once. Also, that if the rector has not heretofore been duly authorized to effect the necessary arrangements with the architect for the completion of the work on the foundation of Tower to the 'B' line, and also for the building of the Cloisters, he is hereby requested and empowered to make such arrangements on contracts as may pertain to the carrying on the aforesaid works."

### LAYING OF THE CORNER STONE

At this conference final preparations were discussed for the laying of the corner stone, and keen disappointment was expressed by all at the delay of the architect and consequent failure to have this very important event take place on the Day of the Church's Patron Saint, Saint Luke's, October 18th. The cause was more aggravated as the postponement necessitated only a few weeks, for everything was in readiness for the ceremony by November, and Tuesday, the 10th, was selected.

The vestry issued the following invitation:

"The Rector, Wardens and Vestrymen of Saint Luke's Church, New York, invite your presence at the Laying of the Cornerstone of their new Church, 141st Street and Convent Avenue, Tuesday afternoon, November 10, 1891, at 3 o'clock.

The Clergy are requested to bring their vestments, and to meet at the chapel adjoining the new church.

### ISAAC H. TUTTLE, Rector."

A fine drizzling rain occurred on that day, and a canopy as large as possible was hastily erected to protect the clergy and the choir. But the large congregation that had gathered long before three o'clock, the hour appointed, stood patiently waiting, sheltered by umbrellas only. At a few minutes past three the procession of clergy moved from the chapel (Hamilton Grange) preceded by the vested choir of twenty voices, with two cornets and trombone, singing Hymn 491, "The Church's One Foundation."

The vested clergy were the Reverend Isaac Tuttle, D.D., rector; Doctor Gallaudet of Saint Ann's; the Reverend Joseph H. Young of the Ascension, Brooklyn; the Rev. Henry Chamberlaine of Saint Matthews; Doctor Burford of the Intercession; the Reverend John T. Patey, Associate Rector; the Reverends J. O. Drum and G. M. Wilkins, Assistants of Saint Luke's Parish; Archdeacon Van Kleeck of Westchester; Archdeacon Harris of Morrisiana, followed by the Right Reverend Henry C. Potter, Bishop of the Diocese. The officers of the parish after the clergy were the two wardens, Alexander L. McDonald and Julian Botts; vestrymen, James Stone, Charles Emmons, Millard Van Blaricom, John H. Pulis, John E. Davis, Charles S. Ward, M.D., Jonathan Sprague Bard and Charles L. Broadbent.

After the office for the laying of a corner-stone had been said, the procession returned to the chapel where the remaining exercises were held, Doctor Tuttle delivering an historical sketch of the church and fully explaining the cause of removal from Hudson Street. He closed his address with the following words: "We hope and pray that the new Saint Luke's whose walls are now rising, will be highly blessed of God, that prayers and alms, as well pleasing sacrifices, will ever come upon His altar."

Bishop Potter then said—"I think we are under great obligations to Doctor Tuttle for his admirable paper. We always want to have a clear reason for the removal of a downtown parish. It is a necessary removal, for Saint Luke's is unendowed and, therefore, could not be supported downtown and is to be succeeded by an endowed chapel. Another advantage of the change is that Saint Luke's here can draw a constituency which no chapel of Trinity Parish could draw. When Doctor Upfold began, he began with twenty dollars and now you begin with a gift of five thousand and another of ten thousand dollars. May all the work of the parish be on the same proportion of increase. The days of our age are threescore years and ten, and though men be so strong that they come to four-score years, yet is their strength then but labor and sorrow. Not always! For here is the rector of Saint Luke's past four-score. and yet I think you will grant that he is still very vigorous. May he live out the century, and see the mother Saint Luke's surrounded by chapels all the way up to Tarrytown.

The ceremony that was performed to-day suggests that we should ask God's blessing on this edifice and on the living stones that shall be added from time to time by baptism. I wonder whether your imaginations were touched as mine was when my brother recalled that the new birth of Saint Luke's has taken place within the walls where lived the third of all the early national heroes—Washington and Jefferson being those to whom we must yield the priority—the splendid financier who took the finances of the Republic and snatched them out of the very slough of despond, so gifted, so accomplished, so charming, so many-sided. How he lives in the hearts of Americans to-day! How his spirit may inspire us! When we want to fly into foolish financial policy, may we be recalled from madness by his great financial mind.

The growth of to-day is not by making a new creation, or a new literature, but by gathering together the treasures of the past. Doctor Tuttle's influence on church growth has been his quickness to gather together the valued treasures of the true Catholic past. But whatever the changes in the services may be, still the fundamentals of the Church are always the same. We hear of those who wish

for the good old times again, but whoever wishes for the old three decker pulpit, with the clerk sitting under asleep, and the curate perhaps asleep too? He shall not have it, at least, in this diocese and with my permission.

My dear brother, God give you a large reward for the work in which you see another stone laid today, and bear a little while until you see the capstone set with shouts of "Grace, Grace!"

Previous to the laying of the corner-stone, the rector was most joyously engaged in selecting appropriate printed matter and other articles to be sealed in it. He was as happy in this serious performance as a boy with a toy. The first copper box obtained for the purpose proved too large to be immurred in the stone, so he took new measurements and procured another. Without the co-operation of any officer of the Church, he, himself, made selections and packed the box, with the assistance only of his daughter-in-law. To both, this important occupation was an act of devotion and one of delightful interest.

# LIST OF ARTICLES IN THE CORNER-STONE

- No. 1 Holy Bible
  - Book of Common Prayer and Hymnal (Standard Edition)
  - 3 Canons of General Convention

  - Journal of Convention, New York Diocese Advance Copy of Parochial Report of Saint Luke's to Convention, 1891

  - 6 Semi-Centennial sermon on Saint Luke's Parish by the rector 7 Names of the first and last year's wardens and vestrymen of Saint
  - 8 The names of first and present rectors and assistants of Saint Luke's 9 Sermon preached at the founding of Saint Luke's Home for Indigent
  - Christian Females 10 Last report of this Institution

  - 11 Report of Home for Old Men and Aged Couples
    12 "The Churchman," New York, Bishop H. C. Potter's 3rd charge to his convention, Oct. 1st, 1891
    "The Living Church"
    "Standard of the Cross"
  - 13

  - "Spirit of Missions" 15
  - New York Times, Herald, World and Tribune
  - Church Almanac
  - Mission News of New York Archdeaconry
  - 19 Digest of Canons 1890, P. E. Church

  - History of Saint Luke's Church
    Names of Parish Guild and Parochial Organizations of Saint Luke's
    Copy of Trinity School Paper with names of officers
    Copy of "Churchman"

  - 24 Picture of Hamilton Grange

- Papers bearing on the subject of theological doctrines delivered by
   \*Doctor Briggs, Professor of Biblical Theology in the Union Theological Seminary
- 26 Some coins in use
- 27 Photograph of the rector (placed in the box by his daughter-in-law).

On December 4th, 1891, Mr. Bard, the parish treasurer, submitted the following statement:

Bal. reported Oct., '91\$       197.13         Rec. church offerings       104.89         " envelope offerings       82.22         " Trinity Stipend       1,666.67         " rent of parsonage       200.00         " Trinity special       25,600.00         " loan from A. L. Mc-Donald       327.00	Paid salaries \$ 1,885.67 " repairs & supplies 58.39 " int., ins. & taxes 394.00 " new Saint Luke's 25,168.63 " A. L. McDonald's loan 327.00  \$27,833.69
	\$344.22 
Cash balance	Paid Salary G. M. Wilkins\$125.00 " Salary F. P. Hoffman 50.00 " janitor
Cash on hand	\$12.00

The rector having stated to the vestry that no provision was made in the contract with the builders for filling up a certain space with stone to the "B" line, Mr. Davis was empowered to remedy that deficiency by an additional contract with the builders.

"On its being shown to the vestry that the builders would be in need of money before the loan could possibly be effected, the rector

\*Dr. Charles Augustus Briggs was a professor for forty years in the Union Theological Seminary. He was convicted of heresy by the Presbyterian Church and suspended from the ministry in 1891. This controversy caused the greatest schism ever experienced in that denomination in this country. He sought admission to the ministry of the Protestant Episcopal Church and was ordained by Bishop Henry C. Potter in 1900. One of the points raised against Dr. Briggs was that he credited Martineau, Newman and some other divines with as high a place in the Kingdom of Heaven as Spurgeon.

kindly consented to advance such money as may be needed to the amount of \$3,000.00 provided that such an amount as may be thus advanced be refunded to the rector out of the loan when effected and that the rector be secured from loss thereby by the vestry."

The proposition of the rector was accepted with thanks.

Mr. Van Blaricom having reported on the amount of taxes placed as a lien on the 141st Street property, he was requested to complete his work and secure exemption from further taxation by obtaining a certificate from the clerk of the vestry as to the time when the work on the new church was begun. Mr. Botts was requested to effect an insurance of \$25,000.00 for three years on the new church, \$500.00 on church furniture and to renew the insurance on the Hamilton House.

The following resolution was passed at this meeting:

Whereas, By a resolution passed at the meeting of the rector, churchwardens and vestrymen of Saint Luke's Church held Dec. 4th, 1891, it was resolved that the said corporation should mortgage its property on Convent Avenue, Hamilton Terrace and 141st Street for the sum of \$90,000 or so much thereof as might from time to time be necessary to complete the erection and furnishing of its church and buildings thereon; and

Whereas, The said corporation thereafter availed itself of the authority granted by orders of the Supreme Court of the State of New York dated respectively the 29th day of December, 1891, and the 5th day of January, 1892, to the extent of borrowing \$60,000 from the United States Trust Company and mortgaging its property to the said Company to secure that amount, and

Whereas, In the opinion of the Rector, churchwardens and vestrymen of the church \$70,000 will still be required in addition to the \$60,000 already borrowed, to complete the church and buildings thereon and enable the church to carry on its necessary Church and parish work; now therefore be it

RESOLVED, That the rector, churchwardens and vestrymen of Saint Luke's Church, do mortgage its property for the sum of \$70,000 so much thereof as may from time to time be required, in addition to the mortgage of \$60,000 heretofore made to the United States Trust Company.

(Signed) ISAAC H. TUTTLE, Rector.

At a meeting held in the vestry room of the old church, January 6th, 1892, the rector being absent on account of inclement weather, the associate rector read a letter in which Doctor Tuttle requested the advice of the vestry regarding the mortgage on the 141st Street property, whether it should be for \$50,000 or \$60,000. Mr. Davis following with a statement of outstanding contracts, showing about \$84,000 would be required to meet them, not including plumbing, gas-fitting and inside work, it was decided to leave the amount of the loan entirely to the rector. At a subsequent meeting held at the rector's house on the 15th inst., he stated he had arranged with the United States Trust Company for \$60,000 at five per cent.; that he had received \$30,000, and that the balance would be paid March 1st, 1892.

The treasurer was authorized to pay a bill presented by Messrs. Wheeler (Everett P.) Curtis and Bodkin, in amount \$376.39 for drawing legal papers in the matter of the loan on the 141st Street property, also another bill of Messrs. Stewart and Sheldon, lawyers, for the United States Trust Company, in amount \$474.42 After reconsideration by the vestry, these bills were referred to the rector with power to adjust and pay.

### TREASURERS' STATEMENTS

The treasurer of the parish made the following statement:

Cash on hand last report\$	344.22	Paid salaries \$ 864.32
Received offerings	59.81	" repairs & supplies 176.32
" envelopes	207.00	" Int. & Insurance 310.00
" rent of parsonage	100.00	" Mtge. Eye & Ear In-
" Trinity Church sti-		firmary 7,000.00
pend	833.33	Paid Doctor Tuttle's loan 2,000.00
Received Trinity special	7,000.00	" new Saint Luke's 15,300.00
" U. S. Trust Co.	•	September 1979 and 19
mtge. loan	30,000.00	\$25,650.64
Received loan from Doctor		Cash on hand 14,893.72
Tuttle	2,000.00	
_		\$40,544.36
	40,544.36	

J. S. BARD, Treasurer.

# Report of the uptown treasurer:

Cash on hand last report\$ 12.00 Subscriptions & offerings 185.50 From J. S. Bard 15,300.00 \$15,497.50	Paid Sexton       \$ 15.00         " Coal       20.00         " Gas       9.50         " Repairs       3.00         " Jones & Co.       5,800.00         " Gill & Sons       9,500.00
	Cash on hand\$15,347.50
	\$15,497.50

# GIFT OF MISS CAROLINE TALMAN

JOHN E. DAVIS. Treasurer.

The new church was gradually rising above the ground, displaying fine proportions, and time had come to consider estimates as to pews and tiling of the aisles. Details were considered as to the kind of wood and color of the former, also whether it were not better to carpet the aisles as tiling might be more expensive. Finally, as in the previous cases, the rector was made chairman of a committee to settle the matter with the assistance of Mr. Van Blaricom and Mr. Broadbent. In a conference it was decided to have the pews of light ash and the aisles tiled, notwithstanding fears on the part of the two assistants.

The rector had a plan in view. He called on his old friend, Miss Caroline Talman, who built the Church of the Beloved Disciple, and secured her interest in the new Saint Luke's. The result being the following letter which he read to the vestry.

41 West 25th Street, New York City

To the

Reverend Isaac H. Tuttle, D.D.,

My dear friend:

According to my promise I enclose my check on the People's Bank, payable to your order for \$1,500.00 for the tiling of the chancel and aisles of the New Saint Luke's Church. I am thankful that I am still able to write but I am conscious of a failure as the weeks go on.

Yours with best wishes.

CAROLINE TALMAN

To this the clerk of the vestry replied:

Miss Caroline Talman,

Dear Madam:

At a meeting of the vestry of Saint Luke's Church held on the 15th day of March, 1892, the rector having read a letter from you which was accompanied by a check for \$1,500 towards the new Saint Luke's Church now in course of erection, it was unanimously and cordially resolved That the hearty thanks of this meeting be presented to you for the generous donation above named, and that the clerk of the vestry be instructed to notify you of this action on the part of the vestry. I accordingly take pleasure in transmitting to you the above Resolution. I am

Yours respectfully,
C. L. BROADBENT,
Clerk of the vestry.

### TREASURERS' STATEMENTS

On February 19th, the parish treasurer reported

Cash on hand Jan. 15, 1892 Offerings Envelopes Trinity Stipend Rent of parsonage	60.97 72.82 833.34	<b>\$15,960.85</b>
Expenditures		
Salaries	\$1,053.34	
Repairs & supplies	00.54	
Messrs. Stewart & Sheldon, Att'ys.		
Messrs. Wheeler, Curtis & Godkin, Att'ys		
Wells & Newton	1,000.00	
R. H. Robertson, Architect	500.00	4,464.67
Balance		\$11,496.18
The uptown treasurer's report, Feb. 19th.		
*	\$ 150.00	
Cash on hand Jan'y 15, 1892	150.35	#0.000.0f
Cash on hand Jan'y 15, 1892	150.35	\$2,800.35
Cash on hand Jan'y 15, 1892	150.35	\$2,800.35
Cash on hand Jan'y 15, 1892	150.35 2,500.00 	\$2,800.35
Cash on hand Jan'y 15, 1892 Subscriptions & collections. Rec'd J. S. Bard, acc't. new church  Expenditures Salary G. M. Wilkins Salary F. P. Hoffman	\$ 125.00 \$ 125.00	\$2,800.35
Cash on hand Jan'y 15, 1892 Subscriptions & collections. Rec'd J. S. Bard, acc't. new church  Expenditures  Salary G. M. Wilkins Salary F. P. Hoffman Salary sexton	\$ 125.00 \$ 125.00 \$ 50.00	\$2,800.35
Cash on hand Jan'y 15, 1892 Subscriptions & collections. Rec'd J. S. Bard, acc't. new church  Expenditures  Salary G. M. Wilkins Salary F. P. Hoffman Salary sexton Supplies	\$ 125.00 \$ 125.00 \$ 50.00 \$ 36.36	\$2,800.35
Cash on hand Jan'y 15, 1892 Subscriptions & collections. Rec'd J. S. Bard, acc't. new church  Expenditures Salary G. M. Wilkins Salary F. P. Hoffman Salary sexton Supplies Repairs Jones & Co.	\$ 125.00 \$ 125.00 \$ 50.00 \$ 36.36 \$ 8.40	\$2,800.35
Cash on hand Jan'y 15, 1892 Subscriptions & collections. Rec'd J. S. Bard, acc't. new church  Expenditures  Salary G. M. Wilkins Salary F. P. Hoffman Salary sexton Supplies Repairs Jones & Co. Wells & Newton	150.35 2,500.00 \$ 125.00 50.00 16.50 36.36 8.40 1,000.00	*
Cash on hand Jan'y 15, 1892 Subscriptions & collections. Rec'd J. S. Bard, acc't. new church  Expenditures Salary G. M. Wilkins Salary F. P. Hoffman Salary sexton Supplies Repairs Jones & Co.	150.35 2,500.00 \$ 125.00 50.00 16.50 36.36 8.40 1,000.00	\$2,800.35 2,736.26

To show receipts	and expenditures on account of the new church
the parish treasurer	rendered the following:

i i i i i i i i i i i i i i i i i i i	
Cash received from Trinity for old Saint Luke's property Cash received from U. S. Trust Co. on account mortgage & loan	.\$144,000.00 30,000.00
Paid for lots at 141st St. and Convent Ave.       \$65,000.00         "assessments 1889       883.15         "searchers in 1889, \$100.66—1891, \$25.00       125.66         "Att'ys, Wheeler & Co., 1889 to date \$1584.98 & \$376.39       1,961.34         Paid S. P. & L. Nash on account of lots       500.00         "Stewart & Sheldon account of U. S. Trust Co. Loan       474.42         Paid Doctor Tuttle on account of vaults       8,441.19         "Jones & Co., Masons       33,108.68         "Gill & Sons, Stone Cutters       37,700.00         "Smith & Bell, Carpenters       2,000.00         "Mills & Newton, Steam heating       1,000.00         "R. H. Robertson, Architect       3,500.00         "Eye & Ear Infirmary Mtge. Loan       7,000.00         "Insurance, \$148.75 & Interest 11.00       159.75	\$174,000.00
" Sundries, loan to old Saint Luke's	162,503.82
Balance	\$11,496.18
TREASURER'S STATEMENT	
On March 18th, 1892, another statement of the parish showed the cost of the new church to date \$178,230.24.	treasurer
Cash received as reported Feb'y 19, 1892\$174,000.00 Cash received from U. S. Trust Co., March 18, 1892 10,000.00 Cash received from Miss Talman, March 18, 1892 1,500.00	\$185,500.00
Expenditures  As reported Feb'y 19, '92	178,068.82
Cash as reported above to date Paid out and up to Feb'y 19, '92	\$ 7,431.18 \$185,500.00 178,230.24
Plus old Saint Luke's cash	\$ 7,269.76 3.50

After the reading of this report the question of the erection of the small tower, or minaret, on the northwest corner of the church was carefully discussed. The decision was in favor to build it at once, at a cost not exceeding \$5,000.

\$7,273.26

# DEATH OF MR. JULIAN BOTTS

As the proportions of the church were advancing, it was thought expedient to increase the insurance, and Mr. Julian Botts, who had always taken this particular business in charge, was requested to secure a policy for \$50,000. Although much impaired in health he gladly performed this duty, for the welfare of Saint Luke's he felt deeply at heart. He had served it faithfully over twenty-three years, being elected to the vestry in 1869, and advanced to junior warden in 1889. One more service he performed—it was his last. He was present to answer the roll-call April 8th, but was summoned to present himself before the Throne of Grace on Good Friday, April 15th, 1892.

### RESIGNATION OF DOCTOR TUTTLE

The following is a verbatim transcript from the records.

"The rector by a letter full of tender reminiscences, bright hopes for the future of the parish and devotion to its interest, tendered his resignation as rector of Saint Luke's Church to take effect on the day of the dedication of the new church. After the letter was read by the clerk of the vestry, the rector vacated the chair and left the room, whereupon the senior warden, Mr. McDonald, presided.

On motion made by Mr. Van Blaricom in an address expressing great affection for the rector and appreciation of his great services to Saint Luke's Church and the Church at large, which was feelingly seconded by Mr. Botts, the junior warden, it was resolved that the resignation of the rector be accepted, to take effect at the date of dedication of the new church, and that when that day should arrive the rector should retire as Rector Emeritus on a salary of two thousand dollars a year for the term of his natural life, and for the same term if he should so desire, have the sole use and occupancy of the house adjoining the church, known as the Hamilton House. It was further resolved that the letter of resignation be transcribed in full on the minutes of this vestry, and form part of its records, and that a committee of three be appointed by the chair to draft

suitable resolutions relating to said resignation, and on approval by the vestry be fittingly engrossed. The chair accordingly appointed the Rev. John T. Patey, Messrs. Van Blaricom and Broadbent as that committee. It was with great grief, based on the profound love and respect entertained for the rector, and at his earnest wish that the resolution accepting the resignation was passed.

The rector having returned and resumed his position as chairman, on motion it was resolved that a committee be appointed by the chair to nominate a rector and report their action at the vestry meeting to be held for the election of a new rector on the 25th day of March, 1892. The rector appointed Mr. Alexander McDonald and Messrs. Van Blaricom and Chas. Emmons as members of the nominating committee. The letter of resignation read to the vestry by the clerk here follows:

# DOCTOR TUTTLE'S LETTER OF RESIGNATION

New York City, N. Y.

March 18th, 1892.

To the wardens and vestrymen of Saint Luke's Church.

Gentlemen:

After most serious consideration it seems to your rector that the time is at hand for him to resign the charge of Saint Luke's Church of which he

has been rector for nearly forty-two years.

The parish is now in a transition state from its own location in Hudson St. to its own site at 141st St. and Convent Avenue. At my advanced age it appears to me fitting to make this transition the occasion for laying down my pastoral charge, instead of assuming additional labors and responsibilities consequent on entering a new field of arduous undertakings. I have, therefore, to ask you to kindly accept my resignation as rector of Saint Luke's Church to take effect not later than the opening dedicatory services of our new Saint Luke's in the early Fall.

The surrender of this sacred connection brings fresh to memory a past filled with deep solemnities of the thousands I have baptised into the Body of Christ, presented to the Bishop for confirmation, and received into full Communion at the Church's altar. And thousands of the sainted dead have I committed to their rest in hope of a glorious resurrection. My pastorate has been one of peace and mutual confidence. I can wish my successor as your pastor no richer experiences than the confidence and kindness I have received from this devoted and considerate flock of the Great Shepherd. I commend you, and through you the beloved congregation of Saint Lukes "to God and the word of His peace which is able to build you up, and to give you an inheritance among all them which are satisfied."

Very affectionately yours in the bonds of the Gospel,
ISAAC H. TUTTLE.

After some preliminary business was disposed of at the next meeting, held March 25th, wherein it was decided that the carving on the circular windows in the new church be done at once and at an expense not exceeding \$120, the report of the committee on resolutions concerning the resignation of the rector was called for. When the rector heard the resolutions read regarding himself, he arose and in a feeling manner expressed his appreciation of their tenor and purpose, but at his earnest request, the action of the vestry which provided that when he became Rector Emeritus he should receive two thousand per year, was modified so as to read instead, fifteen hundred dollars. Also for the first year only, and one thousand thereafter for the term of his natural life.

# ELECTION OF NEW RECTOR

The report of the committee appointed for the nomination of a new rector was next called for, and presented by the chairman, Mr. McDonald, as follows: That this committee duly met and without hesitation unanimously and heartily recommended to the vestry the election of the Reverend John T. Patey as rector. He is well known to us all, as layman, assistant minister and a faithful worker in the parish, and needs no extended remarks from us as to his ability and successful work. On motion of Mr. Pulis, seconded by Mr. Davis, it was unanimously resolved that the report of the nominating committee be received and their recommendation be adopted. The vestry then proceeded to vote by ballot, Mr. Bard acting as teller, who announced there were eight votes cast-all voting but the rector-and that all the ballots were cast for the Reverend John T. Patey for the rectorship of Saint Luke's Parish. Accordingly he was declared to be the unanimous choice of the vestry and duly elected rector at a salary of \$3,000 per annum. The clerk of the vestry was instructed to notify the Reverend John T. Patey of his election, Doctor Tuttle spoke in affectionate terms of the nominee and said the election was a very wise one. The clerk of the vestry, therefore, wrote the following letter to the rector-elect.

New York, March 26, 1892.

Reverend John T. Patey

Dear Sir:

At a meeting of the vestry of Saint Luke's Church held on the 25th day of March, 1892, you were unanimously elected rector of Saint Luke's Parish to take effect directly after the opening dedicatory services of the new Saint Luke's Church in the early Fall.

Yours very truly,

C. L. BROADBENT,

Clerk.

The following letter of acceptance, dated April 9th, was written from 477 Hudson Street, the old parsonage where he was then living.

To Charles L. Broadbent, Esq., Clerk of the Vestry of Saint Luke's Church, N. Y. City.

My dear Sir:

Your official letter bearing date of the 26th day of March, 1892, informing me of my election to the rectorship of Saint Luke's Church was duly re-

ceived, for which please accept my thanks.

In reply thereto I hereby express my great appreciation of its purport and my thanks to the rector, churchwardens and vestrymen of Saint Luke's Church for the honor conferred upon me by my unanimous election to the rectorship of Saint Luke's Parish to take effect directly after the dedicatory services of the new church. Whilst I naturally feel graatful and pleased at my selection to such a position in such a parish, yet I feel great regret that our rector is about to retire from a position he has occupied so faithfully and ably for so long a time. I, also, am conscious of my unworthiness to succeed one who both by his Christian character and marked ability has won our esteem, reverence and love. I accept the call with a deep sense of my responsibility and an earnest prayer that the Author of every good and perfect gift may graciously send down upon me the healthful spirit of His grace, His light to guide, His power to aid and His love to bless in this important work. May I also request of you all your prayers and aid? I, together with you, hope that our dear rector may long be spared to aid us with his wise counsel and to see the work greatly prospering in the new field of labor.

With best wishes for yourself and the other members of the vestry,

I am

Very sincerely yours,
JOHN T. PATEY

# RESOLUTIONS ON THE RESIGNATION OF DOCTOR TUTTLE

The report of the committee to draft suitable resolutions on the resignation of the rector is as follows:

"That Whereas, The Reverend Isaac H. Tuttle, D.D., our greatly beloved and revered rector after a period of about forty-two years of faithful, able and successful service as rector of this parish, has deemed it advisable at this juncture to take action concerning his resignation as rector to take effect at the time named and which resignation was sorrowfully and regretfully accepted by the vestry, be it

RESOLVED, That whilst the vestry express its feelings of deep regret at the change about to be made in the relations between our beloved rector and this parish, yet it remembers with great satisfaction that the severance will be but official, not personal, and that our rector will go in and out among us as our wise counselor, godly teacher and sympathetic friend. That this vestry records its profound respect, the godly character and consistent conduct of our rector, and its keen appreciation of the high qualities both of his mind and heart. He has been ever faithful to his exalted estimate of the functions of the sacred priesthood, always holding with firm grasp the doctrines and discipline of our branch of the Catholic Church and never uttering from the pulpit or elsewhere any uncertain sound respecting the Church's faith and practices, but on the contrary by a thoughtful, clear, earnest and attractive presentation of the truth, he has won many souls to loyalty to Christ and his Church. His praise is in this respect in all the churches. In addition to this his long ministry has been characterized by those gifts and graces which mark the faithful and diligent pastor and the true and sympathetic friend, especially to the needy and suffering, whether in mind, body or estate. We cannot but express at this time our hearty congratulations to our rector on his being privileged to accomplish so much good, and in the large numbers he has baptised, prepared for confirmation and trained for. 'The rest that remaineth to the people of God,' many of whom have gone to join the great majority. Such resolutions as these would be incomplete did we not recognize the rare business qualifications and executive ability shown by our rector, not only in financial administration of his parish, but, also, in his supplementary work in the diocese as a member of its Standing and other important committees, and especially in the founding and management of 'Homes' for the indigent of Christ's flock.

That this vestry records its earnest hope and prayer that 'The Giver of all good,' may long spare to us our dear rector and friend to aid by his ministrations and counsel, and that his path may become increasingly bright, shining more and more until the perfect day.

Dated New York, March 25, 1892.

Respectfully submitted,

JOHN T. PATEY
M. VAN BLARICOM
C. L. BROADBENT

Committee"

On account of the death of Mr. Julian Botts, the junior warden, and the resignation of Doctor Charles S. Ward, the son-in-law of the rector, it was necessary to elect two new members on the vestry at the Easter Monday election, April 18th. The election resulted as follows:

Alexander L. McDonald, senior warden
Millard Van Blaricom, junior warden
John H. Pulis
James Stone
Charles Emmons
John E. Davis
Jonathan Sprague Bard
Charles L. Broadbent
Foster F. Potter, M.D.
William Fogg Heath, M.D.

C. L. Broadbent was elected clerk of the vestry.J. Sprague Bard was elected treasurer of the parish.John E. Davis was elected treasurer of the uptown church.

Delegates chosen to attend the Diocesan Convention and the Archdeaconry meeting were Messrs. A. L. McDonald, Millard Van Blaricom and C. L. Broadbent.

When the treasurers' monthly statements were called for, Doctor Tuttle who had been reimbursed for his loan of \$3,000, now presented to the church to memorialize, as it were, the event of his resignation, the sum of \$9,000. On motion of Mr. McDonald it was unanimously and cordially resolved that the hearty thanks of this vestry be given to Doctor Tuttle for his magnificent gift to the new church.

The parish treasurer presented his report to date showi	ng
that the cost of the church at March 18th was	." 100.00
Total cost up to April 8th, 1892  The whole statement is as follows:  April 8, 1892, by balance  By cash offerings  47.49  By envelope offerings  50.00  By gift from Rev. Isaac H. Tuttle, D.D.  9,000.00	\$16,056.41
Expenditures	
To John E. Davis, Treas. Building Com	3,970.00
J. S. BARD, <i>Tr</i>	\$12,086.41 easurer.
April 8th, 1892, by balance\$ 93.16By subscriptions and collections29.72April 27th, 1892, from F. F. Potter30.67From J. S. Bard, parish treas3,970.00	\$4,123.55
Expenditures         To salary F. P. Hoffman       \$ 50.00         " Easter music       1.00         " sexton's salary       10.50         " gas       14.87	
" R. Gill & Sons, Stone cutters 3,970.00	4,046.37
April 27, 1892, to balance	
JOHN E. DAVIS, Uptown Tr	
The new church cost up to April 8, 1892	.\$178,688.57
To cash on hand April 27th, 1892	.\$182,658.57
The personal gift of \$9,000 from the rector was part of	a sum of

The personal gift of \$9,000 from the rector was part of a sum of \$20,000 which it was his intention to present the new church—so deeply and keenly was the sentiment he felt for his dear and beloved parish. He conceived the idea that perhaps Trinity might match his gift if he made this last appeal to her. So he boldly presented the proposition, and to his great joy he received a kindly acquiescence which resulted in an increase to Saint Luke's treasury of \$40,000.

The Reverend Gouverneur Morris Wilkins, assistant in charge of the chapel on Convent Ave. and 141st Street, desirous of being retained in a similar office when the church was opened for services, presented a petition to the vestry signed by several persons of the uptown congregation. The petition was read to the vestry and kindly remarks were made by the rector concerning the Reverend Mr Wilkins and his work uptown, also by Doctor Potter, one of the signers. But it was unanimously resolved by the vestry that the petition be laid on the table, as any action thereon at present would be untimely and not in accordance with custom.

The rector read a letter from a Mr. Fenwick regarding a request to locate a church near the new Saint Luke's, to which an unhesitating and prompt denial was sent by the vestry.

### TREASURERS' STATEMENTS

At a meeting held May 27th at the home of the rector, 218 West 46th Street, Mr. Bard, the parish treasurer, stated he had received from Doctor Tuttle his note on demand for \$11,000, being the balance of his gift to the new church of \$20,000. Cash \$9,000, note on demand \$11,000.

To cash on hand April 27th, 1892 \$12,086.41 " cash church offerings 29.35 " cash envelopes 92.83 " cash by box at door chapel for new church 24.41 " cash Trinity Church Stipend 833.34 " cash old parsonage 100.00	\$13,166.34
Expenditures  By cash salaries	12,835.44
To balance cash on hand Mr. Davis rendered statement for uptown: To cash on hand April 27, 1892 " cash from F. F. Potter " J. S. Bard, Parish Treasurer " 11,500.00	\$11,706.30
Expenditures         By cash to sexton       \$ 14.00         " cash to Jones & Co.       2,500.00         " cash to Smith & Bell       9,000.00	\$11,514.00
To balance cash on hand	.\$ 192.30

Mr. Davis, as building inspector, reported that the work on the new church was going on exceedingly slow, and that if something was not done at once to expedite matters, the building would not be finished by Saint Luke's Day, October 18th, 1892. That the architect had not furnished the drawings and specifications promptly which caused the contractors great delay and loss of time, being compelled to discharge men for want of drawings, materials, etc. That he (Mr. Davis) had seen the architect many times and called his attention to the fact, but received little satisfaction. Consequently the vestry instructed the clerk to express by letter to the architect the sense of this meeting regarding the delay, and direct that the evil complained of should be remedied at once. That he must give this important matter his personal attention in every detail so that the work can be rushed to completion at the earliest possible day. Also that his attention be called to the promise made to Doctor Tuttle many months ago, that the church would be finished by October 1st, 1892, and that on this promise Doctor Tuttle promised Trinity Church Corporation to vacate the old church in Hudson Street, on or before October 18th, 1802.

It was reported that the old organ could be removed from Hudson Street to the new church and enlarged at an expense of \$2,500.00, also guaranteed to be *loud* enough to be heard all over the building. The committee was empowered to have the organ moved and enlarged, also to contract for extra doors, closets, etc., required, for the lowest possible price. An extra door was necessary in the Sunday School room and the building committee was ordered to attend to it, also that the width of aisles and length of pews be left to the committee with power to act. But the music committee was instructed to confer with Messrs. Harrison & Co. in reply to his communication of recent date regarding the organ. Authority was given to the parish treasurer to draw from the United States Trust Company \$10,000.00 to meet standing bills.

Both Treasurers rendered statements June 10th, 1892.	
By balance May 27th, 1892 \$330.90 " church offerings 29.11 " Trinity Church Stipend 833.33 " rent of parsonage 100.00	\$1,293.34
To supplies	874.02
Balance	\$ 419.32
J. S. BARD, Parish Tre	
The uptown treasurer's report:	
By balance May 27th, 1892 \$192.30 " cash \$12.30	
41.21	\$254.93
To salaries sexton	22.00
Balance	\$232,93
JOHN E. DAVIS. Tre	

On June 24th, the committee on selection of pews for the new church reported that they had visited a number of churches but liked best the wood and size of the pews in Saint Michael's at 99th Street and 10th Avenue, and would recommend them to the vestry as most suitable. Estimates had been solicited and as soon as possible they would be reported to the building committee.

The rector submitted an estimate from Oscar Luetke dated June 22nd in which he offered to remove the altar from the Hudson Street church to the new church, furnish iron railing as per drawing, also an extra marble step, all put up in a first class manner for the sum of \$1,000.00. Also marble tiling 95 cents per foot, and marble base for railing \$4.00 per square foot. The rector likewise stated that the architect had informed him that he had an estimate for tinting the walls of the new church for \$300.00, if allowed to use the scaffolds now erected. All these details were referred to the building committee with power, and the contract for the screen in the rear back of the pews.

Treasurers made statements for June 24th, 1892.

By balance at last report, June 10th       \$ 419.32         " cash from U. S. Trust Co.       10,000.00         " church offerings       9.65	\$10,428.97
To John E. Davis, Treasurer Building Committee\$5,300.00 " John E. Davis, Treasurer new Saint Luke's 5,065.84 Balance cash on hand old Saint Luke's 63.13	
J. S. BARD, T	reasurer.
The uptown treasurer	
Ry balance last report Tune 10th \$ 232.03	

By balance last report, June 10th \$232.93 Cash from J. S. Bard, Treasurer 5,300.00 Cash from F. F. Potter 35,90	\$5,568.83
To R. Gill & Son, Contractors       \$5,300.00         " sexton       7.00         " Consolidated Gas Co.       8.74         " repairing organ       6.50	5,322,24
Balance cash on hand June 24th	\$ 246.59

### JOHN E. DAVIS, Treasurer.

In an effort to expedite the building of the church the rector called a meeting in the middle of July, and he, himself, returned to the city from his summer home at Lake George in order to attend it. The meeting took place in the vestry room of the old church in Hudson Street. October was only three months off and the condition of the new church precluded any probability of the opening service taking place on Saint Lukes' Day as the architect had promised. So the rector went to see him and obtained the assurance that the church would be completed the 1st of December without fail. This information he reported to the vestry and the 15th of December was chosen for the dedicatory service. Mr. Robertson, the architect, was notified at once of the decision of the vestry. As Mr. Broadbent, the clerk, had gone to Europe for the summer, Mr. Van Blaricom was authorized to sign all papers, legal and otherwise, necessary for carrying on the building of the church.

The treasurers were requested to report to date, July 19, 1892.

The treasurers were requested to report to date, July 19	9, 1092.
By balance at last report June 24th .\$5,128.9 " church offerings .28.5 " envelopes .164.0 " Trinity Stipend .833.3 " rent of parsonage .100.0	4 6 3
To J. E. Davis, Treasurer Building Committee .\$2,300.0 " salaries	2 2 2
Balance cash new Saint Luke's	4 \$6,254.90
By balance last report, June 24th       \$ 246.5         " cash from F. F. Potter       64.1         " cash from J. S. Bard       2,300.0	9 6
To salaries Reverend G. M. Wilkins       \$ 125.0         " salaries F. F. Hoffman       50.0         " salaries sexton       14.0         " gas       3.6         " Jones & Co.       1,000.0         " Thomas Cochrane       600.0         " Wells & Newton       700.0	0 0 0 2 0
	0 2,492,62
Balance cash on hand, July 19th, 1892	

JOHN E. DAVIS, Treasurer.

The rector opened the meeting October 24th, 1892, which was held at his home, 218 West 46th Street, and after the usual preliminaries asked to be excused for a while and called the associate rector into the chair. The parish treasurer, Mr. J. S. Bard, reported he had received a check from Doctor Tuttle for \$11,000.00, being balance of his gift of \$20,000.00 to the new church. It was his (Mr. Bard's) intention to take the check to Trinity Corporation, and get a check from them for the same amount, \$11,000.00, which would be the balance of their gift to the new church of \$20,000.00, as by agreement with Doctor Tuttle. Mr. A. L. McDonald moved that the vestry extend to Doctor Tuttle a full and hearty vote of thanks for his generous gift, and that the treasurer in grateful acknowledgment thereof be authorized to advance Doctor Tuttle as Rector Emeritus, \$1,000.00 on account of salary. Mr. Van Blaricom on

seconding the resolution, moved that a committee of three be appointed to draft resolutions of thanks to Doctor Tuttle for his magnificent gift, and that the chair appoint two others to act with him. Mr. Van Blaricom and F. F. Potter were appointed.

On the rector's return to the chair the question arose as to the choice of sexton for the new church, and as Mr. Thomas Brennan of the old church was favorably recommended by Doctor Tuttle, it was decided by the vestry that he be retained for the new church.

The rector always desirous of keeping pace with funds of the church called on the treasurers for their statements.

### TREASURERS' STATEMENTS

By balance last report, July 19th, 1892       \$ 3,025.06         " church offerings       103.84         " envelopes       212.42         " Trinity Stipend       2,500.00         " rent of parsonage       300.00         " U. S. Trust Co. Loan       10,000.00         " Trinity Church, 1st installment (gift of \$20,000)       9,000.00	\$25,141.32
To salaries       \$ 2,703.49         " supplies       115.89         " Diocesan Fund       30.00         " Episcopal Fund       10.00         " interest U. S. Trust loan to Oct. 1, 1892       1,243.06         " John E. Davis, Treasurer Building Committee       13,406.15	\$17,508.59
Old Saint Luke's \$ 516.10  Balance new Saint Luke's	\$ 7,632.73 easurer.
By balance last report, July 19, 1892       \$ 118.13         " cash F. F. Potter—collections       294.07         " J. S. Bard       13,406.15	\$13,818.35
To salary sexton       \$ 42.00         " salary Reverend G. M. Wilkins       125.00         " F. P. Hoffman       50.00         " supplies       58.89         " repairs       1.50         " Consolidated Gas       8.87         " Jones & Co.       3,800.00         " R. Gill & Son       7,500.00         " R. H. Robertson       1,000.00         " Thomas Cochran       606.15         " Wells & Newton       500.00	13,692.41
Balance Oct. 24th, 1892	\$ 125.94 easurer.

On the 7th of November, 1892, a meeting was held at the home of the rector, when it was resolved that the vestry should meet every Tuesday evening for the next four weeks from this date at the same time and place, and the treasurers have statements ready for presentation. The rector was requested to see the Bishop and inquire whether it would be convenient for him to be present at the opening service of the new church on the 15th of December. But if not, to arrange with the Bishop to appoint the day.

### TREASURERS' STATEMENTS

By balance last report, Oct. 24th       \$ 7,632.73         " church offerings       27.95         " envelopes       5.00         " Trinity Church Stipend       833.34         " rent of parsonage       100.00         " balance of Doctor Tuttle's gift       11,000.00         " balance of Trinity Church's gift       11,000.00	\$30,599. <b>02</b>
To salaries         \$ 962.84           " repairs & supplies         33.97           " annuity of Mrs. Byles         210.00           " Edward W. Sheldon, Attorney         90.49           " S. P. & T. M. L. Nash, Attorneys         27.22           " Reverend Isaac H. Tuttle, salary         1,000.00           " John E. Davis, Treasurer uptown         250.00	2,574.52
Old Saint Luke's	\$28,024.50 easurer.
By balance last report, Oct, 24th       \$125.94         " church offerings       112.79         " J. S. Bard       250.00	\$488.73
To sexton & cleaning       \$ 13.00         " James S. Hall       250.00	263.00
Balance	\$225.73
JOHN E. DAVIS, Tr	easurer.

Cost of new church	ch up to date, May 27, 1892	.\$194,158.57
June 24, 1892. T	o R. Gill & Son (Stone cutters)	5,300.00
July 19, " '	Jones & Co. (Masons)	1,000.00
July 19, " "	Thos. Cochran (Plumber)	. 600.00
July 19, " '	Wells & Newton (Furnace)	700.00
Oct. 24, "	Jones & Co. (Masons)	3,800.00
Oct. 24, "	R. Gill & Sons (Stone)	7,500.00
Oct. 24, "	R. H. Robertson (Architect)	1,000.00
Oct. 24, " '	Thos. Cochran (Plumber)	606.15
Oct. 24, " '	Wells & Newton (Furnace)	500.00
Oct. 24, " '	U. S. Trust Co. (Interest)	1,243.06
Nov. 7. " '	James S. Hall	250.00
Nov. 7. "	'Ed. W. Sheldon, Attorney	90.49
	'S. P. & T. M. L. Nash, Attorneys	
Total cost of nev	v church to date Nov. 7, 1892	.\$216.775.49

### GIFT FROM MISS LOW

On November 27th it was finally settled at a meeting of the vestry that the opening service for the new church would positively take place Sunday, December 18th, 1892. The clerk was instructed to notify Messrs. Harrison & Co., contractors for the organ, and request them to have the organ finished so it could be used on that day.

The rector read a letter from Miss Julia A. Low in which she enclosed her check for \$800 to be used in the sanctuary of the new church—particularly for the altar and reredos which were in memory of Mr. Anthony Bleeker McDonald and son, her nephew and grandnephew. A cordial vote of thanks on the part of the vestry was unanimously rendered and embodied in a letter to Miss Low by the clerk. The clerk read a letter from the National Meter Co. dated N. Y., Nov. 21, 1892, in which the said Company proposed putting in a gas engine for working the bellows of the organ, complete in every detail for the sum of \$340.

The treasurers were called for their statements to date.

Nov. 7. By cash balance Church offerings Envelopes	13.15	\$28,086.69
To salaries	\$ 30.00	11,215.70
Lower church	16,563.22	\$16.870.99
	BARD. Tre	" /

Dr. Potter, a vestryman representing the uptown church, presented bills from the Reverend Mr. Wilkins, assistant at the chapel, for work he had done at the "Grange," amounting to about \$385.00. It was resolved that the matter be laid over until the next meeting. No action was taken the following meeting, but on December 13, 1892, the rector appointed a committee of three, Messrs. Bard. Potter and Broadbent, to investigate the matter and confer with the Reverend Mr. Wilkins regarding the bills.

When the chair called for the treasurer's statements at the vestry meeting, Nov. 29, 1892, Mr. Bard, the parish treasurer, reported verbally that the cash on hand was same as in his statement of November 22nd, less the bill of Everett P. Wheeler & Co., lawyers, \$229.74, which had been paid.

Mr. John E. Davis, the uptown treasurer, submitted his statement as follows:

Nov. 7th by balance \$225. Collections 36.	73 67 \$262.40
To gas \$ 5. " sexton 7. " supplies 26.	00
Cash balance Nov. 22, 1892	
Nov. 29th by balance \$223. Collections 9.	14 47 232.61
To sexton \$3. " Reverend Mr. Wilkins 41.	50 67 45.17
Cash balance Nov. 29, 1892	\$187.44

Received from J. S. Bard, Parish Treasurer	\$11,185.70
Paid Thomas Cochrane \$800.00 "Prince & Kinkle \$392.70	
" John Smith	
" R. C. Fisher & Co	
" Smith & Bell 8,243.00	11,185.70

New York, Nov. 29th, 1892.

JOHN E. DAVIS, Treasurer

Mr. Emmons, representing committee on supplies, reported that 43 tons of coal had been purchased, 40 tons of which was in the church, and 3 tons in the "Grange," at a cost of \$247.25. This bill was handed the parish treasurer and on motion it was resolved that it be left to him to pay, requesting him to get a cash discount if possible.

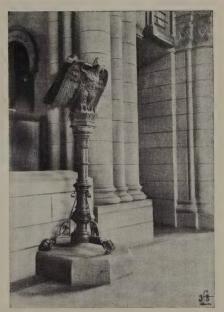
The committee on repairs was empowered "to repair, paint and grain the old Sunday School seats at an expense of one dollar each—there being about 90 such seats." The clerk and this committee were ordered to have these seats, books and book cases, the safe and all furniture, etc., removed from the Sunday School in Hudson Street, to the new church.

The committee on pews, Messrs. Davis, Potter and Broadbent, each furnished plans with their ideas of the rentals the pews ought to bring. After considerable discussion it was on motion decided "that the three reports be turned over to Mr. Van Blaricom and that he should make up a fourth schedule of prices which shall be final." Mr. Bard, the parish treasurer, was instructed to increase the insurance on the new church \$10,000, at an expense of \$40.00 for three years, this to apply on the altar, organ, etc.

At the next meeting, December 6th, Mr. Bard reported it was impossible to get the extra insurance for \$40.00 for three years, regretting he was obliged to place it at \$50.00.

A bill in amount of \$75.77 for new cottas for the choir to wear at the opening service, was ordered paid. It was resolved that the new church be carpeted and the rector was empowered to have it done.

TREASURERS' STATEMENTS, FOR DECEMBE	
By balance, Nov. 1892 \$16,870.9  " Church offerings 10.2  " Envelope offerings 66.7	20
rent of parsonage 100.0 Trinity stipend 833.3	00
To salaries	
" Wheeler & Co., lawyers       229.2         " Morris & Co., coal       247.7	
By balance, downtown \$ 398.3 " uptown 16,086.2	
J. S. BARD,	Treasurer.
By balance, Nov. 29, 1892	
To sexton	50
F. F. Hollingh 25.0	
Balance, Dec. 6, 1892	\$173.41
At a meeting held December 13th, 1892, which met as rector's home, 218 West 46th St., (and was the last	
place before the opening service of the new church) no	
iness was transacted, attention being given chiefly to p	
ceremony. Mr. Davis was appointed a committee of	
the belt and engine for the organ encased, also the or	
the choir-room. Likewise to have closets with number	
with curtains in front to hold the cottas, and a closet to Afterwards the treasurers' statements were read for D	
1892. TREASURERS' STATEMENTS	
Dec. 6, 1892. By Cash	\$16,484.59
To repairs and supplies	2
Dec. 13, 1892, Balance downtown	\$16.267.17
J. S. BARD, 7 Dec. 6, 1892. By cash	
Collections Collections	
To bills	\$184.98 10.40
Dec. 13, 1892. Balance cash on hand	
JOHN E. DAVIS, 7	Treasurer.



LECTERN OF SAINT LUKE'S CHURCH Memorial to Doctor Tuttle's Eldest Daughter



# OPENING SERVICE SUNDAY, DECEMBER 18th, 1892

The weather on Washington Heights was bleak and cold, with lowering clouds, but caused no deterrent upon the multitude of Saint Luke's friends from gathering within its spacious nave and filling its new bright pews which would receive and welcome subsequent generations in the years to come.

The memorials from the old church in Hudson Street gave a familiar aspect to their new surroundings, the marble altar and reredos in memory of the McDonalds (father and son) on which was placed the cross in memory of the rector's wife, the lectern for his eldest daughter, the altar rail for Alice, and the brass pulpit which he was soon to enter to preach his farewell sermon in memory of Mary and his only son.

It was the culminating period of a long rectorship. Old Saint Luke's was born again—just as he wished—and was beautiful in its new, fresh existence, with its stately pillars of Manchester stone, its noble arches symbolic of eternity, and its symmetrical walls of red sand-stone supporting the roof 68 feet above. He had always been a student and admirer of ecclesiastical beauty, he had told the architect the new Saint Luke's must have both cloister and ambulatory—and as he stood today clothed in his eighty-one years of earthly life, he beheld the realization of his dreams and his soul was satisfied. His sermon conveyed messages like those of parting friends, but were subordinated to the present spirit of joy and hope in a bright future.

Representatives of Trinity Church attended the service, likewise members of the trustees and board of managers of "Saint Luke's Home" and "The Home for Old Men and Aged Couples." The rector of "The Beloved Disciple" sat with the clergy, and at Doctor Tuttle's special invitation the Reverend Doctor Schuyler Hamilton, a great-grandson of Alexander Hamilton, read the prayers and litany. So terminated this auspicious day in the history of Saint Luke's Church, five years after Doctor Tuttle had written his letter of entreaty (Dec. 6, 1887) to Trinity Corporation, expressing the strong reluctance of his vestry to surrender their autonomy and corporate existence after a parish life and service of sixty-seven years.

# NAMES OF MEN WHO SERVED ON THE VESTRY DURING THE RECTORSHIP OF THE REVEREND ISAAC HENRY TUTTLE, D. D.

1850 A. B. McDonald \ Wardens James Wallace N. S. Ogden E. M. Young I. Bluxome T. D. Meigs R. H. Goff Francis Pott 1851 Henry Meigs, Jr. J. B. Wood C. A. Meigs H. N. Gamble 1853 Daniel D. Foote 1855 Isaac B. Craft, M.D. James W. Elliott, M.D. William C. Moore Talbot Pirsson 1858 Isaac Seltzer 1860 Solomon L. Hull William P. Wallace 1861 John Bluxome 1862 I. I. Aymar 1863 John Priestly 1864 A. B. McDonald Wardens Francis Pott John F. Mitchel 1865 Alex. L. McDonald Edward Taylor

1866 Charles Hedges Joseph Bluxome, M.D. 1868 Milo B. Root 1869 John H. Pulis Julian Botts 1870 Frederick Cairns 1871 Chas. S. Ward, M.D. 1875 H. Croswell Tuttle 1879 Francis Pott, Senior Warden Alex L. McDonald, Junior Warden James Stone 1880 Millard Van Blaricom 1883 John T. Patey 1887 Thos. G. Pratt Charles Emmons Alex. L. McDonald, Senior Warden Julian Botts, Junior Warden John E. Davis 1890 Henry E. Malin Jonathan Sprague Bard 1891 Charles L. Broadbent 1892 Millard Van Blaricom, Senior Warden Foster F. Potter, M. D.

Wm. Fogg Heath, M.D.

### BIOGRAPHICAL SKETCH

The fifth rector, who was born in New Haven, Conn., February 6th, 1811, descended from Puritan ancestry. His father, Bethuel Tuttle, a merchant of New Haven, was a direct descendant from William and Elizabeth Tuttle who came from England in the ship "Planter" in the year 1635, bringing with them the family coat-of-arms. His mother, Julia Doolittle, was also of Puritan birth, being the daughter of Isaac and Thankful (Bellamy) Doolittle.

After a preliminary education in New Haven, Doctor Tuttle entered Trinity College, Hartford, Conn., whence he graduated in the class of 1836. The same year he began his theological studies, attending the General Theological Seminary in New York City. Completing the course in 1839, he was ordained Deacon on July 3rd, by Bishop Brownell in Trinity Church, New Haven, and advanced to the priesthood the following year. parochial charge was at Bethel, Conn., where on his first arrival he was met by a farmer parishioner who remarked, after scrutinizing him from head to foot, "the Bishop sends all his young colts here for us to break." The process must have been difficult for the young minister remained at Bethel until December 1st. 1844, when he was called to the rectorship of Christ Church, Hudson, New York, taking with him a wife, a playmate of his vouth in New Haven, and a distant relative, Sarah Parmlee Beecher.

He remained at Christ Church until June, 1850, when he surrendered the charge and accepted the call to Saint Luke's in New York City, being influenced by Reverend Doctor Berrian, rector of Trinity Church, and Cyrus Curtis, his old friend, who was a member of Trinity's vestry. Saint Luke's had suffered from the defection of its recent rector to the Church of Rome, and it required a man of courage to build it up. In addition to courage Doctor Tuttle possessed an expansive spirit and a vision that forecasted the future. At the very start he was connected in some way with every branch of the Episcopal Church in the city.

In addition to being the founder of Saint Luke's Home for Aged Women, the Home for Old Men and Aged Couples, the Church of the Beloved Disciple, he was an incorporater of the Orphans' Home and Asylum, and assisted Reverend Doctor Muhlenbergh in founding Saint Luke's Hospital. He was made a trustee of Trinity School, elected a member of the Standing Committee of the General Theological Seminary, and served many years on the Standing Committee of the Diocese. In the councils of the Church his judgment was esteemed and often deferred to, especially by Bishop Horatio Potter. He was sought by influential congregations and important educational institutions, but he refused all offers, even the bishopric of Minnesota, preferring to remain faithful to the work he had outlined in old Saint Luke's parish. Trinity College, his alma mater, conferred on him the honorary degree of Doctor of Divinity in the year 1862.

He was characterized by firm religious convictions and his moral

courage never failed under trying circumstances.

On one occasion, at an evening service, a stranger in the pulpit gave utterance before a large congregation in Saint Luke's to doctrinal views bordering on Unitarianism. Like a sudden flash of lightning the rector came from the chancel where he had been seated and commanded the preacher to stop. Then turning to his people, he expounded the interpretation underlying the remarks they had just heard and demanded retraction of them by the minister, or his withdrawal from the pulpit. The latter alternative was chosen, for he vanished from the Church.

With mental and spiritual strength Doctor Tuttle combined tender and sympathetic qualities of the heart which attracted and endeared all conditions of men.

Manifestations of this lovely influence were particularly observable among the students of the General Theological Seminary, who regarded him as their good friend and adviser.

When death struck him Friday, November 20th, 1896, the whole Church in the city felt a wound, and on the Sunday following many rectors from their pulpits announced to the congregation that a great soul had passed out from the Church Militant to the Church Triumphant.





REVEREND JOHN THOMAS PATEY, PH.D.

#### SIXTH RECTOR

### JOHN THOMAS PATEY

(1892-1909)

When Doctor Tuttle descended from Saint Luke's pulpit after preaching his farewell sermon, his long rectorship terminated, and the new title of rector-emeritus became his by courtesy, and one of the first acts recorded in the minutes of the vestry meeting convened by the new rector, Dec. 29th, 1892, recites the following: "On motion resolved that pew No. 12, center aisle, be assigned to the Rector Emeritus." It is coincident in fact that the pew thus described is at the present time rented and occupied by the grandson and great grandchildren of Reverend Doctor Tuttle.

For the first time the vestry meeting took place in the Hamilton House, referred to in the records as the "Rectory, 141st Street and Convent Avenue," and those present in addition to the rector, were Millard Van Blaricom, junior warden; and Messrs. John E. Davis, Charles Emmons, Charles L. Broadbent, Foster F. Potter, M.D., William Heath, M.D., Vestrymen.

The next act of the new rector called for the report of the committee appointed October 24, 1892, to draft resolutions of thanks to Doctor Tuttle for his generous gift of \$20,000.00 to the church. The report read, approved, and ordered spread on the minutes in full is as follows:

#### RESOLUTION OF THANKS TO DOCTOR TUTTLE

"At a meeting of the vestry of Saint Luke's Church, N. Y. City, held on the 24th day of October, 1892, the undersigned were appointed a committee for the purpose of drafting suitable

resolutions of grateful recognition of the munificent gift by the Reverend Doctor Tuttle of Twenty Thousand dollars to the building fund of the new church.

The committee accordingly recommended to the vestry the

adoption of the following preamble and resolutions.

That whereas the Reverend Doctor Tuttle in addition to his long, earnest, able and successful rectorship of Saint Luke's Church (heretofore thankfully acknowledged) has placed his beloved parish under obligations to him by the wisdom he displayed in the negotiations for the transfer of the down-town property; by the judicious selection of a site for the new church; by his constant watchfulness and indefatigable toil whilst the building was being erected, and to crown all by his noble gift of Twenty Thousand Dollars to the new church,

Be it Resolved—That this vestry cordially and unanimously record its grateful appreciation of Doctor Tuttle's generosity, and its hearty thanks for his aforesaid gift. That this vestry express its wish that Doctor Tuttle may long be spared and that the new church, a graceful monument of his efforts and self-denial, may indeed prove to be a great blessing to the community by its influences for good on the hearts and lives of vast numbers. The sanctuary, to which shall come for comfort, refreshment and healing the sad, the weary and the sinful; The home of saints—the 'House of God,' and the very 'gate of heaven.'

Dated New York City, Dec. 28th, 1892.

Respectfully submitted,

JOHN T. PATEY, M. VAN BLARICOM, F. F. POTTER."

The treasurers rendered their statements for Dec. 29, 1892, as follows:

Dec. 13, '92—Balance\$10	5,267.17
Offerings	121.14
Doctor Tuttle and family gift for pulpit and lectern	425.00
Miss Low's gift for altar and reredos	800.00 \$17,613.31

#### J. E. DAVIS, Treas. Building Com.

For McKnight Fluistic Stone Co.         \$1,200.00           " R. Gill and Sons         2,500.00           " American Encaustic Tiling Co.         1,500.00           " R. H. Robertson, Architect         1,000.00           " Postage \$4.00, cartage from lower church \$70.00         74.00           " J. & R. Lamb, work on pulpit and lectern         425.00         6,699	9.00
To balance\$10,914	4.31
J. S. BARD, Treas.	
Dec. 6, '92—Balance       \$ 173.41         Collections \$11.57, Box in Chapel \$10.75       22.32         From J. S. Bard, cash       6,200.00       \$6,395	5.73
For supplies \$10.40; Fluistic Stone Co., \$1,200\$1,210.40 R. Gill & Sons, \$2,500; Tiling Co., \$1,500	0.40
Balance Dec. 29, '92\$ 18	5.33
JOHN E. DAVIS, Treas.	

## THE RETIREMENT OF MR. PULIS, MR. STONE AND MR. EMMONS FROM THE VESTRY

There seemed to arise at this time an uncertainty in the mind of the rector and the members of the vestry as to the best procedure of administration. It was now March, three months after Doctor Tuttle's retirement from the rectorship, and his wise counsel was already missed. His health did not permit him to come in the evening to Washington Heights, so the vestry arranged a meeting at his home, the 16th inst., 1893. The rector the Reverend Mr. Patey, however, presided at the meeting. The quandary comprised two principal factors—the vestry and finance. The old church in Hudson Street was now definitely surrendered to Trinity Corporation, and its new appellation, "Saint Luke's Chapel" fully established. Only two men on the present vestry represented the new church—they were Messrs. Potter and Heath. The advisability of increased representation from the new congregation was fraternally discussed. Mr. John H. Pulis who had been on the board since 1869. frankly affirmed it would greatly incommode him to attend the

vestry meetings up-town, so far away from his home. Mr. James Stone, who resided down-town in Grove Street followed with a similar statement, as did also Charles Emmons, a resident of Hudson Street, near West Tenth. At their own request they announced regretfully, that their names be not considered at the next election for vestrymen. Mr. Stone had served faithfully since 1879, and Mr. Emmons since 1887.

The following resolution is recorded:

"That this vestry expresses its hearty appreciation of the faithful services of these gentlemen and its regret that owing to their residing so far from the new church, they feel it their duty not to be candidates for re-election."

It was likewise resolved on account of the completion of the church, the services of Mr. John E. Davis, as building inspector, were no longer required, and the final payment of \$500.00 was made to him according to contract. His services, also, as second treasurer, were likewise dispensed with, Mr. Bard alone acting as the treasurer of the new church.

It was arranged before the meeting that the treasurers should come prepared with full statements to date—that of Mr. Davis being final—and Mr. R. H. Robertson, the architect, was requested to present his account. Doctor Tuttle wanted an intelligent understanding of the finances, for he had been informed that there was not sufficient cash in the treasury to meet outstanding bills. If that were so, he had in mind a solution upon which he would take action.

## Mr. Bard, the parish treasurer, first read his report.

Dec	. 29, '92—By cash on hand	\$10,914.31	
Rv	offerings	338.25	
27	pew rentals Trinity Church	573.75	
29	Trinity Church	1,250.00	
22	II C Trust Co	15 000 00	
,,	cash from J. E. Davis, Chapel treas.	167.95	\$28,244.26

To John E. Davis, Treas. Building Com.       \$14,794.13         " J. W. Mason & Co., pews \$52.00 and \$2,847.75       2,899.75         " Harrison & Co., organ       2,000.00         " National Meter Co., gas engine       340.00         " T. & T. Dobson Co., carpets       342.13         " S. F. Dodd, fixing Sunday School benches       115.02         " Jas. Curley, upholstering       37.50         " W. H. Harkinson, rugs       16.92         " C. H. Pepper, linoleum       20.00         " J. & R. Lamb, altar articles       20.00         " Le Boutillier, serge       15.75         " Salaries       1,291.40         " Supplies       418.93         " J. E. Davis, bal. salary       500.00       22,811.53	
Balance March 16, '93 \$ 5,432.73	
Mr. John E. Davis next read his report.  Dec. 29, '92—By cash balance	
By cash from J. S. Bard       14,794.13 \$14,989.45         To Consolidated Gas Co.       \$ 27.37         " J. S. Bard, treas.       167.95         " Gill & Sons       756.25         " James T. Hall       243.00         " Smith & Bell       4,895.15         " James Kennedy       175.00         " R. C. Fisher & Co.       527.33         " McKnight Fluistic Stone Co.       250.00         " Thomas Cochrane       356.50         " American Encaustic Tiling Co.       155.90         " A. L. Bogert       450.00         " A. G. Newman       450.00         " Oscar Leutke       555.00         " Herter Bros.       285.00         " Mitchell Vance & Co.       1,100.00         " Jones & Co.       5,000.00       14,989.45	
Account of R. H. Robertson, architect.         (masons) Jones & Co.       \$49,044.43         (stone) R. Gill & Sons       67,726.25         (carpenter) Smith & Bell       29,630.15         (furnace) Wells & Newton       3,207.86         (plumber) T. Cochrane       2,362.65         J. T. Hall & Co.       493.00         (iron) Prince & Kinkle       392.70         John Smaith       250.00         (marble) R. C. Fisher & Co.       2,027.33         (sidewalk) McKnight Fluistic Stone Co.       1,709.30         (floor) American Encaustic Tiling Co.       1,655.40	

Balance due		\$2,712.38
Architect's Commission  Credit by cash 12-24-90 7-20-91 11-91 2-16-92 7-23-92 10-11-92 12-28-92	500.00 500.00 500.00 500.00 500.00	5,500.00
Architect's Commission	\$164,247.57 5%	\$8,212.38
(electric) A. L. Bogart Oscar Leutke (roof) J. Kennedy & Co. A. L. Newman (gas fixtures) Mitchell Vance & Co. (pews, etc.) J. W. Mason & Co. Herter Bros.	175.00 45.00 1,100.00 3,125.00	

According to the deliberate reckoning of the writer, comparing the architect's account with previous statements of the treasurers, he is in error under three headings, viz:

Wells & Newton\$3,207.86, A. L. Bogart	should be should be	\$2,881.00\$326.86 450.005.00 2,847.75277.25	
Total of errors		\$609.11	

This amount at 5 per cent. would make \$30.45 to be deducted from the balance of commission, but as Mr. Robertson was generously inclined and built the baptistry at his own expense, reference to the errors may be regarded only as the writer's little "aside."

# THE COST OF NEW SAINT LUKE'S RECKONED FEBRUARY, 1893

Dec. 7-88 Five lots on Convent Ave	. 15,000
t to the degree	\$65,000 2,935
Assessments and lawyer's charges	\$76,376



THE BAPTISTRY IN THE NEW CHURCH (Built by the Generosity of the Architect)
The Font is the "Middlebrook Memorial"



57.723	
49.044	
29,638	
3.207	
393	
455	
3.125	
493	
285	
175	
250	
	169,702
-,,,,,,	
	\$246,078
	455 3,125 493 285

This summary does not include the contract made with L. C. Harrison & Co., the organ builders, for \$2,500.00.

#### DONATIONS OF MONEY TO THE NEW CHURCH

Mr. Joseph Guinet—price of one lot\$10,000
Mr. Jacob Butler—moving Hamilton House, etc 5,000
Miss Caroline Talman—tiling sanctuary & chancel
Miss Julia A. Low—moving and restoring altar and reredos
Gift of Trinity Corporation
Ø57.200

\$57,300

## FIRST EASTER ELECTION IN THE NEW CHURCH

The first election of vestrymen took place in the new church, Easter Monday, April 3rd, 1893, and the following persons were declared duly elected:

A. L. McDonald,

Senior Warden

Millard Van Blaricom,

Junior Warden

J. Sprague Bard C. L. Broadbent F. F. Potter, M.D. Henry B. Bates John H. Morrison, Jr. Kenyon G. Viele William F. Weeks John E. Davis Vestrymen

Mr. Bates supplied the vacancy made by the retirement of William Fogg Heath, M.D.

On April 14th, 1893, a meeting of the vestry took place in the rectory, when the rector appointed the following committees:

Finance A. L. McDonald John E. Davis C. L. Broadbent M. Van Blaricom J. Sprague Bard Henry B. Bates	Building F. F. Potter John E. Davis C. L. Broadbent M. Van Blaricom	Repairs John E. Davis Kenyon G. Viele F. F. Potter Wm. F. Weeks
Music C. L. Broadbent John H. Morrison, Jr. Henry B. Bates William F. Weeks	Pews M. Van Blaricom C. L. Broadbent Henry B. Bates John E. Davis F. F. Potter John H. Morrison, Jr.	Supplies M. Van Blaricom J. Sprague Bard C. L. Broadbent Kenyon G. Viele

Messrs. McDonald, Van Blaricom and Broadbent were elected delegates to the Diocesan Convention and the Archdeaconry Meeting.

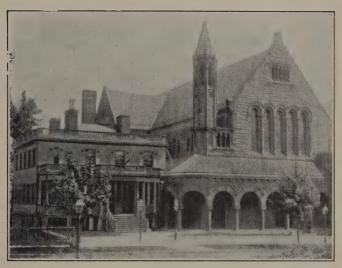
The committee on repairs was ordered to have the space in front of the church graded and sodded at an expense of about \$60.00, and the following persons said they would give the amount required:

H R Bates 10.00	A. L. McDonald\$10.00 M. Van Blaricom 5.00 C. L. Broadbent 5.00	John E. Davis 5.00
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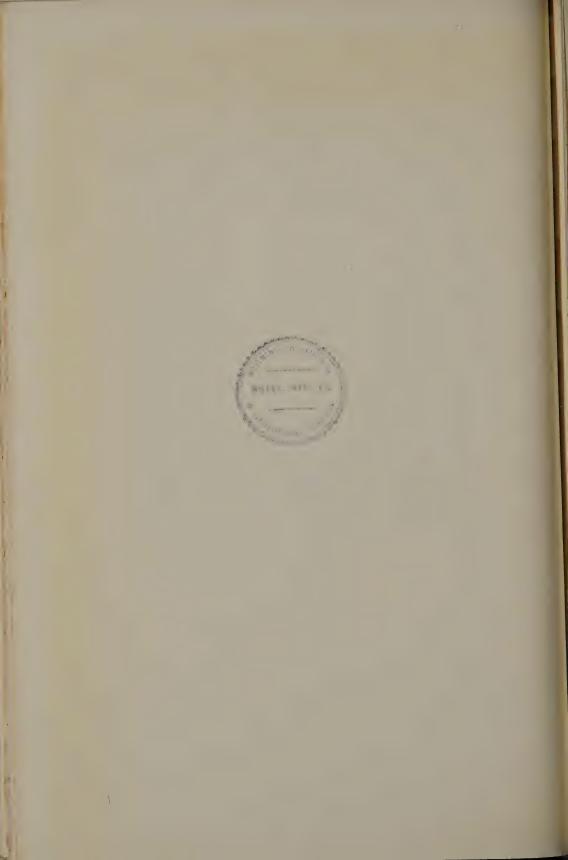
The committee on music was directed "to arrange with Mr. Charles Baldwin to sing in the choir for one year on the best terms possible."

The treasurer presented the following statement:

March 16-93	By cash balance last report \$5,432.7. Church offerings 109.3 Easter offering 934.9 Pew rents 83.4 Trinity Church 416.6	3
	To salaries       \$ 424.1         Repairs and supplies       265.9         Jones & Co.       635.7         Mats       51.0         Int. U. S. Trust Co.       1,641.6	0 5 0
April 14-93	Balance cash in treasury	



THE NEW CHURCH
With Hamilton Grange Adjoining



At a meeting held April 27th, 1893, the rector suggested that bulletin boards and tables for notices of music, etc., be placed in the church lobby, and the committee on supplies was empowered to have this performed. Dr. Potter expressed the opinion the prices of the pews were too high and recommended a reduction. This was referred to the pew committee with power. Reference was made to the disorderly condition of the yard in the rear of the church on the Hamilton Terrace side, and as it was stated it could be put in order for \$15.00, Messrs. Potter, Morrison and Viele contributed \$5.00 each on the spot to have the work done.

## DOCTOR TUTTLE SURRENDERS THE HAMILTON HOUSE AND WRITES A LETTER TO TRINITY

Doctor Tuttle made a proposition to surrender to the vestry the Hamilton House, and in consideration to have his salary made \$1,200 per annum from May I, 1893, also to surrender \$500.00 balance due him on salary for year 1892-3. He suggested that a portion of this money be used to paint the Hamilton House a color to blend with the stone of the church. On Mr. Morrison's motion the vestry accepted Doctor Tuttle's proposition—"that the rector-emeritus having surrendered the House (which was his for his own use during his life) be assigned now for the use of the rector. Doctor Tuttle then read a copy of his letter to S. V. R. Cruger, Esq., comptroller of Trinity Corporation, regarding the \$6,000.00 which was retained of the full purchase money for old Saint Luke's property. It was ordered the letter be spread in full on the minutes and the thanks of the vestry be extended to Doctor Tuttle.

New York, April 27, 1893.

S. V. R. Cruger, Esq.,

Dear Sir:

May I ask of the comptroller of Trinity Church the great favor of presenting to the Corporation the enclosed exact financial condition of Saint Luke's

Church of this city?

It appears that it needs about \$6,000.00 to enable them to settle all claims against the church of every description. The contractors, the workmen and creditors are clamorous for settlement and they ought to be paid. But we are helpless to meet the emergency, unless Trinity Corporation shall feel warranted in paying now to Saint Luke's the \$6,000 she retains of the full purchase money

for Saint Luke's property, as an offset for the mortgage lien formed on said property for \$6,000.00. This mortgage which has existed for more than sixty

property for \$6,000.00. This inortgage which has existed for more than sixty years is cancelled by agreement with the mortgagee, Miss Byles, at her death, on her receiving till then an annuity of \$420.00.

Now what we earnestly solicit is that Trinity Church pay over to Saint Luke's the \$6,000.00 she has kept back of the purchase money, provided Saint Luke's pays the annuity of \$420.00 per annum during the life of the mortgagee and also transfers to Trinity Church the mortgagee's agreement that at her latest the second of the same of the sa death all her claims on this mortgaged property expires by limitation, if the favor herein solicited be granted. The vestry of Saint Luke's feel they will henceforth be able to meet their expenses. The income from pew rents and offerings for the four months since the opening of the church exceed \$3,000.00 and the increasing interest and attendance at the services are very encouraging.

With the highest appreciation of what your Corporation has done in securing an additional church so well adapted for an up-town position, I remain

most respectfully and in behalf of Saint Luke's

Yours sincerely,

ISAAC H. TUTTLE, Rector Émeritus.

218 West 46th St.

## TREASURER'S STATEMENT AT MEETING APRIL 27, '93

April 15-93 Balance cash on hand \$3,968.69  By offerings 85.4  By pew rents 114.00	t
To repairs and supplies\$ 8.9. To church building	3 7 86.20
Cash balance	\$4,081.93
J. S. BARD, Tre	

At a meeting held the 1st day of June, 1893, in the rectory, it was resolved that as soon as the \$6,000.00 is received from Trinity Church, the building committee be empowered to settle all bills against the church, getting all the deductions possible.

## Mr. Bard presented a statement June 1, 1893.

April 28th, By balance Offerings \$134.21, pew rents \$350 Concert \$182.25, Sociable \$153.25 Trinity \$833, subscriptions \$65.00	484.21 335.50	\$5,799.97
To Miss Byles \$210.00, salaries \$873.50	, 529.02	1,650.45
Cook / halance		.\$4.149.52

Trinity paid the \$6,000.00 on account of the Byles mortgage during the summer of 1893 and therefore the following bills were ordered paid at the first vestry meeting of autumn, Oct. 27th.

J. Boyer Smith, carpenter, \$389.37, less \$17.42, net	\$371.95
(Sounding board over pulpit)	
C. E. Read & Co. for cutting ditch in cellar	116.49
Thos. Cochran for plumbing, etc., in rectory	27.27

Letters and statements were read from Wells, Newton & Co. asking for balance due them on contract for *steam heating*, \$756.00, but as the books of the building committee showed balance due them when contract should be completed to be \$675.00, the clerk was instructed to see the architect regarding the extra allowance made them of \$75.00, also to express the willingness of the vestry to pay the balance due when they are satisfied that the work is right and a temperature of 70 degrees is maintained in the church in *zero weather*.

J. W. Mason & Co., invoices Nov. 26, 1893, called for extra work \$55.50, and was referred to Messrs. Davis and Broadbent with power to act.

Messrs. Bates and Morrison were appointed a committee to look after the sexton and see that he keeps the church clean and dusted.

The treasurer's statement made at this meeting is as follows:

June 1-93, By balance	3,008.53
To salaries Doctor Tuttle \$600.00, Patey \$1,000.00, Bonham \$175.00, organist \$366.67, sexton \$280.00, choir boys \$59.60, McClintock \$37.50, Baldwin \$33.60\$2,552.37 Supplies. Coal \$607.56, music \$20.29, Bogart \$10.20, gas	
\$63.34, Hose \$11.52, grading \$25.00, cleaning S. School \$4.00, piano tuning \$2.50, wine \$4.50, sundries \$7.59	
Robertson on account \$1,000.00, Jones & Co., balance	9,413.38
Balance Oct. 27-93\$	3,607.15

To replete the funds of the treasury the ladies held a fair a few weeks before Christmas, and a minute recorded January 24th, 1894, relates that the cushions for the chancel steps be paid for out of the fair fund, also from the same fund \$10.00 be allowed the ladies to supply brushes, combs and towels for the vestry and choir-rooms. A vote of thanks was extended by the vestry to the ladies "for their good work at the church fair."

At this meeting Jan. 24, 1894, Mr. Kenyon G. Viele presented his resignation to the vestry, and after considerable debate it was regretfully accepted, for he was esteemed by his colleagues.

### TREASURER'S STATEMENT

Oct. 23-93, By balance	\$6,261.71
To salaries, clergy \$950.00, sexton \$210.00, choir 441.29 \$1,601.29 Gas \$81.03, for church and rectory repairs \$170.76, Christmas \$22.98, sundries \$75.60	2,678.37
Cash reserved for interest	\$3,583.34 1,438.33
Jan. 26-94, Available cash on hand	

The committee on adjustment of J. W. Mason & Co.'s account reported a final settlement and without any extra expense to the church. The steam heating committee had not advanced quite so far, but stated satisfactory progress. A small bill of the National Meter Co. \$6.55, was ordered paid and likewise \$250.00 on the organ contract and \$30.00 extra for tuning the organ six months.

## REVEREND JOHN TUNIS

The following resolution was heartily and unanimously adopted:

"Whereas the Reverend John Tunis has voluntarily rendered his services for some time past to Saint Luke's Church and has through his efficiency as well as kindness and courtesy deservedly won the hearty commendation of the members of this vestry and the people of the parish—Resolved that the cordial thanks of the vestry be given to Mr. Tunis for his able and valuable services so cheerfully rendered to Saint Luke's Church, that the vestry record its earnest wish for his success in his new parish and its regret that Saint Luke's Church has lost the aid of one whom it has learned to esteem and value."

Mr. Tunis had formerly been pastor of an Unitarian congregation in Quincy, Illinois. But his theological and ecclesiastical convictions underwent a radical change in 1892, and he became a candidate for Holy Orders in the Episcopal Diocese of New York. He was ordained to the diaconate February, 1893, and to the priesthood the following year. It was during his diaconate he served at Saint Luke's, leaving to become minister in charge of the Church of the Epiphany, this city. In November 1895 he was called to the rectorship of Grace Church, Millbrook, New York, in the rectory of which his death took place, August 18, 1896, in his fortieth year.

His spiritual sermons have been printed, with an introduction by Bishop Henry Codman Potter, in which he states: "To have lost, so permanently, as it seems to us, such a voice, out of a generation that so sorely needs voices that have in them a lifting quality, is verily to be greatly bereaved."

#### LITANY DESK AND CREDENCE TABLE

The furnishings of the church had been considered incomplete since the opening for the lack of a suitable litany desk and a credence table. The former in use brought from the old church was of dark wood and looked out of place in its new surroundings. The wife of a vestryman, Mr. Bates, and her sister Miss Turner, feeling a pride in the appearance of the sanctuary, presented to the church the much needed articles. In consequence the following resolution is inscribed:

"Whereas Mrs. Bates and Miss Turner have generously given to the church a handsome litany desk and credence table which harmonize with the oak furniture of the church—Resolved that the hearty thanks of this vestry be extended to Mrs. Bates and Miss Turner for their liberal gifts and that this vestry express its sense of the entire fitness of said gifts to our needs."

## THE WHITE MARBLE ALTAR

The white marble altar and reredos which occupied so admirably the sanctuary of the old church in Hudson Street, when placed in the larger surroundings of the new edifice, presented a very diminutive appearance. Furthermore, the glare of its immaculate whiteness seemed too pronounced and emphatic when contrasted with the soft tones of the Manchester stone of which the pillars and arches were built. The architect was appealed to for advice on account of the unsatisfactory aspect.

He suggested gilding would improve the appearance to the eye, and that extensions at the side and above of highly decorated wood, would increase the proportions and produce a sense of amplification which seemed absolutely necessary. To accomplish this result money was taken from the gift of Miss Low, the aunt of the McDonalds. The general opinion prevailed that the changes advised by the architect had enhanced the beauty of the sanctuary, though some deplored the fact that solid marble should be so disguised.

#### THE BALDACHINO

Doctor Tuttle, however, conceived of increased effectiveness in the way of ecclesiastical art by surmounting the altar with a brass baldachino, and suggested to his two sisters-in-law that they erect one as a memorial to their mother, Mrs. Wealthy Beecher. In consequence this minute is inscribed:

"Whereas the Reverend Doctor Tuttle, on behalf of two persons has made an offer to improve the surroundings of the altar, the cost thereof not to exceed \$1,500.00, and said cost to be defrayed by said generous donors, Resolved that this liberal offer be gladly and gratefully accepted by the vestry and that a vote



THE BALDACHINO

Memorial to Mrs. Wealthy Beecher (mother of Doctor Tuttle's wife)

Showing White Marble Altar Gilded

(1894)

ing is now a mission chapel. About two years ago the congregation of Saint Luke's decided on a change of site. They built a sanctuary at One hundred and forty-first Street and Convent Avenue, and it is recognized as one of the largest churches on the West Side. The nave is 150 feet long and the choir occupies a space of 50 feet. The rector is the Reverend John T. Patey, Ph. D., and the Reverend Doctor Isaac H. Tuttle is the rectoremeritus."

The condition of the chancel thus described remained undisturbed until the summer of 1913, when under the rectorship of the Reverend G. Ashton Oldham, B.D., a very drastic transformation was effected.

A member of the parish, Miss Caroline Haigh, a volunteer singer in the choir, intimated to the rector her desire to establish a memorial to her parents, Hartley and Caroline Haigh, expressing a decided preference for an altar. The rector, thereupon openly stated it was his opinion if Saint Luke's declined the gift, some other church would derive the benefit. To accept the altar, a new sedilia and credence table would be requisite to harmonize with it, and as the altar was of a kind to stand free, a parapet in its rear, outlining the ambulatory, could hardly be dispensed with. So Mrs. Robert Thedford, whose husband had died a short time before and had been a member of the vestry, was interviewed with the result that she contributed the desired additions in his memory. As the new altar exceeded the old one in length, the width of the brass baldachino in order to fit, would require extension, and if that were done, the proportions would be enhanced to raise it three or four feet higher.

The rector had seen in the marble studio of Messrs. Batterson and Eisle, four beautiful columns the required height, well adapted for elevating the baldachino, costing sixteen hundred dollars. By a curious coincidence this amount of money was left to the corporation of the church by the will of a much beloved parishioner, Miss Ellie Mariah Tracy, who had departed this life several months previously, and who likewise left \$5,000 which was directly specified for a stained-glass window. But of

the undesignated money the rector claimed control by reading a letter to the vestry from Miss Tracy's *surviving* sister of whom he had requested permission to dispose of the money without deference to the vestry.

The work of demolition and rehabilitation was carried on during the summer of 1913 under the direction of the eminent architect, Mr. Bertram G. Goodhue, who promised completion by Saint Luke's Day, Oct. 18th. However, the printed church leaflet of Sunday, Oct. 19th, contained the following paragraph:

"The work in the chancel is progressing somewhat more slowly than was expected. Since, however, this is chiefly due to the high quality of the work, especially the mosaics and the carving of the capitals to the marble columns, a kind of work which can be entrusted only to special artisans and which cannot be hurried, we must be willing to be patient in the assurance that the ultimate result will make us feel well repaid. There will be nothing better of its kind anywhere, and it seems impossible that anything could be more appropriate or better adapted to the architecture of Saint Luke's."

Just as the work was nearing completion the rector found the whole cost exceeded his expectation by \$500. His anxiety was soon relieved by a friendly gift of the requisite amount from the wife of the senior warden, Mr. John Hamilton Morrison.

The following announcement was printed in the church leaflet of Sunday, Oct. 26th, 1913:

"The consecration of the new altar, parapet, credence and sedilia will take place next Sunday, Nov. 2nd, at the eleven o'clock service. All of these are memorials and with the improved and restored baldachino reared upon the columns of rouge jasper, give Saint Luke's a most beautiful and imposing sanctuary. It may be of interest to note that the altar stands free, and in accordance with the best early standards is without shelf of grading. The back and sides are of Sienna marble, while the front is Cannemora with marble mosaic inlays. The mensa is a solid block of Belgian black marble with mosaic inlaid edges, while the steps are of vert antique. The parapet, sedilia and

credence, together with bases and capitals of the columns are of Istrian marble, which harmonize perfectly with the rest. All of these are imported marbles and somewhat rare, as well as the very best of their kind. The whole is a great material addition to Saint Luke's. May it, by the uplift and inspiration it produces, prove an even greater spiritual blessing to us all."

## DEATH OF MILLARD VAN BLARICOM

On the 1st of March, 1894, the vestry lost by death one of its most devoted members, Mr. Millard Van Blaricom. He was elected to the board Easter, 1880, and on the death of Julian Botts, 1892, he was advanced to the office of junior warden. The following memorial was unanimously adopted and ordered spread in full on the minutes:

"That whereas the members of the vestry of Saint Luke's Church have been moved with profound sorrow at the death of their much esteemed associate and friend, the late junior warden, they do heartily desire to record their keen regret at their loss and their appreciation of his Christian character and conduct.

"Resolved as the expression of this meeting that by the death of Mr. Van Blaricom the Church on earth has lost a loyal and faithful adherent, the vestry an intelligent and faithful coworker, and the community an upright and honorable man. That our late associate was one who by his long and diligent service did good work for the Church he loved; who by his genial and kindly spirit won the affections of his brothers of the vestry, and who by his Christian life and peaceful death bids us not sorrow as those without hope. Resolved that this memorial be inscribed in full on the minutes of the vestry and that a copy thereof be sent by the clerk of the vestry to the widow of our deceased brother, with the expression of our deep sympathy with her and her family in this bereavement."

## THE TREASURER'S STATEMENT FOR MARCH 9, 1894

Jan. 27-94, Balance	\$4,754.21
To salaries Doctor Patey \$500.00, Doctor Tuttle \$200.00, Sexton \$140.00, Organist \$185.33, Baldwin \$60.00, Boys \$40.00, car fare \$11.50	1,496.21
Cash reserved for interest	\$3,258.00 . 2,188.33
Available cash balance	\$1,069,67

### EASTER ELECTION, 1894

On Easter Monday, March 26th, 1894, Jonathan Sprague Bard, the treasurer, was advanced to the office of junior warden, made vacant by the death of Mr. Van Blaricom, and the following men were elected on the vestry.

Charles L. Broadbent F. F. Potter, M.D. Henry Bates	John H. Morrison, Jr. William F. Weeks James E. Boyd	Wilbur F. Rockwell William C. Lewis
---	--	--

Mr. Bard was continued in the office of treasurer and Mr. C. L. Broadbent as clerk of the vestry. Messrs. McDonald, Bard and Broadbent were elected delegates to the Diocesan Convention and the Archdeaconry Meeting. These were men of courage and hope. They had breasted the waves of a troubled sea with Doctor Tuttle and now they were prepared to do their utmost to sustain his successor. Problems faced the rector which apparently he had not foreseen and for which a strong arm was required to obtain the mastery.

The statements of the treasurer given in the records during the erection of the new church have been incorporated in this history to make known its cost, and these statements have been followed up and copied for a couple of years afterwards to give information as to the financial condition at the start. There were overhanging accounts to be settled, including those of the organ builders, architect and steam heating company, in addition to the general upkeep of the church and the annual interest on the

mortgage in amount \$3,750.00. The ladies resorted to fairs, concerts and other devices to obtain extra resources in addition to Trinity's annual stipend, which began 1893 and would continue until 1900. The congregation seemed chiefly of an itinerant character, unreliable, and pews failed to rent as well as was at first expected. In June, 1894, the treasurer reported the pew rentals in arrears \$333.00. The aggregate rentals at this time amounted to \$2,007.00, and the number of pews or parts of pews rented being 34. Economy was suggested along various lines and the envelope system was recommended and approved. The advocates of the new system were empowered to begin action promptly in October.

In view of the strained financial condition of the parish the rector offered to provide his own supply during his absence in the summer. Furthermore, he expressed his willingness to loan the church one third of his salary monthly from September 1st until the church was able to pay him. Mr. Rockwell moved "that the vestry accept with thanks the kind offer of the rector," and the

motion was adopted.

Mr. Rockwell reported for the music committee "that the organist had been advised with and that a saving of \$100.00 in the music would be effected during the current year in addition to the saving of Mr. McClintock's salary, whose services had

been dispensed with."

The vestry felt greatly harassed by the importunate demands of its creditors, particularly by Messrs. Wells & Newton, the installers of the furnace and steam-heating. The system from the start had inadequately warmed the church and on account of inconvenience and discomfort the vestry had delayed final payment, hoping for improvements. A letter, however, was received from their attorney threatening to sue the church unless final payment was received. The amount claimed by them was \$756.00. L. C. Harrison the organ builders, were less importunate but frequently presented their appeal for \$750.00, whilst the architect laid claim to \$900.00 due him.

#### THE FLOATING DEBT

At a meeting held November 7th, 1894, the following resolutions were adopted: "That to meet the floating indebtedness the rector and clerk of the vestry be and are here authorized to make a note or notes aggregating not more than twenty-five hundred (2,500) dollars and to procure a loan or loans upon the same. That a sinking fund be provided to pay off any loan we may have to make to pay off the floating debt, and that the treasurer be directed to lay aside ten (10) dollars each Sunday from the collections for this purpose. The floating debt is, Nov. 7-94, \$2,406.00."

The following persons offered to loan the church:

A friend of the rector (Dr. Bullman) \$500, Messrs. Bates, Boyd and McDonald each \$300.00 and Mr. Morrison \$200.00. Total \$1,600.00.

Mr. Chas. L. Broadbent, the clerk, was empowered to see Wells & Newton, R. H. Robertson and L. C. Harrison & Co., and make the best terms possible for a settlement and to report at the next meeting. The subsequent meeting took place November 22nd when the clerk read the following letter from L. C. Harrison & Co., dated Nov. 16, 1894.

Dear Sir:

As regards your proposition to us to receive from Saint Luke's Church, N. Y. City, an amount less than our claim, and to give their treasurer a receipt in full for that claim, we submit herewith an offer which is the best we can afford to make. We will accept \$500.00 in full settlement of what the church owes and give receipt in full of all demands, etc.

The offer was accepted with thanks provided the company would decorate the organ pipes.

The balance of Wells & Newton's bill was paid in full and at a meeting held June 19th, 1895, the clerk reported that Mr. Robertson, the architect, had agreed to accept the vestry's offer of \$500.00 in lieu of his claim for \$900.00. The minutes record the following resolution: "That this vestry expresses its cordial thanks to its clerk (Mr. Broadbent) for the successful and praiseworthy manner in which he has effected the settlement of

the claims made by the architect and others for services rendered, and also expresses its joy that the floating debt is now cancelled." Another cause for grateful expression was the reception of a small bequest—\$500.00 from the Spofford estate to the church. The prospect of affairs seemed more cheerful and the vestry was happy.

## HAMILTON HOUSE LEASED TO DOCTOR TUTTLE

Upon the rector's return from his vacation he announced at a meeting held the 19th of September that he proposed to give up the rectory as a residence and board somewhere instead for the future. Considerable discussion ensued relating to the condition of the rectory and what should be done with it as it was much in need of repairs and required an entire new roof. Somehow a feeling prevailed it was not worth preserving which created a positive reluctance to spend any money on it. But Doctor Tuttle thought otherwise. In the first place the house had been the home of the Nation's First Secretary of the Treasury. timbers were of white oak, hand-hewn, brought down the Hudson from the farm of General Philip Schuyler, at Albany, his fatherin-law, and were still substantial, far surpassing the foundation of some modern dwellings. To be sure the building was a frame one, but the walls were lined with brick just as General Schuyler had advised to prevent the annoyance of rats. In the second place, Doctor Tuttle was firmly convinced the house repaired would continue useful to the church for many years. His foresight and good judgment were verified.

The following resolution is inscribed: "That in consideration of Doctor Tuttle's generous offer to repair the Hamilton House at his own expense, said house shall for a period of five years be under the sole control of Doctor Tuttle, and during said period he shall enjoy all the rents and profits thereof—said period to commence on Dec. 1, 1894, Doctor Tuttle to keep the house in repair and insured." Hence he instructed the clerk to arrange about the insurance which was soon to expire, Dec. 28, 1894, and

to re-insure for \$6,000.00 for three years. Doctor Tuttle, furthermore, proposed to reserve two rooms in the house for the use and benefit of the church and its organizations. The whole new tin roof which was put on the house at this time cost \$1,500.00 and it has sheltered two successors of the Reverend Mr. Patey to date. Four children have been born, and many social functions connected with the church activities have taken place within its walls.

At a meeting held April 23rd, 1895, the following is recited: "After a statement by the rector of the large and unexpected expense for repairs to the Hamilton Grange, borne entirely by Doctor Tuttle, it was moved and seconded that his lease to the same be extended from five to seven years." Doctor Tuttle died in November, 1896, about a year and a half after the repairs were completed, when his executrix cancelling any claim, the house was returned to the corporation of the church in its improved condition. It was the opinion of some without knowledge that Doctor Tuttle paid these repairs from salary received as rectoremeritus, whereas on account of the inadequate resources of the treasury, he never received the full allotment of the pledge, and after May, 1894, he never received a cent from the church.

# PROTEST AGAINST SAINT ANN'S BUILDING IN 148th STREET

At a meeting held Dec. 21st, 1894, the following resolution was acted upon:

"To the Right Reverend Henry C. Potter, D.D., L.L.D., Bishop of New York.

At a regular meeting of the vestry of Saint Luke's Church in the City of New York, held on the 21st day of Dec. 1894, the following preamble and resolutions were unanimously adopted:

Whereas Saint Ann's Church in the City of New York has given notice to the rector, wardens and vestrymen of Saint Luke's Church that it proposes to change its site from West 18th Street to West 148th Street, about 200 feet west of Amsterdam Avenue,

Resolved, that this vestry does respectfully and strongly protest and object against the proposed removal by Saint Ann's Church to the site above described for the following reasons, viz.: That as is well known Saint Luke's Church has built both as to size and equipment and at a great expense with a view to the future growth and requirements of the neighborhood rather than the present need, and that at the date hereof it has but 34 pew holders, and an average congregation of about one fourth of its seating capacity—That south of Saint Luke's Church there are no dwelling houses except two or three wooden cabins or shanties until the Convent of the Sacred Heart is reached situated at West 130th St.—That west of Saint Luke's Church there are some few buildings, the majority of which are unoccupied and That in all probability there will not at a near date be a large population in that section—That east of the church on St. Nicholas Ave. between 135th St. and 145th St. there is not one dwelling house and that from a population further east but few persons can be expected to attend Saint Luke's owing to the proximity of other parishes and to the steep grade of both 141st and 145th St., and as to the latter especially is the difficulty increased during the winter season. That from the north, Saint Luke's Church must expect to mainly draw its congregation and especially from the neighborhood where Saint Ann's proposes to build, and that at present the attendants at Saint Luke's are chiefly from said locality. That as can readily be seen from the configuration of this section of the city there can be no reasonable expectation that there will be even under the favoring conditions of rapid transit, a population between Saint Luke's and the Church of the Intercession for which these parishes cannot amply provide and duly care. That Saint Ann's removing to the proposed site would greatly weaken, discourage and perhaps destroy a struggling parish and that this protest and objection by Saint Luke's are made simply for the sake of self-preservation and not in any captious, unjust or selfish spirit. That Saint Luke's submits with all respect to this matter to the constituted authorities of this diocese, believing that this application on the part of Saint Ann's will be denied, both for the good of the Church in general and Saint Ann's in particular.

That a copy of the above resolutions, according to the canon in such cases made and provided, be forwarded to the Bishop and Standing Committee of the Diocese of New York.

(Signed) JOHN T. PATEY, rector C. L. BROADBENT, clerk."

No reference is made again in the records concerning Saint Ann's Church. The inference is that Saint Luke's at the time of the protest failed to be fully informed as to some important details. By consolidation with Saint Matthew's Church in West 84th St., Saint Ann's lost control of the bulk of its property and was designed henceforth to be a church exclusively for the deaf and dumb. The result bears out a misunderstanding on Saint Luke's part for Saint Ann's built in West 148th St. "on the proposed site" a small unpretentious edifice, however, and the services are conducted in the sign language. The Reverend Doctor Chamberlain was rector at that time, having succeeded the Reverend Doctor Gallaudet, the well known friend of the mutes.

## ASSESSMENT ON THE CHURCH PROPERTY

Just as the treasurer had reason to feel more hopeful regarding the finances, the unexpected occurred with a peremptory demand on the treasury. One public levy was dated Jan. 1, 1893, for street paving, etc., in amount \$425.60 and 7 per cent., for St. Nicholas Terrace, and another dated Aug., 1894, in amount \$455.00 and 7 per cent., for opening 150th St. from Convent Ave. to St. Nicholas Ave. A committee was appointed comprising Messrs. Bard, Bates and Morrison, to present an appeal to the city authorities and obtain a reduction, but, notwithstanding this effort, and the legal advice voluntarily offered by Mr. Taylor, counsellor at law, as to the manner how to proceed for relief, complete failure ensued. The delay only increased the expenditure—the total amount paid being \$1,087.00.

## EASTER ELECTION 1895, AND A LAWN PARTY

On Easter Monday, April 15th, 1895, General Ferdinand P. Earle\* and Mr. William H. Shaw were elected on the vestry to supply the vacancy caused by the resignations of Dr. F. F. Potter and Mr. William C. Lewis. The former had served since 1892, and the

latter for one year only.

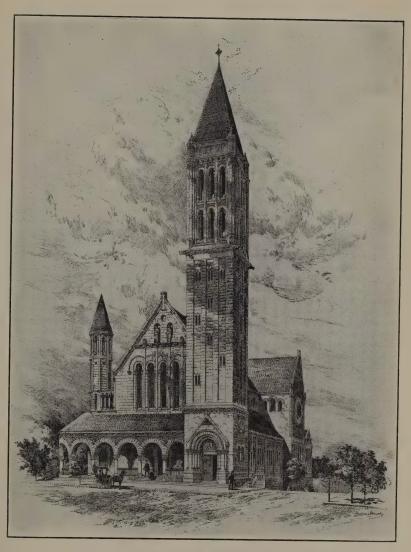
General Earle had recently become a resident of Washington Heights with his family, being a purchaser of the valuable and historic property known as the Jumel Mansion, situated on 160th St. and Edgecombe Avenue. A spacious lawn surrounded the house which he and his wife conjectured might be utilized in a picturesque way for the benefit of Saint Luke's treasury. So they planned a Colonial lawn party, the 17th of June being selected, and the ladies of the church formed a committee to co-operate with Mrs. Earle. They arrayed themselves in Colonial attire, and from tents erected on the lawn they served tea in old fashioned china at so much a cup. A band played the minuet to which young people danced, dressed in appropriate costume. Admission was charged to view the interior of the house which served as Washington's Headquarters during the Revolution, and many persons availed themselves of the privilege. The weather was in sympathy with the event for it proved a most beautiful June day, and the benefit that accrued to the church's exchequer amounted to \$1,116.77, to which later was added a balance of \$25.65, thus more than cancelling the cost of the assessment.

A very appreciable vote of thanks by the vestry was extended to

Gen. and Mrs. Earle and ordered spread on the minutes.

The financial success of this agreeable incident in the social life of the parish proved a stimulus, and a committee of six was appointed later in the season to arrange a series of concerts and lectures to be given in the course of the winter. To facilitate events of this nature the platform in the Sunday School was ordered enlarged 6 ft. by 21 ft., 10, and constructed to be portable, so a removal could be made when not wanted. The treasurer's statements during March and April show receipts from a concert, and one of \$200.00 from a lecture given by the rector.

\*When Doctor Tuttle was rector General Earle's father was proprietor of Earle's Hotel in Canal Street. He told Doctor Tuttle no poor person of the church need suffer for want of food—if he would send them with a basket to his hotel, it would be filled.



THE ARCHITECT'S PLAN
The Tower has never been built



#### WALLACE THOM

To relieve the rector, who was at this time without an assistant, a young man in the parish voluntarily offered his services as a lay reader. The aid he rendered to the Church proved so very efficient the vestry was influenced to "record its thanks to Mr. Wallace Thom and best wishes for his voluntary and loving work for the Master."

Mr. Wallace Thom after removal from Saint Luke's neighborhood became an active and prominent layman in the Borough of the Bronx.

### EASTER ELECTION 1896

No change took place in the vestry at the Easter Monday election, April 6th, 1896, and the officers remained the same. The treasurer was instructed to pay the rector \$250.00 for back salary which had been voluntarily relinquished by him in 1894.

At this meeting on the motion of Mr. William H. Shaw, it was voted to present to Doctor Tuttle the large photograph of the church given by the architect to the vestry. This picture carefully framed in wood to match the color of the pews, displayed the complete exterior of the church as designed by Mr. Robertson, including the beautiful tower which has never been erected. After the death of Doctor Tuttle, his daughter-in-law returned the photograph to the vestry and it hung many years in the vestry-room undisturbed until Easter Sunday, 1920, when a mysterious incident occurred.

The following November would be the one hundredth anniversary of Saint Luke's, when it was planned to consecrate the new church free from debt. The superintendent of the Sunday School, to inspire the children with their share and obligation in the great achievement, had the picture brought from the vestry-room and set up in the chancel where it could be viewed by all. Furthermore, a wire frame work was placed about the picture to receive the floral offerings of the children as they came up with their Easter mite-boxes containing their donations toward the church debt. After the exercises were over, the congregation and school dismissed, the superintendent, who was Doctor Tuttle's grandson, was summoned for a short time only

away from the chancel where he was removing the flowers from the frame. On his return the picture had disappeared. No trace of it has ever been found.

#### THE DEATH OF DOCTOR TUTTLE

"At a special meeting of the vestry held at the home of Mr. Bates, 461 W. 144th St., a committee was appointed to draw up resolutions of condolence and sympathy to the family of the late rector-emeritus, the Reverend Isaac H. Tuttle, D.D., who departed this life Friday, November 20th, 1896."

The following is a verbatim copy from the records:

"The Reverend Isaac H. Tuttle, D.D.

The vestry of Saint Luke's Church, New York, hereby record its deep sense of the loss sustained through the departure from this life of the beloved and venerable Rector-Emeritus of Saint Luke's Church, the Reverend Doctor Tuttle.

For forty-one years Doctor Tuttle served Saint Luke's Church as its rector with singular skill and faithfulness and thereby won the respect and love of all his people. He was eminently the faithful pastor in word and deed, gentle in manners, prudent in conduct, zealous in good works and above all seeking the glory of God and the welfare of His Church, he accomplished a great deal for his Master, the results of which eternity alone can reveal.

Many and useful were his philanthropic undertakings, such as founding the Home for Indigent Christian Females, and the Home for Old Men and Aged Couples, but to this vestry his last and greatest work was the erection of the present Saint Luke's Church, truly a splendid monument to his ability and zeal.

Doctor Tuttle possessed in a rare degree the qualities of sweetness and strength, humility and force of character, wisdom and love. We shall miss him greatly; but feel that our loss is his gain, and that full of years and labors he has entered into rest.

(Signed) C. L. BROADBENT.

N. Y., Nov. 27, 1896.

Clerk of the vestry.

## THE OBSEQUIES

As it was the wish of the family that the casket should not be opened in the church during the funeral, the rector of Saint Luke's was requested to announce from the chancel Sunday morning, Nov. 22nd, that the congregation and all friends were invited to the home of Doctor Tuttle's family to view the remains. Lying in state, garbed in full clerical vestments with a white satin stole richly embroidered, a multitude of persons thronged the house from morning till night to take the last look of him who had been their friend in sorrow, their guide in perplexity and comforter always in the various vicissitudes of this mortal life.

The funeral took place Monday, Nov. 23rd, at 10 A.M. in the church he built and loved—the services were simple, but impressive, in accordance with the wishes of Doctor Tuttle. The chancel and pulpit were draped in mourning with many beautiful floral offerings by friends mingling with the drapery and banked on the chancel steps.

The Right Reverend Henry Codman Potter, Bishop of the diocese, assisted by the Reverend John T. Patey, rector of Saint Luke's; the Reverend Doctor Morgan Dix, rector of Trinity Church; the Reverend Doctor W. H. Vibbert, of Trinity Chapel, and the Reverend Doctor C. C. Tiffany, Archdeacon of the Diocese, read the service. As the casket covered with its purple pall, was borne up the middle aisle, it was preceded by a surpliced choir of forty men and boys bearing funeral palms, followed by the clergy, the Bishop and pall bearers. Then came the members of Doctor Tuttle's family and relatives and after them representatives of the trustees and boards of managers of Saint Luke's Home for Aged Women; Home for Old Men and Aged Couples, and the Protestant Episcopal Orphan Asylum. As the procession moved toward the chancel, the rector of Saint Luke's read the opening sentences of the burial service beginning with "I am the resurrection and the life." After the casket had been placed within the chancel, the Reverend Doctor Dix read the lesson from the fifteenth chapter of Saint Paul to the Corinthians.

The Reverend Doctor Vibbert led in repeating the Apostle's Creed, in which the clergymen and the congregation joined. The Bishop read the sentences of committal to the grave, and Archdeacon Tiffany read the closing prayers. There was no address. The hymns sung were "Nearer My God To Thee" and "Lead Kindly Light," both of which were Doctor Tuttle's favor-In the chancel in their robes, besides the clergymen who participated in the services, were the Reverend Doctor Thomas Robinson Harris, secretary of the Diocese; the Reverend J. H. Logie, vicar of Saint Luke's Chapel in Hudson St.; the Reverend R. H. Baldwin, the Bishop's chaplain; the Reverend Doctor Bradley of Saint Agnes' Chapel, and the Reverend J. Henry Dixon. Many other clergymen in the city and vicinity were in the congregation, as well as many prominent laymen. Among the latter was Mr. Everett P. Wheeler. The pall-bearers were the wardens and vestrymen of Saint Luke's Church, Alexander L. McDonald and J. Sprague Bard, wardens; C. L. Broadbent, John H. Morrison, W. H. Shaw, J. E. Boyd, W. F. Rockwell, General Ferdinand P. Earle, Henry B. Bates, and W. F. Weeks. Seventyfive students from Trinity School attended the funeral in a body with members of the faculty, in recognition of Doctor Tuttle's services as a trustee for many years. Also students from the General Theological Seminary as Doctor Tuttle was a member of the Standing Committee of that institution.

At the conclusion of the services Bishop Potter requested the clergymen to remain after the congregation left. This was to appoint a committee to draft appropriate resolutions expressing the sorrow of the clergy at Doctor Tuttle's death. From the church the body was taken to the Grand Central Depot, whence it was conveyed by the one o'clock train to New Haven, Conn. for interment in the same cemetery where his wife and daughters, Mary and Alice, were buried.

The resolutions of sorrow, drafted by the committee appointed by Bishop Potter directly after the funeral at Saint Luke's, were printed in The Churchman of December 5th, 1896. "In the death of the Reverend Isaac H. Tuttle, Doctor in Divinity, rector-emeritus of Saint Luke's Church, at the ripe age of eighty-five years, the Church loses one of its most venerable and benignant fathers. For many years he was one of the most energetic and untiring parish clergymen of the whole diocese of New York.

Graduating from the General Theological Seminary in 1839, after taking charge of two country parishes, he became in 1850 rector of Saint Luke's Church in Hudson Street, New York City, the site of the old village of Greenwich, in immediate succession to the Reverend John Murray Forbes, where he served for forty-two years. In connection with the development of his parish he founded Saint Luke's Home for Aged Women, and the Home for Old Men and Aged Couples. He was all through his life greatly interested in the application of Church life to Church institutions, and was largely instrumental in the development of organized Church charities. He was interested with Dr. Muhlenberg in his great plan of Saint Luke's Hospital; to him were intrusted the oversight and care of the Church of the Beloved Disciple by the lady who gave it its munificent endowment and built both the church and its rectory.

But while successful and diligent in developing the practical life of the Church, he was not a mere mechanical worker. His spirit was reverent and devout; he was of an humble mind; he was cordial and sympathetic, not only to his own people but also especially to the undergraduates of the Theological Seminary; so that his geniality and devoutness made him universally esteemed and in his later years venerated. His practical wisdom was so highly prized that he was for fifteen years a member of the Standing Committee of the diocese, and a trusted counsellor of Bishop Horatio Potter throughout his episcopate.

In memory of our beloved brother this minute has been drawn up by the committee appointed by the Bishop of the diocese at a meeting of the clergy held immediately after the funeral service. on Nov. 23, 1896, at the new Saint Luke's Church, which stands today as the monument of his wise foresight and unabated vigor in his old age.

(Signed)

C. C. TIFFANY THOS. HENRY SILL C. F. CANEDY THOS. R. HARRIS"

## EASTER ELECTION 1897

One change only took place on Easter Monday, April 19th, 1897, and that was on account of the declination of Mr. Bard to a re-election as treasurer. He had served the office since April, 1891, and now wished to be relieved of its duties. Mr. Wilbur F. Rockwell was elected his successor.

The vestry adopted the following resolution:

"Whereas Mr. Jonathan Sprague Bard after long and faithful service as treasurer of Saint Luke's Church has felt it advisable to seek relief from the duties of said office, and has accordingly declined a re-election to it—Resolved, That this vestry record its deep appreciation of the valuable services rendered Saint Luke's Church by Mr. Bard during its building and formation period; and the intelligent faithfulness of scrupulous care shown by him in the management of the large funds entrusted to him during the last six years.

Resolved—That the vestry record and tender its hearty thanks to Mr. Bard for so willingly and cheerfully submitting to the imperative and unrelaxing demands made on his time and attention by the financial duties of treasurer, and also express the hope that he may long be spared to see the fruits of his toil in the spiritual and material growth of the Church he loves."

At this meeting the treasurer was directed to pay the rector \$200 a month dating such payments from April 1st, 1897. He was also to pay John W. Carpenter, the organist, \$100 a month from May 1st, 1897. On ballot Messrs. McDonald, Bard and Earle were elected delegates to the Diocesan Convention and

Archdeaconry Meeting. Just at this time old Trinity was celebrating its bi-centennial anniversary, and on account of it the vestry voted unanimously that the rector and wardens attend it and convey the felicitations and congratulations of Saint Luke's. Saint Luke's Chapel celebrated the event by inviting the Reverend Thomas Robinson Harris, D.D., Secretary of the Convention of the Diocese, to address its congregation on Sunday, May 9th.

Dr. Harris' father-in-law, the Reverend Doctor Van Kleeck, had been an old friend of Reverend Doctor Tuttle, and Miss Ellen Van Kleeck, sister of Doctor Van Kleeck, served many

years as directress of old Saint Luke's parochial school.

Dr. Harris' text was. "Awake! Awake! Put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem. . . . Gladly have I come here today, at the invitation of my old friend, the vicar of Saint John's and Saint Luke's to say a few words of greeting. Strong and beautiful is the dear old parish which celebrates this week the completion of two centuries of her life. The few who know something of the inner history of this Church in New York City, know how much of the strength of the church in this locality has come from Trinity. Not only has she, herself, had the courage to stay here in these lower wards, caring for those whose homes are in the narrow side streets and the crowded tenements, when her richer parishioners have been borne miles away by the encroachment of business, but she has provided also liberally the means to make others to do likewise. Trinity Church at the head of Wall Street with 'God's Acre' round about her walls, where sleep those who died in the early days of New York, stands as a continual reminder that there are some things which money cannot buy. This dear church within whose walls we are gathered, and where the good old man, who went to his rest a few months ago, labored for so many years, as the rector, could never have maintained its services and ministered to the poor and needy of the Ninth Ward for so long, had it not been for the liberal aid of Trinity parish. Yes, and when at last the time had come

when the old parish was forced to move from the neighborhood, Trinity not only lent her aid to build a new Saint Luke's far up-town but also took up the work here and made Saint Luke's Chapel in name, as well as in reality, a part of her own parochial work."

At a meeting held January 12th, 1898, the treasurer forecast the fiscal condition till October, 1898, showing a deficit of \$1,216.58. General discussion followed, Mr. Morrison suggesting a letter enclosing subscription envelopes asking for increased offerings. Mr. Bates recommended calling a special meeting in the basement of the church when the financial standing of the parish could be given in a forcible manner. The rector was requested to give notice from the pulpit of the importance of increasing the envelope contributions. General Earle moved that a committee of three be appointed to prepare a detailed statement for distribution and report at next meeting of the vestry. On the withdrawal of this motion, the treasurer was instructed to draft a suitable letter to be sent to the congregation, first submitting it to the vestry at the next meeting.

The plan matured to a satisfactory result and the response was very gratifying. The ladies' fair also added encouragement by contributing \$500 to the treasury. The roof of the church was a source of discouragement, however, and the clerk was ordered to send the following letter to the architect:

Mr. R. H. Robertson 160 Fifth Ave., City

Dear Sir:

Enclosed you will find a statement and an invoice from the Jas. Kennedy Co. The statement calls for \$109.88, and is for repairing the roof of Saint Luke's Church, 141st St. and Convent Ave. You will remember that we have talked a great deal about this roof—it never was tight since it was put in. Kennedy has overhauled it several times but it does not seem to keep tight. The interior of the church, where many of these leaks have occurred, is very much stained and the plaster has come off in some places. Now we do not think it is right for us to pay Jas. Kennedy & Co. anything for making this roof tight, as it was their duty to have done so in the first place, and we do not know whether the roof is absolutely tight now or not. It has shown no signs of leaking lately.

We wish you would take this matter up with them and tell them that

under the circumstances we think they had better cancel this charge.

There is another thing that is bothering us a great deal, and that is the plaster is falling off especially in the basement-large patches have fallen off you would have the party who did the plastering go there and look at it and see if they will not repair it free of expense to us. The Church is not in a prosperous condition—it has a very hard time to keep afloat, and we hope you will assist us in these matters all you possibly can, and very much oblige.

Yours very truly,

SAINT LUKE'S CHURCH, C. L. Broadbent, Clerk.

## EASTER ELECTION 1898

No change took place in the vestry at the Easter election of 1898, and the same delegates were chosen to attend the Diocesan Convention. The treasurer's statement showed a balance of \$1,478.92, but the city's assessors were again at work to drain the church treasury. One of \$580.00, and another for St. Nicholas Terrace of \$343.30 appear in the financial report.

This year rounded out twenty-five years of service for the organist, and the following letter, written by the clerk, was sent at the vestry's request:

"May 1st, 1898.

Dear Mr. Carpenter:

In tendering their congratulations on your twenty-fifth anniversary in Saint Luke's Church the Rector and Vestry wish to express their warm appreciation of your conscientious devotion to the musical portion of its service.

Your music has exerted a wide influence throughout the Parish not only on account of its devotional spirit, but by its high artistic excellence.

Trusting that this Silver Anniversary may be followed by the Golden, we beg you to accept the accompanying gift as a slight token of our sincere regard."

The gift was a handsome cane, silver mounted, and the letter is signed by the rector, and every member of the vestry.

JOHN T. PATEY, Rector

A. L. McDONALD J. SPRAGUE BARD C. L. BROADBENT HENRY B. BATES

JOHN H. MORRISON WILLIAM F. WEEKS JAS. E. BOYD W. F. ROCKWELL FERDINAND P. EARLE WILLIAM H. SHAW

After the death of Mr. Carpenter in June, 1910, his widow sent the cane to his brother residing in England.

Another fair was projected by the ladies in December, and Messrs. Shaw, Morrison and Weeks were appointed a committee "to take charge of publications for the Fair Programme Book." This time the treasurer received \$1,088.67 from the ladies as the proceeds of the fair.

## EASTER ELECTION 1899

All members of the vestry were re-elected Easter Monday April 3rd, a result which must have been a real cause of gratitude to the rector, for they were all sincere men and staunch supporters of the Church. One could easily excuse them if they sometimes felt discouraged. Assessments were always surprisingly cropping up. No sooner were some levies settled, than others unexpectedly appeared. For sewer outlets in 145th Street a bill for \$122.40 was presented by the city authorities, and they followed it up with an order that the church pave its sidewalk in the rear on Hamilton Terrace, which had never been done. Whilst estimates were being considered to have the work accomplished, a neighboring real estate man who was engaged at the time in building houses on the Terrace, offered to do the paving at a less expense than anyone else, and, moreover, attend to its supervision. The vestry felt relieved of the details and cheerfully paid his price-\$60.00.

The new year 1900 opened auspiciously. The treasurer stated "that the pew rentals were now \$4,500.00 and that an estimate of income and expenses for the year ending Oct. Ist indicated that there would be no deficiency, which is the first year since the church moved up-town that such has been the case." Thereupon it was unanimously voted that the rector's salary be restored to its original amount, \$3,000, and the treasurer was empowered to pay the same from January 1st, 1900. Furthermore, the treasurer was authorized "to pay the rector from the offerings on the first Sunday of every month such sums as he may require for charitable use in the parish." The treasurer further announced "that the ladies of the fair had given him a cheque in amount

\$722.43, and that the Tuttle legacy had reached the sum of \$2,918.60." Doctor Tuttle had made a bequest in his will of \$10,000 towards the church mortgage debt. This money, however, was not to be paid till previous legacies were satisfied. His only grandchild was designated as residuary legatee, but by an unexpected turn in events, the church became residuary instead. A sister-in-law presented a promissory note in the amount of \$10,000 on which was Doctor Tuttle's signature. As he had left her a legacy of \$5,000, she benefited to the extent of \$15,000 from his estate and depleted it that much accordingly. During the rectorship of the Reverend G. Ashton Oldham, the Tuttle legacy accrued to \$5,000 and was applied on the mortgage debt of the church.

## A LETTER FROM TRINITY CORPORATION

A special meeting of the vestry was convened by the rector on the 20th of February, 1900, in order to send as prompt a reply as possible to a communication from Trinity. Doctor Patey read the letter which conveyed a resolution of the vestry's intention "to build a chapel on the easterly division of Trinity Cemetery, and requesting the consent of Saint Luke's rector and vestrymen as one of the nearest churches in accordance with the canon requirements that such consent shall be asked."

"On motion of Mr. Rockwell, seconded by Mr. McDonald, it was resolved that the consent of the vestry is hereby given to the application of Trinity Corporation for the erection of a chapel on the ground of Trinity Cemetery."

"The rector was requested to convey the vestry's consent to Trinity Corporation."

During the rectorship of the Reverend G. Ashton Oldham, Trinity repeated this request, but it was promptly denied when the definite location on Amsterdam Avenue was designated.

## EASTER ELECTION 1900

On account of the removal out of town of Mr. James E. Boyd, his resignation was sent to the rector, and Mr. Charles W. Weston was elected to supply the vacancy on the vestry.

Mr. Charles L. Broadbent, who had served the vestry faithfully as clerk since April, 1891, declined a re-election to the office, and Mr. J. H. Morrison was chosen to succeed him. The vestry extended a vote of thanks to Mr. Broadbent "for his valuable services covering a period of nine years." The board stood as follows:

Mr. Alexander L. McDonald, senior warden Mr. Jonathan Sprague Bard, junior warden

#### Vestrymen

C. L. Broadbent Henry B. Bates John H. Morrison William F. Weeks Wilbur F. Rockwell Ferdinand P. Earle William H. Shaw Charles W. Weston

The wardens and Mr. Weeks were appointed delegates to the Diocesan Convention and the Archdeaconry Meeting. Mr. Carpenter brought to the notice of the vestry the need of certain repairs to the organ, the estimated cost of which was \$250. He offered to secure \$100 of the amount, and the balance the treasurer was empowered to pay. Mr. Weston was of the opinion that the numbers on the pews should be more legible—they should be placed on top instead of at the side. The matter was referred to the pew committee with power.

The rector notifying the vestry at a meeting held September 25th, that he would be in need of an assistant for the winter's work, he was requested "to inquire for a suitable minister whom he thought would be satisfactory." The result was the engagement for one year of the Reverend Claudius M. Roome at a salary of \$1,000. Mr. Roome having other means of support, was able to accommodate the vestry, and his presence proved of great advantage to Saint Luke's. A general regret was felt when he accepted in May, 1891, a call to the diocese of Newark. Reverend Mr. Roome was a grandson of Nicholas Roome, one of the founders and first vestry of Saint Luke's Church.

## THE DEATH OF MR. McDONALD

The absence of Mr. McDonald, the senior warden, from this meeting on account of illness, created a very perceptible void as

he had been for years a regular attendant, and the clerk was requested to send him a letter conveying the sincere sympathy of every member of the vestry. The next meeting took place October 4th, when the rector announced that Mr. McDonald's condition was exceedingly grave and would probably prove fatal. The next morning, October 5th, the good blind man's eyes beheld Paradise.

The following resolutions were printed in The Churchman:

### Alexander Lewis McDonald

At a meeting Dec. 12th, of the vestry of Saint Luke's Church, N. Y. City, the following resolutions relating to the decease of Mr. Alexander L. McDonald, were unanimously adopted:

"Whereas: Mr. McDonald was for thirty-five years a member of the vestry of Saint Luke's Church and for twenty-one years of that period one of the wardens, be it Resolved, that this vestry place on its minutes the record of its loving appreciation of the qualities of mind and heart that our late senior warden so markedly possessed. He was ever faithful, earnest and intelligent in his work as vestryman. He recognized his duties and obligations, and was always—when able—at his post; ever diligent in his office and always seeking the welfare of his beloved Church 'in season and out of season.' It may be justly said of him that his character and life were beyond reproach. He was signally characterized by the gentle graces, the deep humility, the loving disposition and the self-denying qualities of the followers of the meek and gentle Jesus. To know him was to esteem and love him, for he loved all.

"Although sadly afflicted for many years with total blindness, he bore his trial with Christian patience and resignation. No murmur or repining ever fell from his lips as he had learned from his heart to say 'Thy will be done.' In his dealings with others he was always tender and considerate. He was never heard by those who knew him intimately to utter one word of censure or disparagement of another, and he pitied and sought to help the unworthy. His generosity was only limited by his means,

and never was he appealed to in vain. He acted on the divine rule, 'Freely ye have received, freely give.' His loyalty to the Church and his obedience to its laws are too well known to need any comment. His reverence and earnestness in the services of the Church and his familiarity with the liturgy, made him ever in his blindness an example worthy of imitation.

"He served the Church not only as a member of Saint Luke's vestry, but for many years and as long as he was able, he was a faithful Sunday School teacher. He was also again and again elected a delegate to the Diocesan Convention whose sessions until the last one, he never failed to attend. He also did good work for a long time as one of the trustees of Saint Luke's Home for Aged Women. It is perhaps sufficient to say that in all his offices whether pertaining to the Church or not, he was faithful, loyal and true.

"Further Resolved: That this vestry recording its sense of the great loss sustained by this parish in the death of our late senior warden, express its sure and certain hope of his being at rest in the Paradise of God and of his joyful resurrection, and that our loss is his gain."

At the meeting held Dec. 12th, when the above resolutions were formulated Mr. John Hamilton Morrison was elected junior warden, and Mr. Bard was advanced to the office of senior warden. This action left a vacancy in the vestry, and Dr. John Hudson Storer was chosen to fill it. He was at once appointed by the rector a member of the committee on repairs and supplies, also of the pew committee.

Notice having been given that the fire insurance policies would expire in the spring on the church building, the furniture, the organ and Hamilton Grange, it was thought wise to give an early consideration to the renewals as to amounts and premiums, so a committee was appointed and ordered to present a full report at a subsequent meeting. This discussion on the subject, however, gave evidence that a reduction in the amounts insured was favorably conceded by the vestry. The church amount to be reduced from \$60,000 to \$50,000, and the Hamil-

ton Grange from \$6,000 to \$5,000—the furniture and organ to remain the same, \$5,000 each. The committee acting on the suggestion saved about \$25.00 in premiums. In 1898, three years before, the net cost, after rebates, on \$76,000 insurance amounted to \$211.55.

The rector having informed the vestry that the year 1900 terminated Trinity's series of annual stipends, he was requested to make known the fact to the congregation from the chancel; and the treasurer followed the rector's announcement with a statement that \$2,500 additional funds would be required next year to meet the loss of the stipend. Mr. Rockwell, the treasurer, keenly sensible of the benefits conferred by Trinity, was of the opinion that the vestry was obligated to express its appreciation, and especially before the year 1900 should come to an end. Hence the following minute is recorded: "The clerk of the vestry is hereby instructed to convey the formal thanks of the vestry to Trinity Corporation for its generous support given to Saint Luke's Church covering a period of eight years."

### EASTER ELECTION 1901

As General Earle moved away from the neighborhood and Mr. Broadbent's condition of health necessitated a prolonged absence abroad, their resignations were presented to the rector, and he must have received them very regretfully. In consequence of these vacancies two new men were elected on the board They were Mr. Mortimer Fargo and Mr. William Christie Lester. The latter was chosen clerk of the vestry in the place of Mr. Morrison who resigned the office when he became junior warden. On several occasions Mr. Morrison "brought up for discussion the rate of interest on the church mortgage, and the possibility of having same reduced from  $4\frac{1}{2}$  to 4 per cent. At his request the following minute was recorded:

"A motion by Mr. Morrison to place on record the feeling of the vestry as to the advisability of striving to place our mortgage on a four per cent. basis was unanimously carried in favor." Finally Mr. Bates championed Mr. Morrison with the result that "Mr. Fargo was appointed to confer with Mr. Cammann, treasurer of Trinity Corporation, with the idea of approaching the United States Trust Co., mortgagee, either directly or otherwise, as in his judgment he deems best to accomplish the desired result."

Meanwhile the vestry was informed by the executor of the last Will and Testament of Mr. Alexander L. McDonald that he had made a bequest to Saint Luke's Corporation of three thousand dollars to be paid on the church mortgage debt. At the same time Mr. Mortimer Fargo reported that the United States Trust Co. had consented to reduce the interest on the mortgage from 4½ per cent. to 4¼ per cent. Thereupon Mr. Morrison offered the following resolution:

"Considering the advisability of reducing our fixed annual expenses to the uttermost and feeling assured that no more than four per cent. interest should be paid on our mortgage—Therefore be it resolved that the finance committee be instructed to secure a reduction on said rate of interest to four per cent, and if necessary to take the loan from the United States Trust Company, they being authorized to go to an expense not to exceed \$400 for making the transfer.

"Furthermore be it resolved that we reduce the principal of the mortgage by five thousand dollars (\$5,000) from the funds held in the bank (the Tuttle legacy) making the new mortgage seventy thousand dollars (\$70,000)."

After a careful discussion of Mr. Morrison's resolution it was put to vote and lost, the voting being as follows:

In favor; J. H. Morrison, M. Fargo, W. C. Lester.

Against; H. B. Bates, W. F. Rockwell, W. H. Shaw and C. W. Weston.

Mr. Rockwell then moved for an amendment, viz: That the expenses of transfer be limited to \$200, and that the mortgage be reduced by three thousand dollars, making the proposed new loan seventy-two thousand dollars. This amendment was seconded by Mr. Shaw, and after discussion was unanimously carried.

## THE RECEIPT OF THE CHURCH FOR THE LEGACY OF \$3,000

"Received on November 13th, 1901, of George E. Gartland, executor, check for Three Thousand dollars, the bequest of the late Alexander Lewis McDonald to Saint Luke's Church, which I handed to W. F. Rockwell, Treasurer, the same day.

(Signed) WM. C. LESTER, clerk."

### EASTER ELECTION 1902

The teller of the ballots on Easter Monday, March 31st, 1902, announced the election of the same wardens and vestrymen for the ensuing year, and the same delegates were voted to attend the Diocesan Convention. After the expense of \$350 for repairs and the appropriation of an additional \$600 for Mr. Carpenter, the organist, with \$150 for Mrs. Huntoon, the leading soprano, the vestry was confronted with city assessments to the amount of \$1,132.42; Hamilton Terrace Street opening \$200 and asphalt paving \$932.42. As there was barely sufficient in the treasury to meet the salaries and other expenses, it was voted to borrow the money wherewith to pay the assessments, giving as collateral security the savings-bank books of the Tuttle legacy-"either one or both." These deposits were in the Merchant's and East River Savings Bank. A ladies' fair was projected to pay back this loan, to take place Dec. 4th and 5th, and Mr. Morrison and Mr. Shaw were appointed a committee to publish the usual Fair Magazine. The receipts from the fair amounted to \$1,606.24. To add to this fund Mr. Carpenter, the organist, gave a concert which realized \$47.70. The ladies Social Committee contributed \$30.00 towards the erection of an oak vestibule at the street entrance to the Sunday School room, which cost \$60.00. The same committee pledged \$300 towards the salary of the curate, the Reverend William B. Guion. The Altar Guild, comprising young women, was efficient, and maintained the necessary furnishings for the altar and chancel independent of the church treasury. At this time Miss Kate Todd was Directress.

The tankard had needed replating and by the influence of Miss Mary Turner the firm of Messrs. McDonald, Haywood & Co. performed the work gratuitously. She was the sister of the wife of Mr. Henry B. Bates, and together they presented a new sedilia for the sanctuary in memory of Mrs. Bates who had recently died.

Mr. Bates had been an enthusiastic advocate of Saint Luke's Battalion, a military organization for boys, and on his guarantee \$275 was advanced to Ridabock & Co. for uniforms, "payment to date six months from the first of December." Two months later another minute records "The request of Major Hyde on behalf of Saint Luke's Battalion for a loan of \$275 for 90 days was on motion granted; the terms of payment to be left with the treasurer and the guarantee made for the Battalion to Ridabock & Co. by the vestry to be cancelled." In January, 1903, the rector and Mr. W. C. Lester were appointed a committee to look after interests of the vestry, relative to their loan of two hundred and seventy-five dollars (\$275) to Saint Luke's Battalion. At a meeting held the last of April, 1903, the vestry discussed the indebtedness of the Battalion, and the value of the organization to the church. Finally a motion was carried to the effect that the vestry accept in full payment 40 per cent. of the loan of \$275 made to the Battalion on March 14th, 1902, providing a settlement on the same basis be made with the other creditors.

## EASTER ELECTION 1903

An incident of some moment took place this year. Mr. Jonathan Sprague Bard declined as a candidate for re-election on account of his intention to leave the city and reside permanently in Brooklyn, Conn. He became a member of the vestry in 1890, was treasurer from 1891 to 1897, junior warden from 1894 to 1900, when he was elected senior warden. In consequence of his resignation Mr. John Hamilton Morrison, junior warden, was advanced to senior warden, and Mr. Wilbur F. Rockwell was chosen junior warden. The vacancy in the vestry was supplied

by the election of Mr. Isaac McGay. The resolution of the vestry with reference to changing the number of vestrymen and the date of the annual election, adopted at a meeting held on March 5th, 1903, was brought up for consideration, and after due deliberation the resolution was unanimously carried.

"We, the undersigned, the presiding officer, and two qualified voters present at the annual meeting of the parish of Saint Luke's in the City of New York, do hereby certify that at the annual meeting of said parish held on Easter Monday, 1903, there was brought up for consideration the following resolution being in the following words:

"That we recommend, that the date of the annual election of this corporation be changed to a secular day in the week, on the first Monday after the first Sunday in Advent, and that the number of vestrymen be changed to nine and that the terms of the church wardens be changed so that one warden shall be elected annually.

"That notice that action would be taken on said resolution was given with the notice of the annual election; that such annual meeting ratified the same; that the date determined upon for the annual election of the parish was Monday in the week beginning with the first Sunday in Advent; that the number of vestrymen should be nine and that hereafter churchwardens should be so elected that the term of one warden should expire annually."

(Signed) JOHN T. PATEY, presiding officer. WILLIAM B. GUION | qualified voters.

State of New York County of New York

On the 13th day of April, 1903, before me personally came John T. Patey, William B. Guion and John W. Carpenter, to me known and known to me to be the persons mentioned in and who executed the foregoing certificate, and they severally acknowledged to me that they executed the same.

(Signed) WM. FREDERICK PAYTON,

Notary Public,
N. Y. C., N. Y.

### AN EFFORT TO DIMINISH THE MORTGAGE DEBT

On April 22nd, 1903, the treasurer reported all outstanding notes had been paid, and a balance remained of \$1,438.81, to which the Easter collection, in amount \$1,493.88, was to be added. A discussion took place "as to the advisability of publishing regularly, treasurer's reports, of starting a mortgage reduction fund, of asking pledges for the next Easter offering, and in other ways of arousing interest for the purpose of getting our church on a better financial basis." On motion this was referred to the finance committee with instruction to report at the next meeting.

The members of the ladies' Social Committee with their usual enthusiasm sent a letter to the rector pledging \$600 towards the support of the Church for the current year, the same as they had done the year previous—the amount to be independent of the fair proceeds. Thereupon Mr. Morrison, the senior warden, invited the ladies to come to his house on Friday evening, May 15th, to confer with the finance committee "to decide upon a plan to meet the financial obligations of the Church."

The rector having announced that Mrs. H. Croswell Tuttle and her son had presented to the church two interesting pictures of old Saint Luke's, done in mother of pearl, as a memento of its early history, a vote of thanks was directed to be sent to them by the clerk. One picture represents the church in 1821 and the other in 1871. They were presented to Doctor Tuttle by a vestryman, John H. Pulis, and made with his own hands to celebrate the 50th anniversary of the church. He was a designer and decorator in the Herring's Safe Company.

In September, 1903, Mr. William C. Lester, the clerk of the vestry, lost his brother by death, and the following minute is recorded: "A resolution was unanimously passed instructing the clerk to convey to Mrs. Andrew Lester and the entire family the profound sympathy of the vestry in the sorrow at the loss of her son, Mr. Charles Sumner Lester." In April, 1904, a minute is recorded "that the Mason and Hamlin organ and stool provided for the primary class of Saint Luke's Sunday School by the late Charles Sumner Lester be accepted and that the clerk draft a

resolution of appreciation and thanks to be sent to the administratrix of Mr. Lester's estate." Again October 4th, 1904, the following appears in the records: "The memorial mantel and fireplace given by Mrs. Andrew Lester in memory of her son, Charles Sumner Lester, was reported completed, and the thanks of the vestry was presented to Mrs. Lester." The mantel and fireplace with brass andirons are placed in the reception room of the church.

The Reverend William B. Guion, the assistant, having received a call to another parish, Saint Luke's was obliged to part with him, and the rector was requested to secure a substitute. Meanwhile an occasional supply was engaged by the vestry, the Reverend John Montgomery Rich serving as curate for fourteen months, and a layman, Mr. Charles Dodd Ward, voluntarily offering his services as a lay-reader, being authorized by the Bishop. In this manner the rector was relieved, until the year 1905 when the Reverend Mr. J. Milton Oaksford was engaged as a regular assistant at a salary of \$1,000.

### ADVENT ELECTION

## MONDAY, NOVEMBER 30th, 1903

On account of the resignation of Mr. Henry B. Bates and William H. Shaw, the vestry lacked two members and one more to complete the full number of eleven resolved upon last Easter.

The following ballot was elected:

#### Wardens

Mr. J. Hamilton Morrison Mr. Wilbur F. Rockwell

#### Vestrymen

William F. Weeks Charles W. Weston Dr. John H. Storer Mortimer Fargo William C. Lester Isaac McGay Major A. White William J. Kronenbitter Samuel J. Kramer

"Henry B. Bates, Esq., who has been an active vestryman of Saint Luke's Church since 1893, stated that he expected to go

abroad early in January for an extended tour, possibly for two years and could not in justice to Saint Luke's stand for reelection."

"The removal of William H. Shaw, Esq., from the city is a great loss to Saint Luke's Church—he was elected a vestryman in 1895 and has served continuously since that time. It was moved and carried that the clerk convey to Mr. Shaw the regret of the vestry at his removal from the parish."

Mr. Isaac McGay was elected treasurer for the ensuing year in place of Mr. Rockwell who resigned the office. Messrs. Morrison, Weston and Weeks were elected delegates to the Diocesan Convention.

The committee on music placed the following resolution before the meeting: "That Mr. Carpenter, the organist, render hereafter to the treasurer a regular quarterly itemized statement of salaries due members of the choir for said quarter and that the treasurer pay same, but not to an amount exceeding two hundred dollars per quarter, also authorizing the treasurer to pay the deficiency of 40 and 24/100 dollars for the past quarter ending November 1st, 1903." After discussion showing that Mr. Carpenter's salary is \$1,200 per annum, and that this resolution gives him \$800 per annum for the choir, an increase of \$150 over last year's allowance, and that Mr. Carpenter would be fully satisfied with said appropriation, the motion was regularly put and carried. At Mr. Carpenter's request Mr. George R. Ulrich was appointed assistant organist of Saint Luke's Church, to serve without salary, and to have the free use of the church organ for practice, etc.

In February, 1904, Mrs. Ella K. Morgan, who conducted a day school in Hamilton Grange, requested a renewal of the lease. "After careful consideration of Mrs. Morgan's letter and of her tenancy for several years at a very low rental, it seemed to be the sense of the vestry that a substantial increase should be made, but in view of the fact that the vestry considers the Grange somewhat in the light of a Church house, a very moderate increase would be satisfactory, therefore, it was moved and carried that a

lease be given for one year from May 1st, 1904, at six hundred dollars, which is an increase of one hundred dollars per annum." Mrs. Morgan agreed to the terms and signed the lease.

### THE CHAPEL

Previous to the year 1904, a wide open space existed in the north transept in front of the baptistry. Nothing was to be seen but organ pipes above a paneled oak wall to the floor, separating the church from the choir room built back of it. It occurred to the rector's mind to utilize this space for a small chapel, convenient for week-day services, and especially during the Lenten season. He had seen stored in the cellar of the church, a substantial oak altar, with a maltese cross carved in front, which had been moved from the old church in Hudson Street with other articles of furniture.\* He consulted Mrs. John Leshure, chairman of the Social Committee, whose uncle, Isaac Seltzer, had served on the vestry during the early rectorship of Doctor Tuttle, and one whom he knew to be interested on this account in the welfare of the new church. Acting upon his suggestion to have the altar restored with the view of creating a chapel, she gave a series of social afternoon teas, accumulating a fund of one hundred dollars. The altar proved to be made of a fine grained quarter oak, and came from the craftsman shop of Messrs. Geissler & Co., highly polished and fitting harmoniously with its surroundings in the new church. A platform was erected to stand it on, and a railing to encircle it. The rector produced two small brass vases once used in the old church and given by Doctor Tuttle's wife. Mr. Morrison contributed a brass cross for the center, whilst Mrs. Morrison presented brass candlesticks for each end of the altar. Mrs. William C. Lester carpeted the platform and the Social Committee gave the altar book and rest for it. They likewise provided a screen behind the organ pipes for protection against a severe draught of which the rector complained. On the oak wall behind the altar which served as a reredos, the lettering in gilt of "Holy, Holy," was done by the same ecclesiastical

<sup>\*</sup>This altar was the same one used in the Hamilton House when a chapel.

firm. It was Doctor Patey's custom when the eucharist took place in the chapel to use the small silver communion set brought from the old church. The records indite the following:

"On motion resolved, that the altar erected and furnished through the efforts of the Social Committee, Mrs. Leshure, chairman, be accepted and that a resolution of appreciation and thanks be sent to the Social Committee.

"The altar was dedicated on Saint Mathias Day, our rector, the Reverend John T. Patey, Ph.D., officiating."

During the rectorship of the Reverend G. Ashton Oldham, the cross and candlesticks were stolen from the altar and never recovered. Mrs. Oldham replaced the brass cross and candlesticks with silver ones in memory of her mother, Mrs. Gould, who had recently died.

The Social Committee existed prior to the Woman's Guild—the latter evolved from the former. Doctor Patey requested Mrs. Leshure to visit various churches in the city and inquire into their active women's organizations. She was most impressed by the Woman's Guild of Saint Andrew's Church, obtained a copy of its constitution which was regarded favorably by Doctor Patey and adopted by the women of Saint Luke's.

In this way the present Woman's Guild, so active and efficient at Saint Luke's, was founded. It was deemed advisable, however, to retain a social committee co-operative with the Guild, and Mrs. Major A. White was elected chairman of it. While Mrs. Leshure became vice-president of the Woman's Guild, with the rector as president.

# AN EFFORT TO RECOVER REDRESS ON ASSESSMENTS

"The clerk was instructed to authorize John C. Shaw of 108 Fulton St. to take such proceedings as he may be advised to recover the assessment paid June, 1902, amounting to \$932.42, for paving the middle street of Hamilton Terrace, under an agreement to pay Mr. Shaw for his services one-quarter the amount of

recovery and nothing in case of failure, and furthermore that Mr. Shaw agrees that Saint Luke's Church shall be held exempt from all taxed costs and disbursements of any kind."

The committee on repairs and supplies was ordered "to build a stone curb or coping to enclose the rear grounds of the church on 141st St. and Hamilton Terrace, same to be on the order of the coping enclosing the grass plots on the front of the church property and not to exceed three hundred dollars (\$300) in cost. Furthermore to erect on this coping a suitable wrought iron railing, not less than five feet in height, and to cost not more than three dollars (\$3.00) per lineal foot, providing that Mr. W. C. Lester raises by subscription from owners and residents of Hamilton Terrace, the sum of two hundred dollars (\$200) on account of said railing, and arrange for the payment of the balance of about three hundred dollars (\$300) by the church, at intervals starting from October first, 1904, and in such amounts as the treasurer shall decide can be devoted to such payments."

On October 4, 1904, Mr. Lester reported the completion of the work. The coping cost \$325, the iron railing \$521, \$200 of which was subscribed by residents on the Terrace, who also contributed \$183, the cost of a new artificial stone sidewalk. The vestry extended a vote of thanks to the committee, and particularly to Mr. Lester, the chairman, for his successful efforts in obtaining subscriptions from residents on the Terrace.

## FOUR HUNDRED AND TEN DOLLARS GIVEN BY THE PRIMARY CLASS

In May, 1904, the primary class of the Sunday School over which Mrs. Wm. C. Lester presided as principal, raised the sum of \$410.91, to be used for alterations and the refurnishing of their class-room. Hence Messrs. Storer and Lester were appointed a committee with power to act with the officers of the primary department in carrying out their plans for the improvement they desired to have accomplished.

# \*ANNUAL REPORT OF THE TREASURER FOR THE YEAR ENDING APRIL 30th, 1904

Receipts		
Cash on hand April 30th, 1903	\$ 899.76	
Open offerings	2.132.76	
Envelope offerings	2.132.82	
Easter offerings	3.417.21	
Pew rents	4 616 66	
Rent of Hamilton Grange	500.00	
Loans from banks	2 050 00	
Saint Luke's Battalion settlement of their loan \$275-40%	110.00	
Missionary Society	60.72	
Saint Luke's Home of Aged Women	. 86.32	
Hospital S. & S. fund	18.00	
Sundry cash receipts	54.93	
Disbursements		
Salaries		\$6 773 00
Supplies		994.7
Repairs and improvements	• • • • • • • • • • •	765.59
Interest and taxes		3.152.2
Missions		. 685.88
Loan from banks paid		2 050 00
Sundry cash disbursements		120.68
Cash on hand April 30th, 1904		. 563.03
T.ul. F. 1	\$1,505.22	\$1,505.24
Tuttle Fund		
East River Savings Bank	\$1,954	1.58
Institutions for Savings of Merchants and Clerks	1,695	5.35

The treasurer and clerk having suggested to the vestry the great necessity for a safe deposit box for the preservation of deeds and other Church papers, they were authorized to secure one for a rental not to exceed ten dollars (\$10) a year.

\$3,649.93

## ADVENT ELECTION

## MONDAY, NOVEMBER 28th, 1904

Mr. Robert Sickels was elected a member of the vestry to supply the vacancy caused by the resignation of Mr. Chas. W. Weston, who moved away from the city. Otherwise the board remained unchanged. Messrs. Morrison, McGay and Lester

<sup>\*</sup>This is merely to show the financial status to date.



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were appointed delegates to the Diocesan Convention, and Messrs. Storer, Kramer and Weeks to the Archdeaconry Meeting.

The ladies of Saint Luke's, ever active in its interests, held a fair in December with profitable results, and the following resolution was presented in their honor: "That the vestry record a vote of thanks and appreciation to the chairman, the officers and to all the workers who by their efforts made the church fair so successful, and that the clerk send a copy of this resolution to the chairman, Mrs. Major A. White." The amount of the fair proceeds was \$1,538.89.

In October, 1905, the Sunday School was under the direction of Mr. J. W. Erskine, a relative of Bishop Scarborough, and his services voluntarily performed as superintendent were so greatly appreciated by the vestry, that the gratuitous use of a pew in the church by courtesy was extended to him for the occupancy of his family. His son served one time, at a small salary, as assistant to the organist.

The following committee was appointed to attend to the publication of "Saint Luke's Messenger," the securing of subscriptions and contributions: Mrs. Bullman, Mrs. Lester, Mrs. Peck, Mrs. Yawger, Mrs. White and Mrs. Kramer. It was decided to eliminate advertisements from the paper, reduce its size to four pages, and to issue it twice a month only at a cost of about \$5.50 for each number.

## A TABLET ON HAMILTON GRANGE

At a meeting held December 1st, 1905, two letters were read by the rector—one from the Mary Washington Colonial Chapter of the Daughters of the American Revolution, and another from the Washington Heights Chapter of the same society, each requesting the privilege of placing a tablet on the "Grange" in memory of Alexander Hamilton.

After discussion it was resolved, "That the vestry of Saint Luke's Church appreciates the interest these societies have taken in this matter but regrets that it is unable at the present time to accede to their request." In the year 1907, the vestry removed this embargo and granted the privilege to the Washington Heights Chapter, D. A. R., of which Mrs. Samuel J. Kramer, the wife of a vestryman, was Regent, and many of its members were parishioners of Saint Luke's Church. A record is made in the minute book of the ceremony of the unveiling of the tablet with a clipping from a newspaper pasted on the page.

"On April 30th, (1907) the Washington Heights Chapter of the Daughters of the American Revolution celebrated their

tenth anniversary in a most impressive manner.

"On the afternoon of that date a tablet to the memory of Alexander Hamilton was placed on one of the pillars of the porch of Hamilton Grange, 141st Street and Convent Avenue. Grange was built by Hamilton in 1801, and at the time was across the road from its present location near the thirteen trees planted by him to commemorate the thirteen original states. After his lamentable death in 1804, the Grange passed into other hands, and at the time of the building of the new Saint Luke's it belonged to Mr. Amos Cotting. He gave it to the Reverend Doctor Tuttle, the rector, for the parish, and it was then moved to its present site. The exercises on Tuesday were opened by services in the church at three o'clock. Right Reverend Henry C. Potter, Bishop of New York, made an eloquent and fitting address. At the altar and assisting at the services were the rector of the church, Reverend John T. Patey, Ph.D., and the chaplain of the Chapter, the Reverend Milo H. Gates. Appropriate music was rendered by the choir, and patriotic hymns were sung by the congregation. The large beautiful blue silk banner of the Chapter, heavily embroidered in white. was carried down the aisle to the stirring music of the hymn 'Brightly Gleams Our Banner,' when all present adjourned to the grounds of the Grange where Mrs. Samuel J. Kramer, the Regent of the chapter, presented the tablet to Saint Luke's, and the rector accepted it for the parish. Miss Gertrude Storer of the Society of the Children of the American Revolution unveiled the tablet; Judge Worcester made an address and Bishop

Potter pronounced the benediction. Besides the Chapter members a large gathering of friends and members of patriotic societies attended. With the beautiful flag of our country decorating both church and Grange, and floating in the breeze, and the large number of people on the grounds and Convent Avenue, it was indeed a grand and impressive sight.

"At the close of the presentation a reception was held in the Grange to specially invited guests. They were received and made welcome by Mrs. Kramer and the other officers of the Chapter. An elaborate collation was served by Mazzetti. Red roses and a lavish use of the national colors were the decorations in the interior of the Grange."

### ADVENT ELECTION

## MONDAY, NOVEMBER 9th, 1905

Charles Henry Tuttle, grandson of the former rector, Reverend Doctor Tuttle, was elected on the vestry to supply the vacancy made by the retirement of Mr. Wilbur F. Rockwell, the junior warden, and Mr. William F. Weeks, senior member of the vestry, was advanced to fill the office of warden. Mr. Rockwell likewise served the church as its treasurer from 1897 to 1903, and much regret was expressed on account of his removal out of town. A letter of appreciation of his long and valued services was drawn up by the rector, signed by every member of the vestry and forwarded to him by mail. Mr. Mortimer Fargo also found it expedient to resign, and Mr. McRoy O'Loughlin was chosen to fill his place. Mr. Isaac McGay continued in the office of treasurer but requested an assistant, and Mr. Stanley Holcome Molleson was elected for that purpose. Messrs. Morrison, McGay and Lester were appointed delegates to the Diocesan Convention.

Again Mrs. Major A. White and her assistants are accorded a vote of thanks for the excellent work accomplished in the management of the church fair held on December 7th and 8th, 1905. The treasurer in his fiscal report of April 30th credits the ladies with \$1,779.76.

A committee from the Woman's Guild, composed of Mrs. White and Mrs. Kramer, waited on the vestry relative to the dissatisfaction of the members of the Guild with the services of the sexton, Thomas Brennan. After discussion of various complaints a committee was appointed, comprising Messrs. Morrison, Tuttle and O'Loughlin with full power to investigate said charges, to have the work of the sexton under their supervision and to do what in their judgment seems best for the interests of the Church. At the following meeting in March, 1906, the committee reported the sexton's resignation, and the engagement of Frank B. Tallman from March 1st at a salary of \$70 per month. His duties to be such as are usually performed by a sexton, including the physical care of the building and personal property contained therein—the property of the corporation. The removal of snow from the sidewalks to be under his direction and to be paid for by the vestry in addition to his salary. Necessary supplies for the performance of his duties to be furnished by the vestry through the chairman of the committee on repairs and supplies.

At the December meeting, 1905, the rector announced to the vestry that by the courtesy of the managers of Saint Luke's Home for Aged Women, the nomination to occupy the room endowed by the late Reverend Doctor Isaac H. Tuttle, in memory of his wife, will be hereafter vested in Saint Luke's Church. After the lapse of twenty years, however, this right expired, when in 1921, Mrs. J. Jarrett Blodgett, who had been president of the board of managers for seventeen years, extended the endowment in perpetuity by a payment of \$8,000 to the trustees of the institution. She was influenced by the fact that Doctor Tuttle was the founder of the "Home." She vested the right in Saint Luke's Church to nominate the candidate for the room.

## ANOTHER EFFORT TO REDUCE THE MORTGAGE

In March, 1906, the following is recorded:

"There being at this time a widespread interest in our parish,

relative to reducing our burdensome debt, and believing an earnest effort should be made with that end in view, a plan brought before the vestry by Mr. Tuttle was adopted and on motion a committee composed of Messrs. Tuttle, Morrison, Weeks, Storer, White, O'Loughlin and Lester, was appointed to put in operation said plan to raise funds during the coming summer. This committee was given power to add to its members and to modify or enlarge the scope of work as discussed."

At a meeting in April, 1906, the matter was resumed:

"Relative to the plan decided upon at the last meeting for the reduction of the mortgage debt, it was moved and carried that Mr. Tuttle order 6,500 'stones' at once and that the members of the vestry personally provide funds to pay for same, but that in view of the great work necessary to bring the plan before the people the committee may at its discretion postpone action until a more favorable time." Mr. Tuttle did not persist in his proposition—he instinctly felt conditions in the parish were not ripe for an active effort to reduce the mortgage debt. So he abandoned the idea, and the so-called "stones," which were to be small cardboard boxes painted to look like the red sand-stone of the church, were not even purchased.

The action of the vestry which immediately followed Mr. Tuttle's suggestion proves that the general opinion favored concentration on the deficit in the treasury, especially as Easter was near and a large offering requisite for current expenses.

"It was moved and carried that Mr. Morrison be authorized to secure twenty subscriptions of twenty-five dollars each to apply on the expected deficiency between now and October 1st." However Mr. Tuttle's proposed project was not wholly abortive. It drew attention to the church debt, awakening interest, and in some of the parish organizations it bore fruit.

Meanwhile sorrow thrust its presence in the midst of the vestry's activities.

### THE DEATH OF ROBERT SICKELS

"Whereas Mr. Robert Sickels, one of our vestrymen, departed this life on April 11th, 1906, we, the rector, wardens and vestrymen of Saint Luke's Church, New York City, desire to place on record our deserved appreciation of his character and work and our keen sense of the loss sustained by our parish.

At the time of his death Mr. Sickels was president of both the Sickels and Nutting Company, New York, and the Sickels, Preston and Nutting Company of Davenport, Iowa. He was also one of the Board of Governors of the Hardware Club and president of the Hardware Board of Trade, New York. Trade Journals, his business associates and others bear abundant and emphatic testimony to his upright business career, his unvarying and dignified courtesy, his consideration for others. and his practical aid and gentleness to his employees. He was indeed a gentleman and merchant of the old school. And not only in business and social life was he worthy of honor, but he was a devout man and the basis of his life was his religious character. He was one who feared God and served man. He was a loyal son of the Church, and at a comparatively early age devoted himself to its interests. In early manhood he became a vestryman of the parish church at Albion, N. Y., the place of his birth, and later a vestryman of the Cathedral at Davenport, Iowa.

Owing to a severe and protracted disease he was unable to his great sorrow to attend regularly the vestry meetings, but his heart was with us and his prayers were for us. His deeds of charity were numerous and large and were only made known when concealment was impossible. He bore his long affliction with Christian fortitude and patience. 'He being dead yet speaketh.' We mourn the loss of a Christian gentleman, a devoted churchman and a faithful friend. To his wife and daughter we hereby express our heartfelt sympathy and request the clerk to forward to them a copy of this resolution."

## THE FIRST CONTRIBUTION TO THE TUTTLE FUND

Through the applied and practical energy of the vestry and organizations of the Church, the year 1906 proved financially fruitful. The Easter offering amounted to \$2,292.77, owing to the efforts of Mr. White and Mr. O'Loughlin to solicit personal pledges, the Sunday School adding \$90.00 to it, and a friend \$50.00. The fair in December raised \$1,602.84 towards current expenses; the rector gave a lecture realizing \$35; the Young People's Association, an organization which flourished during Doctor Patey's rectorship, gave an entertainment with a profit of \$110.66 which they wished applied to the Church apportionment, and the Social Committee, headed by Mrs. Major A. White, improvised a minstrel show in June which proved popular, netting \$253. Agreeable to the request of Mrs. White and the Social Committee, this money was deposited to the credit of the Tuttle fund. A couple of years later, when the Reverend Mr. Oldham became rector, a lot in Thomasville, Ga., belonging to the estate of Doctor Tuttle was sold for \$400 and the money added to the Tuttle fund towards the mortgage debt.

Even though the year 1906 was successful pecuniarily the vestry used the Tuttle fund as collateral security and borrowed \$3,000 on it, chiefly to pay the interest on the mortgage. To show how liberal Saint Luke's attitude was to outside objects, the following is recited:

## MISSIONARY DISBURSEMENTS

Episcopal Fund (for one year)	\$ 00.00
Diocesan Fund	27 50
Diocesan Missions	10 50
Apportionment	200.00
DISTION NICHOIAS Relief Fund. San Francisco	224.00
City Missions	. 95.27
Saint Luke's Home for Aged Women Aged and Infirm Clergy Fund	. 100.00
Widows and Orbhans Fund	. 56.81
Trospital S. & S. Association	21 60
Saint Augustine's League	20 15
Japanese Relief Fund	50.55

### STEREOPTICON LECTURES BY THE RECTOR

In connection with the work of the Young People's Association, the rector gave a series of illustrated lectures on foreign travels. He began in 1905 with Egypt, and in 1906 he took his interested listeners all through the Holy Lands. His subjects in 1907 were Oxford and Cambridge, and they were the last, on account of his failing health.

These lectures were free to all, a voluntary collection being made after every one, for the benefit of some Church need. One time it was the Church debt, another occasion for the purchase of a name board outside the Church, a contribution for "The Messenger," the Church Apportionment, etc. This Association regarded Doctor Patey as one of them, his advice being sought before action was decided upon, and every member revered and loved him.

# ADVENT ELECTION MONDAY, DECEMBER 3rd, 1906

The vacancy in the vestry caused by the death of Mr. Robert Sickels, was filled by the election of Mr. Robert Thedford. The reading of the treasurer's statement for the current meeting was dispensed with on account of illness having prevented him from preparing one, and Mr. Morrison was authorized to sign all checks for the corporation until further notice.

The music committee having contracted bills amounting to \$78.40 for changes in the choir as embodied in reports dated Dec. 12-06 and Feb. 7-07, and for salary account an increase of \$160 per annum, it was moved and carried these bills be paid by the treasurer; that the annual appropriation be increased to a sum not to exceed \$250, and that the reports submitted be placed on file. The salary of the new sexton, Frank B. Tallman, was increased from \$840 to \$1,000 per annum from March first, and a letter of appreciation for his excellent work was sent to him by the clerk.

The delegates for the convention and archdeaconry were Messrs. Morrison, Thedford and Tuttle.

## INEQUALITY IN PEW RENTALS

At a meeting held March 4th, 1907, "the attention of the vestry was called by several vestrymen present, to the great inequality in the rentals paid for equally desirable pews, which was thought to be an injustice to new members and a cause for dissatisfaction. A member of the pew committee stated that it was a delicate matter for him to ask a friend to pay for an adjoining pew, a larger rental than he himself was paying, and that an effort should be made to harmonize the schedule as far as possible with the prevailing prices,"

It was decided that the pew committee, with the addition of Messrs. White and O'Loughlin, hold a conference after Easter to revise the schedule and report the result to the vestry. They reported in May and the schedule of prices recommended was adopted to take effect October 1st, 1907. Before October arrived an explanatory letter signed by the rector and special committee, was sent to all pew holders affected by the new rates, and to all others interested a schedule regulating the prices as adopted by the vestry.

Mr. Charles H. Tuttle was appointed to take charge of the weekly envelope subscriptions as treasurer, with power to appoint an assistant. Notice was given that the fire insurance policies on the church building, the furniture and organ would expire in May and June, and Mr. Lester and Mr. White were requested to have renewals made at the same amounts of three years before.

## THE DEATH OF ISAAC McGAY

The following resolutions are recorded in the minutes of May 9th, 1907:

"Whereas it has pleased Almighty God in wise providence to take from our midst our fellow vestryman and treasurer of Saint Luke's Church, Mr. Isaac McGay, who departed this life on the 3rd day of May, 1907, Be it Resolved: That we express our keen sense of the loss thus sustained by Saint Luke's Parish

and ourselves, but we believe that our loss is his gain, for he passed away 'in the Communion of the Catholic Church; in the confidence of a certain faith and in the comfort of a reasonable religious and holy hope.' He was a devout Churchman, a loving husband and father, a true friend, a public spirited citizen and faithful to every trust. In his business calling he deserved respect both for his rare expert ability and for his complete reliability and faithfulness. As the treasurer of Saint Luke's Church he was loyal to his trust and cheerfully performed its duties and met its obligations. He loved his parish church and when enfeebled by suffering, even to the last, he sought the interests and longed for its welfare. To him we may fittingly apply the words "of honest report and goodly character."

We tender to his bereaved wife and children our heartfelt sympathy in this their great sorrow and pray that God according to His gracious promise may be a "Father to the fatherless and a Husband to the widow."

### TWO CONTRIBUTIONS TO THE TUTTLE FUND

In the May issue of "The Messenger," 1907, the treasurer of the Ladies' Aid Society, Mrs. J. Hamilton Morrison, reported the following notice:

"A movement has been started by some of the members of Saint Luke's Guild to raise a sum of money to be applied towards the fund for the payment of the Church Debt. As there are many calls upon us in many directions it is proposed that this money be raised by giving of our time and of our work. To many of us, there are ways open to earn something during the coming six months, and it is hoped that the women in the parish will be sufficiently interested to help in promoting this effort. If every one will do so, there will be a goodly offering to present by Dec. 1st, the first Sunday in Advent.

(Signed) M. W. Morrison, Treas."

The October "Messenger" has the following:

"The Ladies' Aid Society is individually making an especial effort to raise an offering to be devoted to the Church debt. Many members have taken orders which they have executed during the summer. One of the members has offered to make plum puddings for sale at exchange prices. Any of the congregation desiring puddings will kindly leave orders at once with Mrs. A. M. Spalding, 419 West 145th Street."

On Advent Sunday, Dec. 1st, 1907, Mrs. Morrison, the treasurer of the fund, placed an envelope in the offertory plate, containing ninety dollars, which the ladies had earned.

This same year, the Young People's Association, Mr. George Chew Aikins, president, contributed seventy dollars to the Church debt through their treasurer of the Annual Entertainment Committee, Miss Nora O'Loughlin.

#### ADVENT ELECTION

# MONDAY, DECEMBER 2nd, 1907

Mr. Jacob Hoehn, Jr., was elected to the vacancy in the vestry, and Mr. William C. Lester was voted treasurer. Dr. John Hudson Storer was chosen to fill the office of clerk from which Mr. Lester resigned to become treasurer. Mrs. William C. Lester and Mrs. Fred I. Simpson were accorded a vote of thanks "for the beautiful and useful additions to the Sunday School room." Mrs. Lester's interest in the Sunday School was a very earnest one, and it was her initiative which evolved a graded system of kindergarten, primary, intermediate and main school. By her request her mother, Mrs. John Pennington, presented an organ to the kindergarten department, which it very much needed. Mr. Lester served as superintendent several years but on account of an illness he resigned, and a committee was appointed to secure a successor. Mr. Charles H. Tuttle was approached in reference to the office, which upon deliberation he accepted, resigning the charge as treasurer of the weekly envelope subscriptions, to which duty Mr. Jacob Hoehn was assigned.

To help toward supplies for the Sunday School in the way of text books, stationery, printing, etc., the vestry voted \$50.00, but the new superintendent informed the treasurer it would not be needed as he had planned a concert to raise a large sum of money for the benefit of the school. Part of the proceeds, \$90.00, he gave into the custody of the treasurer who was collecting funds for Sunday School physical improvements on a large scale.

# REPORT OF RECEIPTS AND DISBURSEMENTS FOR SUNDAY SCHOOL IMPROVEMENTS

Receipts—Subscriptions  Mrs. W. H. Wallace Miss Todd Robert Thedford J. H. Morrison Jacob Hoehn, Jr. Miss Lester Dr. J. H. Storer Mrs. John Pennington Mr. McR. O'Loughlin Major A. White Wm. C. Lester Chas. H. Tuttle, from concert. Mrs. M. A. White, proceeds 1st cake sale Mrs. M. A. White, proceeds 2nd cake sale	5.00 25.00 25.00 25.00 25.00 35.00 50.00 75.00 75.00 90.00 38.10 34.12	O. Lustig, painting and re-finishing contract John Kennedy, re-finishing and repairing gas fixtures Richardson & Dott, oak chair, rail and trim N. Y. Moulding & Mfg. Co., mouldings Frank Vahlen, carpenter J. R. Palmenberg's Sons, brass poles and clothes hangers. McCabe Hanger Mfg. Co., iron tubes and trolleys for platform curtain Chesbro, Whitman Co., platform horses Andrew Mills & Sons, canvas cover for platform	33.08 35.38 27.98 31.51 14.88 32.55 14.95
cake sale	34.12	torm horses	14.95 17.00 1.29 4.00
		-	582.22

(Signed) WM. C. LESTER.

During the summer of 1907 Mrs. William C. Lester and Mrs. Fred I. Simpson ordered built in the Sunday School room at their own expense a large partition with sliding glass doors to enclose a class-room divided from the main floor. It cost one thousand dollars and was erected to the memory of Mr. John Pennington and Mr. Robert Sickels.

Three vestrymen, Messrs. Lester, White and O'Loughlin, displayed special interest in the Sunday School. In June, 1908, by their combined effort the old wooden benches brought from the Sunday School in Hudson Street were displaced by two hundred solid oak chairs made especially for class-room work, some having a broad arm at the right on which to rest a writing pad and having grooves to hold pencil and pen.

Furthermore, it was their opinion the piano in the assembly room, also a relic of the Hudson Street property, was rather antediluvian. It should give way to a new *Steinway Grand*, and as a piano of this construction is supported on three legs, each man decided he would give a leg. On account of its new equipment and redecorations, 1908 was a banner year for Saint Luke's Sunday School.

#### AN ENLARGED VISITING COMMITTEE

Saint Luke's at this time had no parish visitor employed to relieve the rector, but there was a volunteer visiting committee connected with the Woman's Guild. Mr. Tuttle felt the necessities of the parish required a much larger committee (for there was a falling off in the congregation), comprising both men and women, with active sub-committees allotted to various districts of the parish under the supervision of the main committee. The vestry adopted the suggestion and the parish was exhaustively visited, the effort resulting to the advantage of individuals and the Church. This practical measure afforded relief to the rector, who was declining in health, not from age, but from an organic disease which undermined his strength. He was amiable, genial, and made many warm friends. There were occasions when the treasury failed to have sufficient funds to meet his salary to its full amount, making up the deficiency whenever the condition of the finances improved and permitted it. Perhaps he realized the gravity of his state of health, and to protect the church against possible claim from others, he personally wrote a letter requesting Dr. J. H. Storer to witness it, releasing Saint Luke's Church from all claims and demands whatsoever of any sums of money that may be due him from Saint Luke's Church to the first day of May, 1907. As his health became more impaired, he

sent a letter to the vestry December, 1908, resigning the rectorship, stating his inability to perform its duties. Whereupon the following resolution was adopted and recorded:

"Resolved that we decline to accept the resignation of Doctor Patey, and while we appreciate his devotion to the welfare of Saint Luke's and the unselfish motive which led him to offer his resignation, yet speaking both for ourselves and for the congregation we desire that he shall continue as rector." As the need was imperative for an efficient minister, the Reverend J. Milton Oaksford was notified "that after January 1st, 1908, his services may not be required, but if he remain his contract may terminate on 30 days' notice given either by the Church or by himself." At a meeting held May 12th, 1908, Mr. Oaksford presented his resignation as curate which the vestry accepted, voting that his salary be paid till July 1st, 1908.

It was voted to pay Doctor Patey a salary of \$2,000, and a committee was appointed to procure a curate, one well qualified to succeed if need be to the office of rector. One Sunday in April, 1908, the Reverend Mr. Howels was invited to occupy the pulpit of Saint Luke's, and the following Sunday the Reverend G. Ashton Oldham performed a similar service for the congregation.

An adjourned meeting of the vestry took place Wednesday, May 20th, 1908, when, "after some discussion it was moved and carried that Messrs. White, O'Loughlin and Storer be appointed a committee to investigate and recommend to the vestry either Reverend Mr. Howels or Reverend Mr. Oldham to be assistant minister." Several weeks before, the two wardens and clerk had been appointed a committee to interview both of these gentlemen "with regard to procuring their services as curate for Saint Luke's Church." It was found either was available and willing to accept. The Reverend Mr. Oldham was acting as curate at Saint Thomas' Church on Fifth Avenue and the rector, Dr. Stires, highly recommended him to the committee. Mr. Howels was equally well recommended. Another adjourned meeting took place, Monday, May 25th, with the rector presiding. Those present were the two wardens, Mr. Morrison and Mr. Weeks, and Messrs. Lester, O'Loughlin, Tuttle, Hoehn, Kramer, Thedford and Storer, vestrymen.

"Moved and carried that the Reverend G. Ashton Oldham, curate of Saint Thomas' Church, be asked to come to Saint Luke's Church as assistant minister for one year at a salary of two thousand dollars (\$2,000)."

The Reverend Mr. Oldham officiated for the first time at Saint Luke's, as curate on Whitsunday, June 7th, 1908, with the rector in the chancel. He attended a special meeting of the vestry at the home of the senior warden, June 25th, at which the rector was not present. The chief subject under discussion was the organ which showed signs of impairment, frequently requiring repair. It needed a thorough overhauling but on account of the cost it involved, the vestry had postponed the doing of it from time to time. However, at this meeting "the committee on supplies and repairs, was authorized to have the organ repaired by the installation of a new action so that all the notes will speak promptly, and such other needed repairs, at a cost of about five hundred dollars (\$500), also to put in a kinetic blower and an electric motor of sufficient horsepower to run it."

Arrangements regarding engaging a choirmaster was delegated to a committee with power, consisting of the regular music committee together with Mr. Oldham and Dr. Storer. The church services were ordered to be advertised in the "Washington Heights Home Topics" for four months at two dollars (\$2.00) per week. The treasurer was authorized to borrow upon collateral security a sum not to exceed three thousand dollars (\$3,000) before October 1st for church expenses.

It was moved and carried that Mr. Oldham be given a vacation of about three weeks in August.

#### A CHOIRMASTER ENGAGED

In Autumn the first regular meeting of the vestry took place September 28, with the rector presiding, the assistant being present. The treasurer was instructed "to give Mr. Carpenter sufficient money to pay all indebtedness to the choir up to October 1st, and thereafter to give Mr. De Costa one hundred dollars (\$100) per month to furnish and train a choir, and Mr. Carpenter one hundred dollars

(\$100) per month for salary as organist." The repairs and supplies committee reported that the organ during the summer had been overhauled, repaired and placed in good working order by the installation of an electric motor (two horsepower), a kinetic blower and a new primary action. The treasurer was instructed to reimburse the Reverend Mr. Oldham to the extent of \$37.50, being the amount paid Reverend Mr. Weir for preaching during a portion of August. A meeting was held October 13th, with the rector present. Messrs. Morrison, Weeks and Lester were regularly elected delegates to the Diocesan Convention, and Messrs. Weeks and Hoehn to the Archdeaconry.

Special services had been arranged by the assistant for the celebration of Saint Luke's Day, and it was agreed to advertise the occasion in four daily papers, viz: the Times, Post, Globe and Mail of October 17th.

At a meeting held November 19th, 1908, Mr. J. W. Carpenter, who for thirty-six years had been organist of Saint Luke's, presented his resignation, which was accepted. "It was voted to make Mr. Carpenter organist-emeritus, that he be given six hundred dollars (\$600) per year, but that his present salary be continued till January 1st, 1909." "The clerk was directed to write Mr. Carpenter thanking him for his long and faithful service to Saint Luke's Church and wishing him for the future many years of health and happiness."

My dear Mr. Carpenter:

At a meeting of the vestry of Saint Luke's Church held November 20, 1908, your resignation as organist was read and accepted with the most profound feelings of regret.

By a unanimous vote you were then made organist-emeritus at a salary of (\$600) six hundred dollars per year from Jan. 1st, 1909, regular salary till then.

I was also requested to convey to you, the vestry's gratitude and appreciation for the long and successful services which you have rendered Saint Luke's Church and the wish that you may be blessed with long life, health and happiness.

Very truly yours,

J. H. STORER.

Clerk of the Vestry.

The resignation of Mr. Percy F. De Costa as choirmaster was likewise read and accepted. "Mr. Charles Whitney Coombs was thereupon regularly appointed organist and choirmaster at a salary of fifteen hundred dollars (\$1,500) per year, his services to commence immediately."

# SAINT LUKE'S MESSENGER, JANUARY, 1909

#### THE CHOIR

"Saint Luke's Church is to be congratulated on securing as its organist and choirmaster, Mr. Charles Whitney Coombs. A New Englander by birth, he was educated in Germany and spent five years in Stuttgart, where he was a pupil of Wilhelm Spiedel (piano) and Max Siefrig, director of the Royal Opera, under whom he studied harmony and composition. The winters of '83 and '84 were spent in Italy and the following summer in Switzerland. From '84 to '86 he resided in Dresden studying orchestration under John and the organ under Jannsen, while the following year was spent in London studying English Church music. After completing his studies Mr. Coombs returned to Dresden as organist and choirmaster of the American Church, where he remained until 1891, when he returned to America and took charge of the music at the Church of the Holy Communion of this city, at which he continued until June, 1908. Although Mr. Coombs received most of his training on the Continent, he models his Church music closely upon that of the English Cathedrals. His numerous and varied compositions are too well known among the musical people to need comment. Under such able direction it is safe to predict for Saint Luke's, music not only of a quality surpassing anything on Washington Heights, but also in course of time, second to none in the city. Indeed, despite the fact that Mr. Coombs has taken hold at a very trying season and has scarcely had time to get his choir into proper condition, the improvement already manifest augurs well for the fulfillment of the prophecy."

#### GIFT OF A MEMORIAL CROSS

Advent Sunday was marked by the presentation of a beautiful brass processional cross—the gift of Dr. and Mrs. John H. Storer in memory of their young daughter, Gertrude. The cross was formally received and blessed by the assistant rector at the early service, and was used for the first time at the eleven o'clock service. "The cross was made from a special design by Messrs. Sawyer and Flintoff, and is without doubt one of the very finest in the city. The arms are richly ornamented by a lily pattern while the center is a representation of the Agnus Dei. On the back is inscribed "To the Glory of God and in loving memory of Gertrude Storer."

#### ADVENT ELECTION

# MONDAY, NOVEMBER 30th, 1908

On account of the serious illness of Mr. William C. Lester, Mr. J. Hamilton Morrison was voted to act as treasurer with Mr. Robert Thedford as an assistant. Otherwise no change took place in the vestry. The rector presided at the meeting and seemed apparently in the same physical condition, no one apprehending his death was imminent—the thoughts of the vestry being concentrated on Mr. Lester's sudden attack of typhoid fever. Dr. Storer, the clerk, was requested to convey to Mrs. Wm. C. Lester the sympathy of the vestry on account of her husband's illness and express their hope for his speedy recovery. A letter was read from Mr. J. W. Carpenter, the organist-emeritus, "thanking the vestry for their kindness and expression of good will contained in their communication to him." At this meeting the Reverend G. Ashton Oldham was elected associate rector.

# THE DEATH OF THE REVEREND JOHN T. PATEY, Ph.D.

A special meeting of the vestry was held Wednesday, January 20th, 1909, with the senior warden, Mr. Morrison, presiding. The following resolution is recorded:

"Whereas it has pleased Almighty God in his wise providence to take out of this world the soul of our deceased rector, John Thomas Patey, Bachelor of Laws and Doctor of Philosophy, for thirty-four years a member of Saint Luke's Church, having served as vestryman, curate, and for the past seventeen years as rector, this being his only official Church connection. Therefore we, the wardens and vestrymen of Saint Luke's Church desire to record our deep appreciation of his many years of faithful, generous and devoted services. Having no relatives in this land of his choice, the Church was to him a mother whom he loved as a devoted son, and the members his children on whom he bestowed all the affection of his fatherly nature. A faithful priest, a staunch churchman, a true friend, a sympathetic counsellor, a brave and humble spirit, his loss will be felt as was his influence, far beyond the bounds of his parish.

Now the laborer's task is o'er; Now the battle day is past; Now upon the farther shore Lands the voyager at last; Father, in Thy gracious keeping Leave we now, Thy servant sleeping."

## THE OBSEQUIES

Doctor Patey died Saturday evening, January 16th, 1909, and the funeral services were held in Saint Luke's Church on Wednesday morning, January 20th. For two days the body had lain in state in the chancel, being attended night and day by relays of watchers from among his friends in the parish. On Wednesday, at eight A.M. there was a memorial eucharist which was attended by about one hundred and fifty persons, the vestry being present and receiving in their corporate capacity. "At ten o'clock was the burial service which for dignity, beauty and solemnity has scarcely been surpassed. The officiating clergy were the Right Reverend David H. Greer, D.D., Bishop of the Diocese, who read the opening sentences and pronounced the benediction; Bishop Courtney, who read the lesson; Archdeacon Nelson, who read the committal service except the committal prayer, which was said at the grave, and the associate rector, the Reverend G. Ashton Oldham, who read the creed and prayers.

In addition about fifty clergy of the diocese were present in their vestments and occupied the front pews reserved for them. The full choir was also in attendance and under the direction of Mr. Coombs discharged their duties admirably. The main body of the church was filled with former friends and parishioners. At the close of the service the body was taken to Woodlawn Cemetery, escorted by the vestry and a few friends, and interred in the family plot of Dr. John H. Storer, the associate rector reading the committal prayer. The day was perfect and at the actual moment of interment the sun shone forth with unusual brilliance, being reflected back again from myriad points on the snow covered landscape. It seemed indeed, as if nature herself were voicing the prayer, "Eternal rest grant him, O Lord, and let light perpetual shine upon him."

#### MEMORIAL SERVICES

On Sunday, January 24th, the services were of a memorial character. In the morning the Reverend Doctor Myrick, for many years a close friend of Doctor Patey, preached a sermon distinguished both for its erudition and its appreciative and sympathetic tone. In the evening there were several addresses of a somewhat less formal character. Both Archdeacon Nelson and Reverend Doctor Van de Water, rector of Saint Andrew's Church, delivered eloquent eulogies, and the Reverend Milo H. Gates, vicar of Intercession Chapel, uttered a most stimulating and suggestive appreciation. The attendance was large at both services. The addresses of Doctor Gates and Doctor Nelson may be read in the appendices.

## RESOLUTIONS OF THANKS BY THE VESTRY

"To Dr. and Mrs. Storer for providing a resting place for our beloved rector, Doctor Patey, in their family plot at Woodlawn Cemetery, and also a special vote of thanks to Mrs. Storer for her untiring efforts in preparing the church and chancel, and arranging the floral decorations for the funeral services."

"The thanks of the parish are also extended to the Reverend Milo H. Gates, who acted as Master of Ceremonies, the Reverend Hiram

H. Hulse, who assisted him, to the organist and choir for their devoted and efficient services, and also to the former sexton and undertaker, Mr. Tallman, who so tenderly and carefully took charge of the remains of him with whom he had been associated for many years." A vote of thanks was likewise presented to Dr. and Mrs. Holdridge, with whom Doctor Patey resided, "for their care of the rector during his last illness."

At a special meeting called by the senior warden held on the evening of the funeral, Wednesday, January 20th, when the resolutions on Doctor Patey's death were recorded, an invitation was extended by the vestry to the Reverend G. Ashton Oldham, B.D., to become the rector of Saint Luke's Church at a salary of three thousand (\$3,000). At another special meeting held Tuesday, January 26th, Mr. Oldham, who was present, verbally responded to the invitation. He thanked the vestry for their expression of confidence and good will in calling him to become their rector, and in most appropriate words he accepted the rectorship upon the conditions specified in the call. He further expressed the hope that "we would all work together consistently, energetically and steadfastly for the Glory of God and the upbuilding of Saint Luke's Church." Thereupon receiving the personal congratulations of all present, the new rector took the chair and after his appointment of a committee. Messrs. Thedford, Tuttle, White and Storer, to provide ways and means for a memorial to Doctor Patey, the meeting adjourned. This was the new rector's first official act.

# THE NAMES OF THE MEN WHO SERVED ON THE VESTRY DURING THE RECTORSHIP OF THE REVEREND JOHN THOMAS PATEY, Ph.D.

1893 Alexander L. McDonald Millard Van Blaricom Wardens John E. Davis Jonathan Sprague Bard Charles L. Broadbent Foster F. Potter, M.D. Henry B. Bates John H. Morrison, Jr. Kenyon G. Viele William F. Weeks 1894 Jonathan Sprague Bard Junior Warden James E. Boyd Wilbur F. Rockwell William C. Lewis 1895 Gen. Ferdinand P. Earl William H. Shaw

1896-97-98-99 No change 1900 Charles W. Weston Elected in December John H. Storer, M.D. 1901 Jonathan Sprague Bard Senior Warden John H. Morrison Junior Warden Mortimer Fargo William Christie Lester 1903 John H. Morrison Senior Warden Wilbur F. Rockwell Junior Warden Isaac McGav

Advent Election 1903
Major A. White
William J. Kronenbitter
1904
Samuel J. Kramer
Robert Sickels
1905
William F. Weeks
Junior Warden
McRoy O'Loughlin
Charles Henry Tuttle
1906
Robert Thedford
1907
Jacob Hoehn

#### BIOGRAPHICAL SKETCH

The sixth rector was born in Davenport, England, March 31st, 1845, son of John Ambrose Patey and Elizabeth Mary Freeman. He was educated in Plymouth and from there went to the College of Richmond, Surrey, and Headingly College, Leeds. Soon afterward he came to this country, when in 1877 he graduated from Columbia Law School, being admitted to the New York bar the following year, practicing law until his admission to holy orders. He obtained the degree of Doctor of Philosophy in 1899.

Soon after settling in this country where he was a stranger, he joined the order of Masons, becoming a member of Bethel Lodge No. 733, where he met Mr. John H. Pulis, a Vestryman of Saint Luke's. At Mr. Pulis' request he taught a class in the Sunday School, becoming later its superintendent, and in 1883, at Easter, he was elected to the board of vestrymen. Under Reverend Doctor Tuttle's influence he entered the General Theological Seminary, was ordained a priest in 1887, succeeding to the rectorship of Saint Luke's Church

in 1892 at the age of 47. He preached his last sermon from its pulpit on Thanksgiving Day, 1908, passing away January 16th, 1909. His death was due to Bright's disease.

He was past grand chaplain of the New York grand lodge of Masons and a member of the Masonic Club. He was also a member of the Sons of St. George, a trustee of Saint Luke's Home for Aged Women, and the Bible and Prayer Book Society. He was unmarried and the beneficiaries of his estate were his brother James and three married sisters residing in England.

#### SEVENTH RECTOR

### GEORGE ASHTON OLDHAM

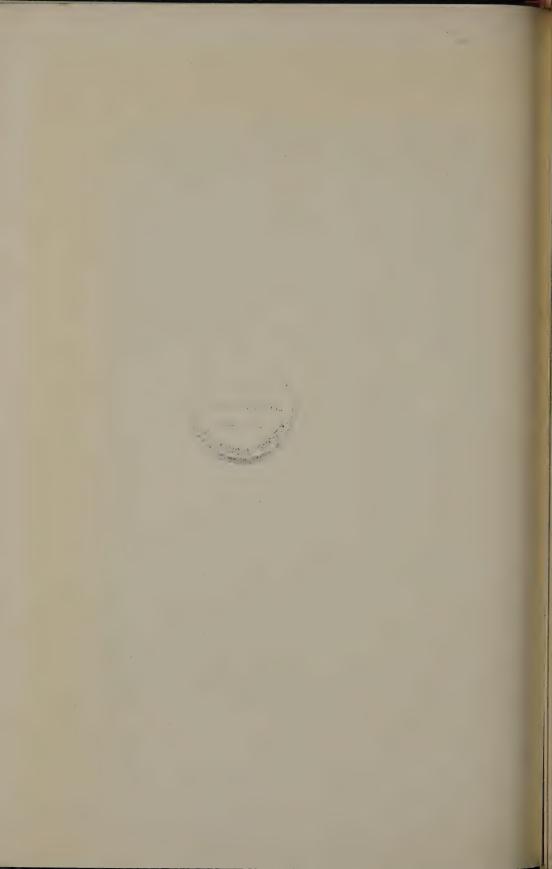
(1909-1917)

His first sermon as rector, Mr. Oldham preached on Sunday, February 7th, and on the following Sunday, the 14th, he was formally instituted into the office of rector of Saint Luke's Church by the Ven. George F. Nelson, D.D., Archdeacon of New York, acting for the Bishop of the diocese. The senior warden, Mr. J. Hamilton Morrison, was seated in the chancel near the choir, holding the keys of the church prepared to deliver them to Mr. Oldham when the ceremony called for the action. A large congregation took part in the impressive services set forth by the Church for this purpose and listened to the Very Reverend Wilford L. Robbins, D.D., Dean of the General Theological Seminary, who, in his sermon on the text, "A sower went out to sow his seed," first pointed out with deep insight the difficulties and the trials that faced the worker in the Master's vineyard, and then most eloquently portrayed the blessings that would come to rector and parish alike through mutual confidence and helpfulness. The office of the Holy Communion followed, and the rector, as required by the rubric, administered the Sacrament and gave the final blessing.

The young rector (32) overflowing with energy, and zealous for the upbuilding of Saint Luke's Church, promptly introduced reforms and suggested needful acquisitions. The staff received first consideration. The Reverend Livingston Rowe Schuyler, Ph.D., formerly rector of Saint James the Less at Scarsdale, N. Y., but then engaged as professor of history in the College of the City of New York, was invited to act as assistant, although able to devote but a portion of his time to Saint Luke's; and a parish worker was engaged at \$500 per annum in the person of Miss Ruth Hildreth, who was a senior of Saint Faith's Training School for Deaconesses. In May, 1910, her salary was increased to \$600.



THE RIGHT REVEREND GEORGE ASHTON OLDHAM, D.D. BISHOP COADJUTOR OF ALBANY



With this staff, including the organist, he felt Saint Luke's would be able to cope somewhat adequately with the increasing demands. He had a strong conviction that what Saint Luke's needed most was a new organ, and that this was a matter so serious that it could not be temporized with. He knew \$500 had recently been spent in repairs to the organ, and to continue to expend much more in trying to restore its old mechanism would be, he felt assured, an absolute waste of money.

While opportunity was given the vestry to fully consider this expensive acquisition, it was decided to act at once on the urgent necessity of an electric lighting system "that would light up the entire church," and to have it installed during the summer months. To effect this purpose without delay Messrs. O'Loughlin, Thedford and Storer were appointed a committee. This action was taken at the February meeting, 1909, when it was also regularly carried "that Mrs. Morgan, the occupant of the Hamilton Grange, be notified that the church will require the premises next year, and that she vacate as soon as her school term is ended." The committee on supplies and repairs was ordered to obtain an estimate for heating the Grange from the church plant. This eventful vestry meeting—the first regular one presided over by the new rector—terminated with an authority to the treasurer to borrow the sum of \$4,000 with the "Tuttle Fund" as security.

# THE RECTOR'S FIRST EASTER AT SAINT LUKE'S

The season of Lent was passing away with Easter about to dawn and with it a new life for Saint Luke's. A stirring letter of appeal signed by the rector, was printed in the "Messenger" asking for an offering greater than the parish had ever given before. The human, personal touch awakened many a soul half asleep, with the result that it seemed the rector's hope of great possibilities might be realized. Even the old organ surprised its usual hearers, doing its best—sending out its swan song, supposing this Easter might be its last—and the choir, not to be outdone, responded with joyful anthems and carols. At the meeting held June 1st, 1909, the vestry resolved on the purchase of a new organ, all based on faith, however, for it was not yet known where the money would come from, and the music committee,

with added names to its list, was requested to reconnoitre the haunts of organ builders and select none but the best. Mr. Coombs, the organist, was accorded a cordial vote of thanks, which was unanimous, for his generous contribution of \$500 towards the new organ fund—its first donation and a stimulus for more.

The committee on Doctor Patey's memorial reported the decision to be a stained glass window, recommending the subject of the "Good Shepherd," and its location the south transept, in the middle of that group of windows.

Mr. Kronenbitter sent in his resignation from the vestry, and the clerk answered with a letter expressive of highest regard and regret that he felt compelled to sever his connection of several years' standing. Mr. Walter Stabler was elected to fill out the unexpired term until the next regular election.

It was voted to increase Mr. Rockliff's (the sexton) salary to allow \$10 extra for his assistant, and to pay for his new verger's gown. Also, that the charge for opening the church for a wedding be \$15, of which sum \$10 to go to the sexton and \$5 to the church, but, also, that the rector be allowed to use his discretion in special cases regarding the charge. It was resolved that the fiscal year of the church be changed to begin November 1st, instead of May 1st, as at present.

The Diocese of Albany\* having appealed to the Diocese of New York for substantial assistance, by assessing its various churches a certain percentage of net receipts, Saint Luke's was officially notified its proportionate share was \$400. The vestry considered this amount excessive and entered a protest, agreeing finally, however, to pay annual interest until the full sum of \$400 should accrue.

#### MECHANICS IN THE CHURCH AND GRANGE

During the summer of 1909 the alterations and improvements suggested by the rector were being executed. The interior of the Grange was freshly decorated throughout, and the whole exterior painted. It was his intention to occupy it as a rectory and have the two small adjacent rooms on the north side converted into parish offices—one for himself—and the other for the clerical use of the deaconess and

<sup>\*</sup>At the time of this discussion Mr. Oldham and the vestry little thought that one day he would preside over the Diocese of Albany as its Bishop.

secretary. Saint Luke's was very fortunate at this time to benefit by the volunteer service of Mrs. R. T. Lassiter, who performed the duty of church secretary for nine consecutive years. Every day, except Saturday and Sunday, she was faithfully at her post from 10 a.m. until noon. On one occasion only she was presented with an emolument testifying to her valuable services gratuitously rendered. It was a check of one hundred dollars from the vestry which she immediately returned to the treasurer, saying she preferred her work in behalf of the Church to be considered a "labor of love," but a discovery being made that she admired a certain piece of furniture that she would like to possess, the check was converted into mahogany and the gift accepted. The courtesy of two sittings in the church was extended to her and Mr. Lassiter.

The contract for lighting the entire church with electricity had been signed, the rector himself giving particular directions to the contractors regarding the work in the chancel, ambulatory, vestry and choir rooms. When autumn arrived, and with it the return of the general congregation, Saint Luke's and the rectory received many compliments of praise.

In "Saint Luke's Messenger" of October, 1909, the rector's letter of greeting contained the following:

"The prospect of the coming year is unusually bright. We start with an excellent equipment. In the first place we have a more complete and competent staff than ever before. The Reverend Harry Leroy Taylor is already somewhat known to you and we feel sure he is going to prove of great value to the parish. Miss Hildreth, who is also well known, was set apart on October 6th, at a most impressive service in Grace Church, as a Deaconess, and in that capacity she can be even more useful than in the past. With the assistance of two such capable and faithful workers, the rector feels sure things are going to be accomplished.

"Another event of importance to the parish—and doubtless the most evident of all—is the rehabilitation of the old Hamilton Grange. In the Spring the vestry decided that it would be well to restore the building to its former use as a rectory and parish house. Accordingly it has been redecorated and painted from top to bottom, both within and without, with most gratifying results. Not only have we now a building that is a credit both to the Church and community,

but we also have a charming and spacious home rich with its historic associations. But beautiful and delightful as it is, its main value will not be so much its aesthetic charm as its practical utility. It affords a center for parish activities. The rector and curate occupy the second floor while the main floor affords offices for each member of the staff as well as large, cheery rooms for various guild meetings. Of course, it is also a splendid place for social entertainments of any character. Indeed, its possibilities of usefulness become more apparent every day and the practical advantage of having such a center for all parish activities must be evident to all. It has been rather a heavy investment which, we feel sure, will prove more than justified."

The first vestry meeting was called the 8th of October with only one absentee—the junior warden who was still out of town. Mr. J. Hamilton Morrison rendered a twelve months' statement of the finances up to May 1st, 1909. His action in borrowing \$3,500 from the Corn Exchange Bank was approved, thus making a total of \$4,500 owing said bank. Mr. Morrison advised the vestry that he found the duties of treasurer somewhat too onerous, and, therefore, he would resign as soon as a new treasurer was elected. The rector appointed Messrs. Hoehn, Tuttle and Stabler a committee in charge of the envelope system.

# ADVENT ELECTION

# MONDAY, NOVEMBER 1st, 1909

Mr. Walter Stabler, who had been elected in June to fill out an unexpired term, was regularly re-elected vestryman for a period of three years, and was likewise chosen treasurer to succeed Mr. Morrison, resigned. Messrs. Lester and Storer were elected delegates to the Diocesan Convention and Archdeaconry.

The announcement being made that the sexton, Mr. Charles A. Rockliff, intended to resign his position Nov. 8th, 1909, Mr. Joseph LaFrance was engaged in his place.

The rector having stated that in his opinion the pulpit was too low and too close to the wall, it was voted to raise it eighteen inches and to bring it forward the same distance. This was done according to the rector's wish and paid for by private contribution.

# THE CANCELLATIONS OF MORTGAGES EXISTING ONLY ON PAPER. EXTRACT FROM MINUTES OF TRINITY VESTRY NOVEMBER 8, 1909

"Resolved, that the Standing Committee, with the advice and consent of the rector, shall have and are hereby given authority to cancel any mortgage or mortgages held by this Corporation upon the property of other churches without payment, provided always, that no such mortgage shall be cancelled except upon the advice of the counsel for the Corporation in each case that it is legal and right to cancel and discharge the same.

(Signed) WILLIAM JAY, Clerk."

"Office of the Corporation of Trinity Church, No. 187 Fulton Street, cor. Church Street, New York,

January 14, 1910.

To the Rector, Churchwardens and Vestrymen of Saint Luke's Church, Convent Ave. and 141st St., New York City. Gentlemen:

For many years it has been the practice of this Corporation from time to time to advance sums of money to other parishes in need of help, which sums advanced have been secured by mortgages. These mortgages were taken with the purpose of guarding against the diversion of the money to other than Church uses through the dissolution of the parish receiving it, or from other causes. The conditions have, however, changed. This possible diversion of Church property to other than Church uses is now amply guarded against both by the Canons of the Diocese, and by the law of the State, and we feel, therefore, that with the exception perhaps of one or two cases requiring special consideration, there is no longer any occasion for our continuing to hold these mortgages. We send you, herewith, a copy of the resolution adopted by the vestry of Trinity Church at a meeting held on November 8th last, and upon application from your vestry we shall be happy to confer with you upon the question of cancelling the mortgage on your church under the terms of this resolution.

Rector, Churchwardens and Vestrymen of Trinity Church in the City of New York, (Signed) WILLIAM JAY, Clerk."

This communication from Trinity caused no little concern at first among the members of the vestry, fearing the existence of possible indebtedness, not certain of their financial knowledge of the past, until Mr. Tuttle, who acted as counsel for them, explained that the mortgages referred to had no more tangibility than myths.

The following resolution was unanimously adopted:

"Resolved that the offer of the rector, churchwardens and vestrymen of Trinity Church in the City of New York, contained in the communication of January 14th, 1910, to cancel without payment, the bond heretofore made by the rector, churchwardens and vestrymen of Saint Luke's Church in the City of New York, dated the 12th day of August, 1892, for the sum of \$45,000, together with the mortgage securing the same, which mortgage is recorded in Liber 16 of Mortgages, page 488, in the office of the Register of the City and County of New York, and the mortgage without bond heretofore made by Alexander L. McDonald, John Potts, (Francis Pott) and Charles H. Contoit to the said Corporation of Trinity Church, which mortgage is for the sum of \$16,400, is dated November 20th, 1891, and is recorded in Liber 7 of Mortgages, page 363, in the office of the Register of the County of New York, and to deliver satisfaction pieces of the said mortgages, duly executed by the said Corporation of Trinity Church be and it hereby is requested to cancel the said bond and both said mortgages without payment, and to deliver satisfaction pieces of said mortgages duly executed by the said Corporation of Trinity Church; that Dr. John H. Storer, the clerk of this vestry, Walter Stabler, Esq., the treasurer of this church, and Charles H. Tuttle, vestryman, be and they are hereby appointed a committee to arrange the necessary details; and that Walter Stabler, Esq., as such treasurer be and he hereby is authorized and empowered to sign and receipt for said bond, mortgages and satisfaction pieces and to execute any necessary papers in said connection."

In this manner the aforesaid mortgages were cancelled from record, and the whole incident permanently closed.

# THE FAIR AND THE NEW ORGAN

On account of the floating debt a fair seemed an absolute necessity, and Mrs. H. Croswell Tuttle, who had served as chairman of the fairs of 1907 and 1908, asking to be relieved for this year, Mrs. Major A. White kindly consented again to take charge. The proceeds amounted to \$1,867.84, the Sunday School raising \$339.00, part of the sum total. This amount of money exceeding any yet obtained from a fair, was gratefully received by the vestry and applied toward current expenses. But the thought uppermost now in the minds of Saint Luke's faithful parishioners was the quandary how

to obtain ten or fifteen thousand dollars wherewith to purchase the much needed new organ. This seemed a matter altogether insurmountable.

#### A CONTRIBUTION OF TEN THOUSAND

Before reading the notices for the week, at the II o'clock service, Sunday, Nov. 14th, 1909, Mr. Oldham stated with much feeling that shortly before leaving the vestryroom, he had received a letter of such great importance to Saint Luke's Church, that he desired to express his deep appreciation and gratitude from the chancel and thus spread the good news throughout the parish.

"This splendid gift," he continued, "so entirely unexpected, has solved in a moment a most difficult problem and insured for us an organ that will delight the heart of our gifted organist, Mr. C. Whitney Coombs, and be a source of rich enjoyment to us all."

Mr. Oldham then read the following letter.

"To the Rector, Churchwardens and Vestrymen of Saint Luke's Church, New York. Reverend George Ashton Oldham, rector. Dear Mr. Oldham:

It has been our earnest desire for some time past, to be able to present to Saint Luke's Church a substantial memorial that would be of practical value. We realize that the most urgent need at the present time is a new organ. An effort is now being made to secure funds for that purpose and we believe that our proposed gift, far from lessening the general interest, will stimulate it to the point of enthusiasm in giving. We are in sympathy with the ambition of our able organist, that Saint Luke's Church should possess an antiphonal instrument of the first order, and we believe our proposed memorial will quickly achieve what in ordinary course would take several years to accomplish.

We therefore propose to erect the main instrument complete in every

We therefore propose to erect the main instrument complete in every detail to cost the sum of ten thousand dollars, leaving the echo organ for general subscription.

Hoping the cause of Christ will thus be advanced in our midst, we remain.

Faithfully yours,

(Signed) AGNES L. LESTER,
GERTRUDE S. SIMPSON.

In memory of
John Pennington and Emma Gross Pennington
father and mother of Agnes L. Lester
and
Robert Sickels and Caroline B. Sickels
father and mother of Gertrude S. Simpson"

The rector personally replied by letter as follows:

#### "ST. LUKE'S CHURCH West 141st Street and Convent Avenue

New York, Nov. 16, 1909.

Dear Mrs. Lester and Mrs. Simpson:

Just a brief line in acknowledgment of your letter of Sunday with its most generous offer, which on behalf of the Parish, I accept with profound gratitude. You already know my personal feelings on the matter so I shall not enlarge upon them further than to say that you have thus met in a most adequate fashion Saint Luke's greatest present need, and in a spirit worthy both of givers and gift.

I earnestly hope, as I believe, that, both for their own sakes and for the cause, others may be stimulated by your action to learn something of the blessedness of giving, which both of you have learned so well.

May God's blessing rest upon both givers and gift to the furtherance of His cause and the glory of His Name.

Faithfully your friend and Rector,

G. ASHTON OLDHAM."

This generous action cleared the situation, rendering the apparently impossible, possible, and individual subscriptions commenced to flow into the treasury.

Rev. G. A. Oldham John H. Morrison MacRoy O'Loughlin Charles H. Tuttle Major A. White Walter Stabler John H. Storer Jacob Hoehn Arthur B. Spence Wm. H. Wallace Gove S. Harrington

Richard Burr John Leshure Harry L. Taylor Arthur P. Browning F. C. Nickerson
P. M. Ayvad
Francis M. Unwin
W. Pillmont Mrs. M. E. Chamberlain Mrs. Samuel J. Kramer Samuel R. Taylor Wm. C. Crosby C. Austin Crane E. T. Ely Ruth Sayers Jesse Patterson Mrs. Anna White Mrs. E. M. Kellogg Mrs. Edward M. Jenks Nora O'Loughlin

Two church collections were likewise made for the object, the result being that the fund was oversubscribed, and \$1,428.32 voted by the vestry of the surplus to pay for improvements mentioned in the following resolution under date of October, 1910.

"It was moved and carried that the expense in connection with renovating the choir-room, such as putting in new window, painting and electric lighting, also repairing of the choir-stalls in the chancel, painting in the chancel, repairing windows and the electric lighting of the chancel and ambulatory, be charged to the 'Organ Fund.'"

In "Saint Luke's Messenger" of January, 1910, the following is recited about the "New Organ."

"The committee in charge of the selection of the new organ has been very busy during the past month. Organs of various builders have been visited in different parts of the country. The competition among the organ builders has been very brisk, and there is no question as to the excellence of the instrument which the firm finally chosen will build. At first it was hoped that the contract would be let by the first of January, but the necessity of giving his time to the Christmas music has prevented Mr. Coombs from visiting some organs which he had promised to inspect. As matters now stand there is every prospect that the firm will be selected and the contract let before the middle of January, and that the organ will be ready for installation during the summer. All may rest assured that the new organ of Saint Luke's will have few that can rival it among the churches of the city, and that it will be an instrument in which all can take pride."

The February "Messenger" published the following:

"After two months of careful and painstaking investigation, the committee in charge of selecting the builder of Saint Luke's new organ has decided to give the contract to the Austin Organ Company of Hartford, Conn. Five specifications from five different organ builders were taken into consideration. All of them were of high order of merit, and only after inspection of the instruments already built by the respective firms for tone, action and reputation for reliability, and after consultation with leading organists the committee was enabled to reach a decision. Organs so far west as Pittsburgh and so far south as Maryland were visited and most of the recent organs of large size in or near New York were examined. The Austin Organ Company has built many fine instruments throughout the country, among the more notable ones the organ in All Saints Cathedral, Albany, and nearer at hand the large concert organs in the Wanamaker Auditorium, and in the ball room of the Hotel Astor.

"The work of construction will begin at once, and the instrument will be installed during the month of August so as to interrupt the services as little as possible. The organ will be in three sections. The largest portion in the organ loft at the north side of the chancel will consist of the Pedal, the Great and the Swell organ. On the south side will be placed the Choir organ, while at the front over the vestibule will be found the Solo and the Echo organ. The present

instrument in Saint Luke's has suffered from bad placing, a large part of the sound being lost or smothered in the organ loft or among the chancel arches. To correct this both sections of the Chancel organ will be brought well forward so that they overhang the choirstalls. In this way the full volume of tone will be preserved and thrown back into the nave from the curved wall of the apse. In the Echo organ is to be placed a set of chimes—twenty bronze tubes, which produce the effect of church bells. Great care is to be given to the proper voicing and placing of the Vox Humana. It will be in its own swell box and on a separate cable within the Swell organ, thus enabling its position to be changed until the best location is found. Organ experts are agreed that the effect of the Vox Humana depends largely upon its position. The Austin Organ Company scored a triumph in this respect at All Saints Cathedral, Albany, by placing it in one of the large pillars. Saint Luke's new organ will compare favorably with the leading church organs of the country, many of which have far exceeded it in original cost.

The Austin Company agreed that if they be allowed the property of the old organ, the church being responsible for the building of the false roof over the Great organ for protection against leaks, and furnishing the necessary foundation for the Solo organ, then their contract would call for \$12,600, without extras. This agreement was arrived at Tuesday, Jan. 25, 1910, and being satisfactory, the committee, Messrs. Lester, White and O'Loughlin, was authorized by the vestry to sign and close the contract. In the month of May, however, the vestry reconsidered the location of the Solo or Antiphonal organ, and ordered the committee to instruct the builders to place it, together with the Great organ, in the chancel. The entire installation was completed in September and used at a service for the first time Sunday morning, the 18th inst., 1910.

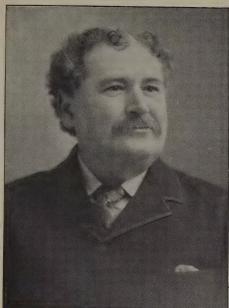
For the pleasure and benefit of Saint Luke's parishioners and friends a series of organ recitals was arranged by Mr. Coombs:

November 16. Mr. G. Waring Stebbins, organist of Emmanuel Baptist Church, Brooklyn.

November 22. Mr. Harry Jepson, New Haven, Conn.

December 1. Prof. Samuel A. Baldwin, organist of City College.

December 6. Mr. William C. Carl, Director of Guilmant Organ School and organist of Old First Church.



John William Carpenter
Organist
1873-1908

Charles Whitney Coombs, Mus. Doc. November 19, 1908 (Present Organist)





December 15. Mr. Walter C. Gale, organist of Broadway Tabernacle.

Mr. Robert Scarborough Erskine, who presided at the organ during the summer vacation of Mr. Coombs, was engaged as assistant organist from October first, 1910. Mr. Erskine contributed a fine element of helpfulness in the musical work of Saint Luke's.

### DEATH OF THE ORGANIST EMERITUS

In June, just before the workmen began to take the organ apart to remove it, the organist-emeritus, Mr. J. W. Carpenter, then in declining health, made a visit to the church, led by a strong impulse to play once more his musical favorites on the instrument over which he had presided since its installation in Saint Luke's in 1886. It was his last visit for he was stricken the very day the actual work of demolition took place, June 26th, his life departing with his old friend—the organ.

Mr. Carpenter was born in 1849 in Cambridge, England, receiving his instruction on the organ at Kings College, being an articled pupil for five years under Dr. George Garrett. After serving several years as organist at Kings College, Cambridge, he came to this country in 1871. He was called to Saint Luke's in 1873. The organ of that day was destroyed by fire which proved so disastrous to Saint Luke's in January, 1886. Being thoroughly trained in English cathedral service, he transmitted to America some of its finest musical traditions and ideals. Some well known musicians received their first inspiration from him. His thirty-six years of active connection with the choir not only left their impress musically upon Saint Luke's, but on the Diocese as well.

A beautiful engraving of Raphael's St. Cecilia which he greatly cherished, two handsome volumes of Andsley's monumental work on "The Art of Organ Building," and a collection of other books for the use of the choir have been placed in the choir-room by his widow, Mrs. Carpenter, and will serve to keep alive his memory in the place which he loved so well. He was buried in the plot belonging to Saint Luke's Church at Woodlawn Cemetery, and under the direction of the vestry a marble headstone, appropriately inscribed, was erected to mark his grave. A memorial service in his honor was held on the evening of October 30, 1910, at which some of his compositions were sung.

# THE CELEBRATION OF THE NINETIETH ANNIVERSARY

This service in memory of the late organist at which the Reverend Claudius M. Roome, a great grandson of one of the founders of the parish, delivered the memorial address, was one of the opening incidents of a very eventful week for Saint Luke's. The rector struck the key-note at the morning service on October 30, by preaching an interesting historical sermon, informing the congregation that the following Sunday, being November 6th, the actual date in 1820 when the parish was legally organized, Saint Luke's would celebrate its ninetieth birthday. On Monday evening the vestry held a meeting combining business with pleasure socially discussing the best interests of the parish.

Tuesday, Nov. 1st, being All Saints Day, Holy Communion was celebrated at the morning service and when the names of the departed ones for the year were read aloud by the rector, the whole congregation arose and stood in silence. In the evening Dr. Will C. MacFarlane, organist at Saint Thomas' Church, and a former choir boy of old Saint Luke's under Mr. Carpenter, delighted a large congregation with a beautiful exhibition of the musical possibilities of the new organ. It was appropriate that a quondam boy soloist of Saint Luke's in Hudson St. should give the organ recital during Anniversary Week.

On Wednesday, November 2nd, two social events took place. An afternoon tea was given by Mrs. John Hudson Storer in her home, 30 Edgecombe Ave., at which all parishioners were invited, and the men's dinner was held in the evening in the church rooms at which addresses were made by Judge Chas. L. Guy, Congressman William S. Bennett, Hon. Francis Lynde Stetson, Mr. Charles H. Tuttle and the rector.

Thursday evening, November 3, in spite of pouring rain and high winds, the reception at the rectory was largely attended and was a very happy occasion. The storm continued on through the next day, but did not prevent a good attendance of children at the parties of the Primary and Kindergarten on Friday afternoon. In the evening the other children enjoyed an interesting entertainment in the school rooms, and the young people gave a successful dance at the rectory.

The climax of the week was celebrated Sunday, Nov. 6, Anniver-

sary Day. At eight A.M. a corporate communion of all the guilds took place. At the eleven o'clock service the Right Reverend David H. Greer, D.D., Bishop of New York, preached the sermon and dedicated both the new organ and the memorial window to Doctor Patey, which was unveiled. The dedicatory lesson for the organ was read from 1 Chron. 15:16, 28. "David spake to the chief of the Levites to appoint their brethern the singers with instruments of music, psalteries and harps and cymbals, sounding aloud and lifting up the voice with joy. And all Israel brought up the ark of the covenant of the Lord with shouting, and with the sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps."

As the prayers were special for use at Saint Luke's for this service and approved by Bishop Greer, some are incorporated here.

"O Lord God, who didst inspire Thy servant David with Thy Holy Spirit to sing the songs of Zion, and to play upon the harp, accept, we beseech Thee, at our hands, this organ, and grant that, when singing Thy praises in the Assembly of the Saints, Thy children join their voices to the sacred sounds of the organ, the spirit of devotion may grow in them, that they may proclaim Thy majesty, exult in Thy glory and rejoice in Thy mercy, with all the company of the Angels in heaven and Saints upon earth.

Forasmuch as Almighty God did mercifully accept the purpose of His servant David and Solomon to build His temple at Jerusalem and hath been graciously pleased in all succeeding ages to receive the gifts of those who have willingly offered of their substance, and nothing doubting but that He favorably alloweth this charitable work of ours in setting apart this organ to His service and glory; we therefore, in behalf of this parish accept the offering, and dedicate this organ in memory of John Pennington, Emma G. Pennington, Robert Sickels and Caroline S. Sickels, and to the honor and glory of the Holy and Eternal Trinity, the Father, the Son, and the Holy Ghost."

# DEDICATORY PRAYER FOR THE WINDOW

"O Eternal God, Saviour of Thy People, by whose firm will alone the whole fabric of the world subsists, accept, we beseech

Thee, this window to Thy glory and to the sacred memory of Thy servant, John Thomas Patey, Priest, now entered into Thy clearer presence and higher service. Grant that this monument to Thy grace in him be a continual reminder to us, who are still in our darker pilgrimage, and lift our gaze more and more to that bright realm whither he has gone before; and inspire our hearts and stir our wills to such a devotion to Thy service here on earth that we finally attain to those unspeakable joys which Thou hast prepared for those who love Thee."

The evening service at eight ended the Anniversary exercises. It was celebrated by a procession through the aisles of the church of all the guilds following the clergy and choir, singing "The Church's One Foundation." Addresses were made by the Reverend William T. Manning, S.T.D., rector of Trinity Church; the Reverend Ernest M. Stires, D.D., rector of Saint Thomas' Church, and the Right Reverend Cortlandt Whitehead, D.D., Bishop of Pittsburgh. With the parishes of Trinity and Saint Thomas' the relations of Saint Luke's have been very close. Trinity proved a staunch friend always, especially during early days of trial, while the first rector of Saint Luke's, Doctor Upfold, was second rector of Saint Thomas' and the present rector came from its curacy. Bishop Whitehead also had affiliations with old Saint Luke's—he was baptized at its font by the fourth rector, Doctor Forbes, and his father served on the vestry from 1840 to 1843.

The Anniversary thank offering was an interesting feature of the occasion, amounting to \$2,953.25, and was applied to the curtailment of the floating debt which was Saint Luke's constant companion. It should be noted that Bishop Greer and Trinity Church were contributors to the thank-offering, each giving fifty dollars.

# CONTRIBUTORS TO THE THANK OFFERING

The Sunday School
Young People's Association
Brotherhood of Saint Andrew
Trinity Church
Bishop Greer
J. Brewster Roe
John H. Morrison
Charles H. Tuttle
Reverend L. R. Schuyler
Oscar Bunke
Wm. C. Lester
Miss M. Elizabeth Lester
Mrs. W. H. Kirby

Reverend G. A. Oldham Mrs. Caroline H. Green Mrs. C. H. Kitchel MacRoy O'Loughlin Wm. H. Oliver Miss Van Riper Miss C. Kitchel Miss Tallston Mrs. H. C. Tuttle Dr. J. H. Storer Walter Stabler Major A. White Mrs. E. S. Sayer

Previous to the celebration of the ninetieth anniversary of Saint Luke's Church the rector received these two letters in reply to invitations extended by him:

"Pittsburgh, October, 1910.

My Dear Mr. Oldham:

As one to the manner born and a member of St. Luke's Parish since 1843 (having been baptised by its Rector at that date, now far past), I rejoice in the dignified and honorable career which has brought the Parish to the celebration of its Ninetieth Anniversary. I congratulate you and your people on its present prosperity, and join with you in every bright hope for its future. I am very grateful to you for the invitation to take part in the joyful celebration, and assure you that my connection with the Parish has ever been and will ever be a cause of satisfaction and pride to me. With sincere regard, I remain,

Very faithfully yours, CORTLANDT WHITEHEAD, Bishop of Pittsburgh."

"Indianapolis, October 24, 1910.

The Rev. G. Ashton Oldham, Rector, St. Luke's Church, New York.

Dear Sir:

Thank you for the kind invitation to attend the celebration. I should be very glad to come, but it is not possible to travel East at this time. I have ordered a photograph from Rev. C. S. Sargent, who had some copies made of my large photograph, which was made the last time my dear father attended General Convention—I think in 1862 or 1865. I consider it a very good copy, really better than the original, which is fading a little. I hope it will reach you in time for your services.

My father took his seat in the House of Bishops at the Convention held in Cincinnati in 1850. In looking through his journal of that date I came across

this item:

Oct. 7th. Bishops Doane, Whittingham and Ives dined with me at Mr.

Rufus King's—the first named was my Assistant Minister when I was Rector of Saint Luke's Church, New York City, and the other two my successors in the rectorship—and all four are now Bishops in the Church of God.'

My sister of whom I spoke last spring as having been born in Saint Luke's Parsonage October 1, 1827, attended this Convention, and after sixty years attended the recent Convention in Cincinnati, which she felt to be a great privilege and rather unusual. Only one other person, I heard, was present who attended both—a Mr. Ross, who was ninety-one years of age and bright and happy.

Wishing you and the Wardens and Vestrymen all success in your celebra-

tion and your future work in old Saint Luke's.

Sincerely yours,

EMILY L. UPFOLD."

A third letter the rector received from the Right Reverend Edward Robert Atwill, Bishop of Western Missouri, after the celebration:

"Kansas City, Mo., January 7th, 1911.

Rev. George A. Oldham. 237 Convent Avenue, New York, N. Y.

Dear Dr. Oldham:

Your very kind letter was duly received with the annual issue of your Saint Luke's Messenger, but I have been, for a long time, ill, and unable to

attend to my correspondence.

I was much interested in the account of the anniversary of Saint Luke's and would have been very glad to have written a brief message had I been in condition to do so. I was for some time connected with the Parish and began my work there as lay visitor and afterward as assistant. I was ordained to the Priesthood in old Saint Luke's.

Reverend Doctor Tuttle was a lifelong friend of our family, having been our rector in Hudson, New York, and afterwards in Saint Luke's.

With all good wishes for you and your parish, I remain

Very sincerely yours,

E. R. ATWILL."

#### THE SUPERINTENDENCY OF THE SUNDAY SCHOOL

In 1910 Commencement Day took place Sunday, June 8th, in the presence of a large congregation comprising scholars, teachers, parents and friends. The graduates, twelve in number, were addressed by the Reverend William Walter Smith, M.A., M.D., Secretary of the Sunday School Commission of the Diocese, and the superintendent of the Sunday School of Saint Andrew's Church, this city. Mr. Charles H. Tuttle, who had been in charge of Saint Luke's school since 1907, seemed on this occasion in usual health, never expecting when he wrote his letter to the school, printed in the "Messenger" of June, that he would resign as superintendent in the fall.

"To my Schoolmates:

I cannot let this 'Messenger' go out without a personal note to you all. No superintendent could have had back of him more loyalty, enthusiasm and help than you have given me since my first connection with this school in November, 1907, and whatever good has been accomplished, has been made

possible, under God, only by this support and co-operation.

The faithful band of teachers and officers—some seventy in number would make glad the heart of any superintendent. Our beloved treasurer, Mr. Kragel, has been connected with this school as a teacher and officer for twenty-one successive years—nineteen in the present rooms and two in the Hamilton Grange before the church was built. Much of the present efficiency of our organization has been due to his planning and unremitting labor. Another unique record is that of the head of our Primary Department\* the department which through the years has been the standard by which the

<sup>\*</sup>Mrs. William C. Lester.

efficiency of other departments not only in this, but in other schools, has been measured. Nor can I refrain from acknowledging the peculiar debt which we all owe to Mr. Gabay who has been the inspiration of so many effective movements among the boys; to Miss Sayer, who has created the Kindergarten; to Mrs. Jones, who has held her thirty-five girls to an unrivalled percentage of attendance; to Miss Tuthill for the long list of conquests to which she has led her followers; and to each and all of my other comrades in arms. And then our scholars! Work among them has been a true inspiration and a real joy; and its memory will be one of my most prized recollections. In them the Saint Luke's of the present has its brightest ornament and the Saint Luke's of the future its best promise.

Faithfully yours,

CHARLES H. TUTTLE."

In July Mr. Tuttle was obliged to submit to an operation for appendicitis and for weeks hovered between life and death. On recovery he was advised for the present not to assume any extra work than that his profession necessitated, so he sent in his resignation to the rector, and was succeeded in the Fall by Mr. F. Granville Munson, who proved a very efficient leader.

#### MR. MUNSON'S LETTER

My dear friends:

There is never a great opportunity without a great responsibility, and in the new work that I have undertaken in Saint Luke's parish I feel what a future is open to our church in this rapidly growing Washington Heights section and how much depends on him who is to have charge, under the supervision of the clergy, of the Church's chief institution for training its future men and women—the Church School.

First of all, I want to speak of the splendid service which the former superintendent, Mr. Charles H. Tuttle, gave the school. In season and out of season, early and late, he was working with might and main for its best interests. I think that most of you will agree with me when I say that no school ever had a more enthusiastic, more capable, or more self-sacrificing leader than Mr. Charles H. Tuttle. I know you will miss him, as I shall miss him, and now how can we make our school go forward without him as it went forward with him? By each and everyone of us doing just a little better than we have ever done before, by remembering that if I (speaking of yourself) am present every Sunday on time, if I study my lesson at home, if I attend the services of the Church each week, if I bring a new scholar, this school of Saint Luke's Church will have a future such as no past has ever been.

It is your opportunity and my opportunity through the Sunday School to carry on the work of this Church founded by the Master Himself, and to be a link in that chain which makes our Church "Catholic and Apostolic," connecting Jesus Christ, our Blessed Lord and Saviour, and the newest and youngest member of Saint Luke's parish. Shall we accept that opportunity?

F. GRANVILLE MUNSON.

#### THE NEW SOUNDING BOARD

As the fund for Doctor Patey's memorial window was oversubscribed (total \$661.50) it was debated in the vestry how the surplus should be used. Another stained glass window was at first considered, to be called "Saint Luke's Window," but on mature deliberation the rector stated his preference for "an ornate sounding board" canopying the pulpit, to replace the old shell-like shaped one with a dove painted in the center. This was agreed upon and the details left to the rector, resulting in the present one of heavy oak containing an electric light overhead if needed by the preacher. Though not generally known, the sounding board, therefore, is another memorial to the former rector.

#### THE CHAPEL OF THE INTERCESSION

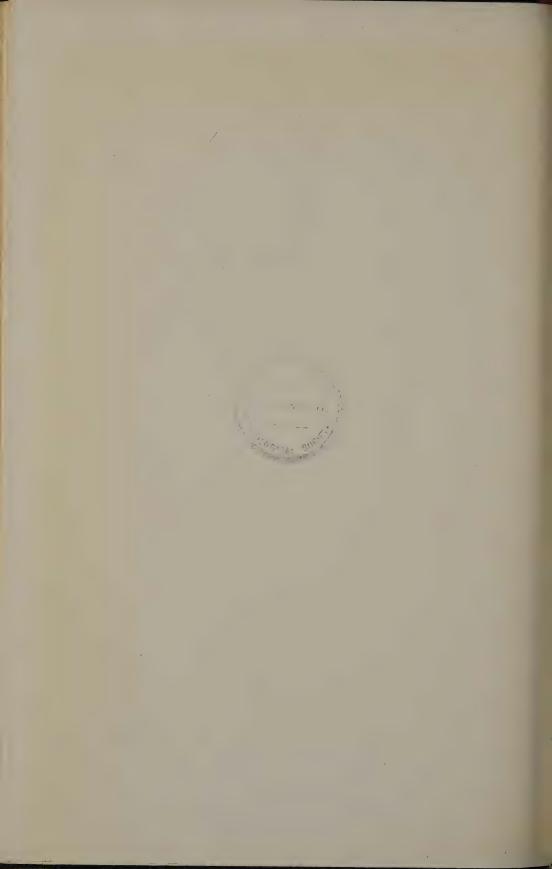
While Saint Luke's was engaged in thought about its new organ, a very important event transpired which threatened the vitality of its parochial existence. The Church of the Intercession which had stood for many years on the corner of 158th Street and Broadway, having recently become a chapel of Trinity Corporation, planned a change of site to 153rd Street and Amsterdam Avenue, an encroachment on the boundaries of Saint Luke's parish. The rector called a special meeting of the vestry, February 21, 1910, when the following resolutions were adopted:

"Whereas the Standing Committee of the Diocese of New York has given a formal notice of a hearing to all parties affected by the proposed removal of the congregation of the Chapel of the Intercession of Trinity Parish, from its present site at 158th Street and Broadway to a new site at 153rd Street and Amsterdam Avenue; and, Whereas, a committee of this vestry has been duly appointed in conjunction with the rector to represent the interests of Saint Luke's Church upon such hearing; and, Whereas, the said proposed removal will mean the withdrawal of the Church from a territory of rapidly multiplying population and very few Church facilities, to a neighborhood comparatively settled and supplied with numerous churches of various denominations; and,

Whereas, the immediate and urgent need is to the north of the



PULPIT OF SAINT LUKE'S CHURCH
Memorial to H. Croswell Tuttle and
Mary B. Tuttle



proposed site of the Chapel of the Interessieon rather than to the south, and

Whereas, the said proposed removal will constitute an unnecessary and disadvantageous restriction of the usefulness and resources of this parish, inasmuch as

- I. The constituency on which Saint Luke's can draw is limited by permanent barriers such as St. Nicholas Park, the College of the City of New York, and other public institutions which occupy and cut off the territory to the south and east, and by the character of the population which is prevailingly and increasingly Roman Catholic and Jewish.
- 2. Saint Luke's can well care for more than double its present number of communicants (650), has an ample and noble building with a seating capacity of about 900, and, with an adequate staff, could well minister to all the Episcopalians in this vicinity.
- 3. Saint Luke's needs a much larger constituency to maintain its usefulness since
  - (A) it has a mortgage debt of \$72,000, and a floating debt of \$4,500—total \$76,500, and is without endowment or outside support of any kind.
  - (B) its income is necessarily derived from a large number of small contributions, and despite the utmost economy of administration the amount thus raised must annually be augmented by resort to fairs, concerts, etc.
  - (C) its chief hope of reducing its debt lies in the increase of its present constituency.
- 4. The proposed relocation of the Chapel of the Intercession will not only effectively check such increase but will in all probability tend to reduce materially the present constituency, since nearly one-third of Saint Luke's families would then be nearer the new Chapel of the Intercession, which with a Church edifice and accompanying plant, built and supported by Trinity Corporation, could offer vastly more than an independent parish and without the corresponding obligations or responsibilities on the part of the recipients; and Whereas, Saint Luke's Church represents an outlay of

\$250,000, has an average Sunday morning attendance (except in summer) of about 450 in the church and 425 in the Sunday School, and there is throughout the parish a spirit of unity, hope and ambition, much of it of quite recent growth that augurs well for the future under favorable auspices, it is

Resolved, that in the opinion of this vestry, the cause of the Kingdom of God and the interests of the community will not be advanced by the proposed relocation of the Chapel of the Intercession

And that the present growing interest and ambition in Saint Luke's Parish will be seriously checked thereby to the detriment of its future usefulness to the community

And that the parish look to the authorities of the Diocese and especially to the Standing Committee, for the protection of its interests, and of its legitimate ambitions for the future, and for such actions as will best further the cause of Christ; and it is therefore

Further Resolved, that the aforesaid committee, in conjunction with the rector, be and it hereby is authorized and directed to submit a certified copy of these Resolutions to the Standing Committee, and respectfully to request that the consent of the Committee be withheld."

(Signed) JOHN H. STORER, Clerk of the vestry.

The undersigned being all the wardens and vestrymen of Saint Luke's Church, hereby approve and adopt the foregoing resolutions

JOHN H. MORRISON WILLIAM F. WEEKS JOHN H. STORER WILLIAM C. LESTER WALTER STABLER SAMUEL J. KRAMER

MAJOR A. WHITE McROY O'LOUGHLIN CHARLES HENRY TUTTLE ROBERT THEDFORD JACOB HOEHN"

The meeting for the hearing before the Standing Committee of the Diocese took place March 3, 1910, when Saint Luke's committee comprising the rector, with Messrs. Tuttle, Stabler and Storer met the committee from Trinity Church. Before an official statement of the final discussion had been announced the rector of Saint Luke's was the recipient of a letter from Bishop Greer. Diocese of New York, 7 Gramercy Park, April 12, 1910.

Dear Mr. Oldham:

My attention has just been called to an article which appeared in The Tribune this morning, which states in effect that the Standing Committee had given its consent for the Bishop to issue his license for the removal of the Church of the Intercession to 153rd Street and Amsterdam Avenue. I do not know who inspired the article, but it is not correct. As a matter of fact, the Standing Committee gave its consent for the Bishop to issue his license for the removal of the Church of the Intercession to a place in Trinity Cemetery to be selected by the Bishop in conference with the rector of Trinity Church, and the probability is that the site selected will be at 155th Street and Broadway, about 600 feet from where the Church of the Intercession now stands; and assuming that Saint Luke's does not object to the building of a new church for the Intercession, which I understand to be the case, it certainly cannot be detrimental to Saint Luke's to have it located 600 feet from its present site; and I beg to suggest that it is somewhat premature to make any public statement in regard to the matter until it has been definitely decided.

Believe me, very sincerely yours,

DAVID H. GREER.

The Reverend G. Ashton Oldham.

On May 26th the following friendly letter arrived from Doctor Manning, rector of Trinity Church, definitely closing the matter, and most satisfactorily to the Corporation of Saint Luke's.

> Trinity Rectory, 27 West 25th St. May 26th, 1910.

My dear Mr. Oldham:

You will I know be glad to hear that it is definitely settled that the new church building necessary for the Chapel of the Intercession is to be at 155th Street and Broadway, as I told you I hoped that it could be.

I recall with pleasure your statement over the telephone which was, if my memory is correct, that this solution would eliminate all objection on the part of your people and I trust that there may be only the happiest relations between your congregation and our own, called as they are to work side by side in the same part of the city.

As a matter of fact this arrangement places the new site of the Inter-

cession just 600 feet from the old site.

With kindest regards and every good wish for the largest prosperity of your work.

Sincerely yours,

(Signed) WILLIAM T. MANNING.

In "Saint Luke's Messenger" the next month, June, the congregation was informed of the final decision as to the location of Intercession Chapel by the following publication:

"Word has been received from the rector of Trinity Parish stating that the new Chapel of the Intercession is to be located at Broadway and 155th Street.

This seems to be a very happy solution of a somewhat complicated

problem. This location is perfectly satisfactory to Saint Luke's and all the more so because we feel sure that it will in the end prove to be the best for the Intercession as well as for the whole community. In fact we predict that the time will come, if it has not already, when our friends of Intercession and Trinity will realize that Saint Luke's has rendered them a real service by pointing to the mistake they were about to make. But be that as it may, the matter is settled and we are glad. We cannot refrain from expressing our appreciation of Doctor Manning's uniformly courteous and considerate attitude throughout the entire discussion. We, also, warmly reciprocate the sentiment expressed in his last letter to the rector when he writes 'I trust there may be only the happiest relations between your congregation and our own, called as they are to work side by side in the same part of the city.'

We trust Saint Luke's will never fail to do its share—nay more, all in its power—to deepen and strengthen the friendly relations which we believe to exist between the two parishes. We must never forget that we are fellow members of the same great historic communion, and more than that, fellow members of the Body of Christ."

# ADVENT ELECTION 1910

The annual election took place Monday, November 28th, resulting with no change in the personnel of the vestry. The treasurer, Mr. Walter Stabler, was re-elected for the ensuing year, likewise the clerk, Dr. John Hudson Storer.

## THE CHURCH OF THE REDEEMER

A proposition having been presented that Saint Luke's take over the Church of the Redeemer and use it as a mission chapel, occasioned considerable discussion in the vestry. Finally a motion, regularly carried, calling for a committee for the purpose of considering its advisability, Messrs. Stabler, White, Tuttle and Dr. Storer were appointed by the chair. At a meeting held December 8th, the following report was stated:

"The committee would be able to secure a loan of \$20,000 on the building and grounds of the Church of the Redeemer with the privilege of paying off the present encumbrance of \$17,000. The committee is also able to report that in all probability the Church of

the Redeemer would be willing to transfer a deed of the property to Saint Luke's Church, on the condition that Saint Luke's should continue services in said Church of the Redeemer for a reasonable length of time, after which if the expense exceeded the receipts there would be no objection to Saint Luke's disposing of the property in any way or manner which they saw fit.

The committee also ascertained that the outstanding indebtedness of the Church of the Redeemer at the present time amounts to about one thousand dollars, thus leaving about two thousand dollars as surplus mortgage money.

The committee also ascertained that the ground value of the Church of the Redeemer, together with the building materials, etc., contained in the church building to be reasonably worth the sum of thirty thousand dollars.

The committee also ascertained that if Saint Luke's took over the Church of the Redeemer the senior vestryman, Mr. Lawson Purdy, would consent to become a member of the vestry of Saint Luke's Church.

After discussion it was moved and carried that the committee be instructed to advise the vestry of the Church of the Redeemer that Saint Luke's Church did not care to assume the responsibility of taking over the Church of the Redeemer and conduct it as a Church in connection with Saint Luke's Parish, but in case the vestry of the Church of the Redeemer should desire to sell their property, then Saint Luke's Church extended to the congregation of the Church of the Redeemer a cordial invitation to unite with them, giving them representation in the vestry and providing a special clergyman to attend to the needs of the Parish of the Church of the Redeemer."

On December 21st the special committee reported again, "that they had advised the vestry of the Church of the Redeemer that the vestry of Saint Luke's Church had decided not to accept a deed to the property of the Church of the Redeemer and conduct it as a mission chapel"; thereupon "the vestry of the Church of the Redeemer declared negotiations at an end."

#### A NOTABLE YEAR

The year 1911 was signalized by special activity in the various organizations connected with the parish, a new one being added to

the list called the Men's Club, which held regular meetings and an occasional dinner in the church rooms. These meetings were popular and often regaled with an interesting address by some prominent speaker.

### A MISSIONARY MERGER

On Friday afternoon, January 20th, the Woman's Auxiliary, stimulated by the rector's influence, held an "Ecumenical Council" of all creeds engaged in missionary work. Its object being to bring about a greater unity and, if possible an amalgamation of all the societies representing various denominations with a view to placing the work on an economically sound basis. Invitations to attend the meeting were extended to the Missionary Society of Washington Heights Baptist Church, the Saint Nicholas Presbyterian Church, the Evangelical Lutheran Church of the Atonement, Hamilton Grange Reformed Church, Chapel of the Intercession, the Methodists and Our Lady of Lourdes.

The speakers were Miss Isabella M. Pettus, secretary of the Woman's Baptist Foreign Missionary Society; Mrs. Mary Fiske Park, National President of the Women's Board of Missions of the Methodist Episcopal Church; Miss Minerva E. Rogers, Field Secretary of the Women's Board of Missions of the Presbyterian Church; Miss Cummins of the Church of Our Lady of Lourdes and Mrs. E. Walpole Warren, president, and Miss Margaret A. Tomes, secretary of the Woman's Auxiliary of the Diocese of New York of the Prot. Epis. Board of Missions.

All the speakers urged a quick amalgamation of the mission boards, and a continuance of the efforts to send and support missionaries both abroad, our own Indians and to the Philippines.

#### THE CHORAL SOCIETY

When Mr. Coombs had been organist of Saint Luke's less than a year, he organized a "Thursday Night Singing Class," with thirty-five members. Later on in March, 1910, so many signified a desire to join the class, it was reorganized and called Saint Luke's Choral Society. They had made their first attempt at public performance with such success they felt encouraged to present some more ambitious production. The result being that two performances were

given of Gilbert & Sullivan's operetta, "H. M. S. Pinafore" on Thursday evening, February 23rd, and Tuesday, the 28th, greatly delighting Saint Luke's parishioners and friends. At another time "Mikado" was rendered by the Society.

A minute in the records under date of February 16th recites: "It was moved and carried that the proceeds of any musical entertainment given by Mr. Coombs during the ensuing year, be turned over to him, such money to cover the expense of producing the entertainment."

During the Lenten season Mr. Coombs arranged two organ recitals—one by Mr. Frank Wright, Mus. Bac., organist of Grace Church, Brooklyn, with Miss Mary C. Oates as contralto vocalist; and the second by Mr. Clifford Demarest, organist of the West End Presbyterian Church, with Mrs. Martin Schultz, soprano vocalist.

### ALTAR GUILD

A large oak cabinet, specially designed by Mrs. John Hudson Storer, with sixty-nine compartments to hold vestments and altar hangings, was provided and placed in the vestry-room. It was made possible by a gift of fifty dollars from the confirmation class, supplemented by contributions from the vestry and friends.

A most notable gift was a beautiful set of red hangings from Mrs. J. H. Storer as a memorial to her daughter Gertrude, to be used on Whitsunday. It consists of: superfrontals for both altars; two stoles; antependium; four book markers; two chalice veils and two burses—all of these embroidered with a dove as symbol of the Holy Ghost; in addition, Duchess and Rose Point lace to cover super-frontals of both altars, and a credence cloth with Cross of drawn work, edged with the same lace. Other beautifully embroidered gifts were given by Miss Mary A. Maher, a silver paten in memory of Miss Ballard, and a large brass alms basin, given by Mrs. Olmsted in memory of her son. The members of the Guild provided two cassocks, three surplices, a complete set of felt covers for both altars in the colors of the seasons, prayer books and hymnal for the chancel, bible for the vestry-room and a silver baptismal bowl for private baptisms.

## THE YOUNG PEOPLE'S ASSOCIATION

Revivified with seventy-eight new members, thirty-two having been added recently, they gave two performances of a comedy, "A Scrap of Paper," which netted a substantial sum and enabled them to buy an upright piano for the parish rooms in the rectory, where they held informal dances. They also gave a reception to their parents and older members of the parish. During Lent their weekly social evenings were devoted to work, the binding of serial stories, the cutting out of favorite hymns, prayers, psalms, etc., pasting them on cardboard for the use of sick persons in the hospitals.

### THE WOMAN'S GUILD

This ever active organization signalized the year 1911 by three memorable achievements. One of their number, a member much beloved, passed away, Mrs. MacRoy O'Loughlin—wife of a vestryman. As a memorial to her a Travelling Library was established for circulation among the missions of Alaska, and by the request of a missionary there, the collection was made up largely of books of fiction. At Easter the Guild distinguished itself by making an offering of one thousand dollars, and again at the time of the annual fair this year the net proceeds for the first time ran over two thousand dollars (\$2,219.85)—thus establishing a precedent for future fairs. Perhaps the efforts of the ladies helped to give this year two other distinctions—the largest Easter offering and the cancellation of the floating debt.

# THE TREASURER'S STATEMENT MAY 14, 1911

"We are now clear of our *Floating Debt*, and with four or five hundred more envelope subscribers we may keep free from another. We have received during the last six months through pew rents \$2,043.37; through envelope offerings \$2,323.11; through open offerings \$1,641.59; through the ninetieth anniversary thank-offering \$2,928.25; through Easter offering \$6,000."

# THE YEAR 1911 MARKED ANOTHER NOTABLE ACT

It was voted by the vestry May 10th to apply \$5,000 of the "Tuttle Fund" toward the reduction of the principal of the mortgage. This fund was established by the will of the Reverend Isaac H. Tuttle, D.D. The recent sale of some property in Georgia, also the gift of Doctor Tuttle, added four hundred to the fund, which after the payment of \$5,000 left a balance of \$1,119.61. The mortgage debt originally was \$75,000. By the payment of \$3,000 left by the will of Mr. Alexander Lewis McDonald it was reduced to \$72,000, so that the \$5,000 from the "Tuttle Fund" made it stand at \$67,000 in 1911.

## THE REVEREND MR. TAYLOR LEAVES SAINT LUKE'S

In the autumn Saint Luke's was obliged to part with its earnest and valued assistant for the past two years. Since his marriage during the summer he found it expedient to make other plans so he presented his resignation to the vestry Sept. 28th. Meanwhile the Reverend Livingston Rowe Schuyler, Ph.D., agreed to assist the rector on Sundays, devoting as well a portion of his time during the week to parish interests. The vestry assigned pews to Doctor Schuyler, the Reverend R. B. Kimber and the Reverend R. R. Clairborne, rector in charge of the Orphan Home and Asylum.

## RESIGNATION OF MR. MAJOR A. WHITE

Saint Luke's was likewise obliged to part with the White family interested and active parishioners for more than ten years. Mr. Major A. White was elected to the vestry Advent, 1903, and Mrs. White led various committees of the Women's Guild and conducted five fairs as chairman. In consequence of removal to New Jersey, Mr. White felt the necessity of resigning from the vestry. Another resignation had been received several months before from Mr. Samuel J. Kramer, and Mr. Stanley Holcomb Molleson had been 'elected to fill out his unexpired term.

## THE DEATH OF MR. ROBERT THEDFORD

Saint Luke's received a great shock in the sudden death of Mr. Thedford on All Saints Day, November 1st, and the following resolution was drafted by the vestry in respect to his memory:

Whereas, it has pleased Almighty God in His wise providence to take out of this world the soul of our deceased brother, Robert Thedford, for the past five years (1906) a vestryman of this church, Therefore be it

Resolved, that we, the rector, wardens and vestrymen of Saint Luke's Church, New York, desire to place on record our deep appreciation of his character and work, and our keen sense of the loss sustained, both by ourselves and the entire parish.

Mr. Thedford entered into the life beyond on the evening of All Saints Day, after a very brief illness. A man of humble character, warm impulses, generous devotion and strong religious convictions, his loss will be felt far beyond the family circle, and particularly in Saint Luke's Church, which for so many years has been his spiritual home and to which he was ardently attached. His wise counsel and quick sympathy, together with his staunch and loyal support of any project making for the welfare of the parish, will be greatly missed. Saint Luke's shares the loss with the bereaved family, to whom we extend our heartfelt sympathy and earnest prayers.

Further resolved, that these resolutions be made a part of the minutes and that a copy be ordered engrossed and forwarded to the family."

The marble parapet in the chancel outlining the ambulatory at the rear, having gilt inscriptions pertaining to all the rectors of Saint Luke's, is a memorial to Mr. Thedford erected by his widow.

# ADVENT ELECTION 1911

The annual election took place Monday, December 4th, when Mr. Stanley H. Molleson, who had filled an unexpired term, was reelected for two years. Mr. Richard Burr was chosen for the vacancy made by Mr. White's resignation, and Mr. Luman W. Johnson supplied the vacancy caused by the death of Mr. Thedford. Dr. Storer was elected to the office of clerk for the ensuing year, and Mr. Stabler

to that of treasurer. The wardens remained the same, viz: Mr. J. Hamilton Morrison and Mr. William F. Weeks. Messrs. Morrison Lester and Johnson were appointed delegates to the Diocesan Convention.

At the midnight Christmas Eve Nativity service the Holy Eucharist was celebrated—large numbers communing—and Mr. Coombs' beautiful cantata "The First Christmas" was rendered by a mixed choir of over sixty voices.

## THE CHURCH CONSECRATION SOCIETY

Many attempts, it has been observed, were projected during the past five years, to interest the parish in the church mortgage debt, and four small sums were added to the "Tuttle Fund" obtained from entertainments given by the Social Committee and the Young People's Association, a lecture by Doctor Patey and sale of work by the Ladies' Aid Society. Just at this period a general spirit of determination to annihilate the burdensome incubus diffused itself throughout the parish, and the quick insight of the energetic rector seized the opportunity at the flood. A circular letter of appeal was widely distributed in October, 1911, soliciting pledges to "Saint Luke's Parish Auxiliary," as the rector himself first termed the society, to cover a period of ten years. On one page was printed the purpose of the Auxiliary, and underneath, the pledges to be cut off and sent to the Church treasurer, as follows:

"The purpose of this Auxiliary is to clear the Mortgage Debt of Saint Luke's Church before the Hundredth Anniversary, November 6th, 1920. Any person interested in this object may become a member of the Auxiliary on the following conditions:

Charter Member\$100.0	00 pe	r annum
Associate Member 50.0	00 "	
Sustaining Member	00 "	"
Contributing Member 10.0	0 "	"
Annual Member 5.0	0 "	22
Patron	0 or	more

#### THE PLEDGE

"The undersigned believing in the purpose of Saint Luke's Parish Auxiliary desires to be enrolled as a.....member and agrees

to pay \$.....per annum until November 6th, 1920, towards the liquidation of the Mortgage Debt, unless the object be accomplished within that time or circumstances compel withdrawal.

Name......

Address.....

Date.....

#### THE PLAN

"First payment due on or before February 1st, 1912, covering the year 1911, succeeding annual payments November 1st of each year. Payments may be made in installments if desired. Checks should be made payable to Saint Luke's Church and forwarded to Walter Stabler, Treasurer."

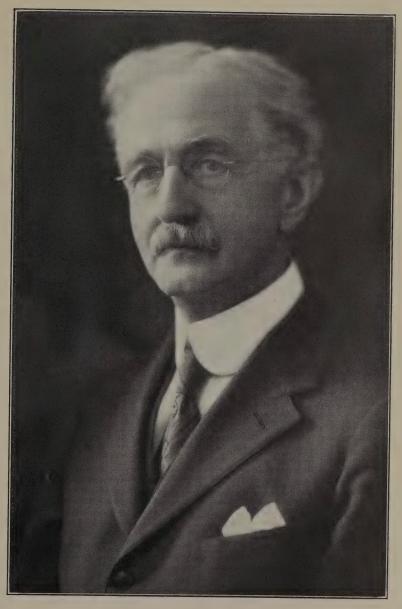
The letter of appeal began "Owe No Man Anything," which were the first words of the Epistle for Advent Sunday, and chosen by the rector for the text of his sermon on that day. He explained why Saint Luke's had remained unconsecrated for twenty years—adding, no matter how magnificent a church may be, it is nothing more than a stately pile of brick and mortar unless sanctified by consecration. And so long as a dollar of debt remains upon the structure, it cannot be called "The House of God." In his sermon he particularly emphasized the fact of the great and precious benefits conferred upon us by past generations, and how greatly we should show our appreciation by doing our part in passing down to posterity a consecrated church.

The first response to the appeal was received from the wife of the senior warden, Mrs. J. Hamilton Morrison, as a charter member, followed by the first patron, Mrs. H. Croswell Tuttle.

In the church "Leaflet" of Sunday, December 31st, 1911, there appeared a startling headline—

# "DOWN WITH THE MORTGAGE DEBT"

"While some very generous responses have been received and some from quarters whence they were scarcely expected, there are still many whom we confidently expect to hear from who have not yet responded. This is due doubtless, either to oversight or to



WILLIAM CHRISTIE LESTER
Warden, Treasurer, Clerk, 1901 to Present Time, and Special Treasurer
of the Church Consecration Society



pressure of affairs during the Holiday Season. If such persons will now give the matter their prompt attention it will greatly facilitate the work. A strong pull and a long pull and a pull all together with all our hearts and strength will accomplish the task that is set before us."

## AN ORGANIZATION MEETING

After Christmas, just as the rector opined, pledges poured into the treasury, and so abundantly, he called a meeting of all the subscribers. It took place at the rectory (Hamilton Grange) on the evening of January 3rd, 1912. After invoking a blessing on the meeting the rector explained its object was to perfect plans and systematize the work. He then requested the roll-call and thirty-four members responded. Mr. Stabler then read the names of those nominated as temporary officers, as follows:

President	The Rector
First Vice-President	Mr I Hamilton Morrison
Second Vice-President	Mrs H Croswell Tuttle
Corresponding Secretary	Mr. Theo C. Demons In
Recording Secretary	Mag Engl Indian Ci
Treasurer	Mis. Fred Irving Simpson
Treasurer	Mr. Wm. C. Lester

These were unanimously elected. On motion of Mr. Stabler a committee of three was appointed to draft a constitution and report on a change of name from "The Parish Auxiliary" to one more explanatory of the object in view. The words, Centenary, Centennial and Consecration were suggested. The rector appointed Mr. Lester, Mr. Tuttle and Mrs. Schuyler with Mr. Rumney added as secretary. This committee retired to the rector's study to attend immediately to its duties.

The name reported as the choice of the committee was "Saint Luke's Church Consecration Society." After considerable discussion a vote was taken and the name unanimously adopted. The Constitution having been drafted, it was offered for the consideration of the meeting by the recording secretary, Mr. Rumney. On motion of Mr. Morrison it was unanimously adopted.

# CONSTITUTION OF THE SAINT LUKE'S CHURCH CONSECRATION SOCIETY

#### ARTICLE I

#### Name

The name of the association shall be "Saint Luke's Church Consecration Society."

#### ARTICLE II

## Object

The object of the Society shall be to attain the Consecration of the church by the extinguishment of the mortgage debt on or before the one hundredth anniversary of the founding of Saint Luke's Parish.

#### ARTICLE III

## Membership

Any person interested in the object of the Society may become a member on the following conditions:

Charter Member\$100.00	per	annum
Associate Member 50.00	"	22
Sustaining Member 25.00	,,,	,,,
Contributing Member 10 00	, ,,	"
Annual Member 5.00	22	"
Patron Cash payment of \$500.00	or :	more

#### ARTICLE IV

## Officers

The officers of the Society shall be a President, a first and second Vice-President, a Recording Secretary, a Corresponding Secretary, and a Treasurer. The rector of the Parish shall be the President of the Society, the officers, with the exception of the President, shall be elected at the annual meeting of the Society, and shall hold office until their successors are elected. Vacancies may be filled by the Executive Board.

### ARTICLE V

## Committees and Executive Board

There shall be such Standing Committees, as the President, from time to time, may appoint. The Chairmen of such committees, together with officers of the Society, shall constitute the Executive Board.

#### ARTICLE VI

## Meetings

The annual meeting of the Society shall be held on the last Tuesday in October.

Special meetings may be called at any time by the President or by a majority of the Executive Board.

#### ARTICLE VII

#### Amendments

This Constitution may be amended by a two-thirds vote of the members at any annual or special meeting, provided the proposed amendment shall have been stated in the notice of such meeting.

On motion of Mr. Hoehn the temporary officers were elected to hold office according to Article VII of the Constitution. Mr. Stabler moved that the next meeting be called for February 8th, 1912.

Before the meeting adjourned the rector congratulated the Society on its encouraging start with one patron, six charter members, one associate, two sustaining, five contributing and seven annual members.

## RESOLUTION

At a meeting of the vestry held February 1st, 1912, the following Resolution was offered by Mr. Tuttle and adopted:

Resolved, that Saint Luke's Church Consecration Society, having the status of a parish organization, is subject to the jurisdiction of the Church Corporation, and that the funds of the Society shall be held and used by the Church Corporation only for the purpose of securing the extinguishment of the mortgage debt until such extinguishment has been achieved, and it is

Further Resolved, that the said funds, together with such other funds and investments now or hereafter held or received by the Church Corporation for the extinguishment of the mortgage debt, shall be kept distinct and known as "Sinking Fund," shall be held and invested in the name of the Church Corporation, and shall be applied upon the mortgage debt only as shall be directed by the Church Corporation; and that all income from the Sinking Fund shall be paid into the Sinking Fund and shall not be diverted therefrom, and it is

Further Resolved, that the treasurer of Saint Luke's Church Consecration Society shall be selected from among the wardens and vestrymen of the Church Corporation; that all funds of the Society not invested shall be deposited by the treasurer in a special account in the name of Saint Luke's Protestant Episcopal Church, at as large a rate of interest on daily balances as practical, and shall be subject to check by him under the title "Special Treasurer."

Further Resolved, that there shall be a committee of Saint Luke's Church Consecration Society, consisting of the treasurer of the Church Corporation as chairman, the treasurer of the Society and the rector of the church, all ex officio and of such members of the Society not exceeding three as the president thereof shall annually appoint; that such committee shall be known as the Financial Committee and shall be charged with the financial management and the investment and reinvestment of the Sinking Fund; that such committee shall act only by the concurrent vote of the majority of all its members, shall keep minutes of its meetings, and shall report from time to time to the Church Corporation and to the Society; and that without the consent of the Church Corporation, the Sinking Fund shall not be invested otherwise than in bond and mortgages, or certificates of participation in bond and mortgages, guaranteed by some reputable title company both as to principal, interest and title, or in corporate bonds which are lawful investments for savings banks, and it is

Further Resolved, that the treasurer of the Society shall have custody of all papers and securities relating to the Sinking Fund, and shall be authorized to hire in the name of the Corporation a safe deposit vault for their safe-keeping; that he shall keep appropriate books in the name of the Church Corporation and under his title

of Special Treasurer; and that he shall receive and collect all income from the said Sinking Fund and make such expenditures as may be required in its management; and it is

Further Resolved, that the vestry congratulates the Society on its splendid beginning, and pledges to it its hearty support and cooperation.

Further Resolved, that the President of the Society is hereby requested to communicate to it these resolutions at its next meeting, and that the Society is hereby requested to adopt resolutions similar in terms to the first five foregoing resolutions.

On motion duly made and seconded it was

Resolved, that such moneys now on hand in the Sinking Fund and all funds now held by the Church Corporation for the extinguishment of the mortgage debt be turned over to Mr. William C. Lester as Special Treasurer.

# FIRST MEETING OF THE CHURCH CONSECRATION SOCIETY

At the first meeting of the Society held February 8th, 1912, Mr. Tuttle read the same series of resolutions, defining the legal status of the C. C. S., voted on at the last meeting of the vestry, and on motion regularly carried, they were unanimously approved, and the first five formally adopted by the Society. Mr. Lester, the special treasurer, presented his first financial statement, which showed the total receipts up to and including the evening of the meeting, February 8th, to be \$2,011.50, which together with the amount on hand prior to the organization of the Society, made a total fund of \$3,091.60.

The President appointed the following committees:

#### FINANCE COMMITTEE

The Rector	Mr. Charles H. Tuttle		
Mr. Walter Stabler	Mr. John P. Leo		
Mr. Wm. C. Lester, as ex officio	Mr. George A. Molleson		

#### MEMBERSHIP COMMITTEE

Mr. Hoehn
Mrs. Morrison
Mrs. Lester
Mrs. Leo
Mrs. Schuvler
Mrs. Tuttle

#### ENTERTAINMENT COMMITTEE

	DIA I COMIMITITIES
Mr. John P. Leo	Mrs. Stabler
Mr. Theo. S. Rumney, Jr.	Mrs. Jenks

The President then spoke of a proposed change in the form of the pledge which would do away with the various objections. Mr. Lester then read the new form which is as follows:

1820 SAINT LUKE'S CHURCH CONSECRATION SOCIETY 1920

Believing in the purpose of this Society to liquidate the Mortgage Debt of Saint Luke's Church on or before the Hundredth Anniversary of the founding of the Parish, I desire to be enrolled as a member and agree to pay the sum of dollars on or before November 1st, 19..., to further its aim.

It is my intention to pay a like amount annually up to and including November 1st, 1920, unless I notify the Treasurer of the Society to the contrary.

Name	
Address	• • • • • •
Patron cash payment of \$500 Charter Member \$100.00 pe Associate Member 50.00 Sustaining Member 25.00 Contributing Member 10.00 Annual Member 5.00	or more.
Draw checks to the order of Wm. C. Lester, Special Treasurer.	

Mr. Stabler proposed that a "Certificate of Membership" be issued and after discussion the matter was referred to the Executive Committee with power to act. The question arose to interest the juniors in pledging small amounts and was favorably discussed, resulting in a decision to refer the matter to the Membership Committee to formulate plans to secure such cooperation. Before adjournment it was decided not to hold further meetings until after Easter.

Before Easter arrived however, the vestry lost one of its members by death, Mr. Luman W. Johnson. Although on the board only one year, he proved himself a good and promising friend of Saint Luke's. The clerk was directed to write to Mrs. Johnson and express to her the sympathy of the vestry, and the loss to Saint Luke's Church in the death of her husband.

At a regular meeting held May 13th, 1912, the vestry elected Mr. Edward Miller Cameron Tower to fill the vacancy until the



MOSAIC TYMPANUM OVER THE MAIN ENTRANCE OF SAINT LUKE'S CHURCH Given by the 1912 Confirmation Class as a Thank-offering. Designed by Charles R. Lamb. Unveiled Whitsunday, 1912



next annual election, and on account of the resignation of Mr. Richard Burr, who had gone to reside in Chicago, Mr. Theodore S. Rumney was elected to supply his place on the board.

At the suggestion of the rector, the Reverend Mr. Lyman W. Hewes was unanimously elected curate for one year from June 1st, 1912, at a salary of twelve hundred dollars.

In achievements, the year 1912 was not far behind its predecessor. The greatest was the founding of the Church Consecration Society, then followed the success of the Penny-a-Day-Fund, organized by Mrs. Lester for the purpose of paying Saint Luke's missionary apportionment; the third event transpiring on Sunday, March 10, when the largest confirmation class in the history of the parish was presented to the Bishop—ninety candidates of youth and adults—and the fourth was the erection of the mosaic tympanum over the front tower door—its formal unveiling taking place after the eleven o'clock service on Whitsunday.

The "Leaflet" of May 28th recites the following:

## "A BEAUTIFUL THANK-OFFERING"

One of the most beautiful and significant pieces of ornamentation Saint Luke's has, or perhaps ever will have, is the mosaic panel just placed above the front tower door. Such panels, though familiar enough abroad, are rare in this country-so rare. indeed, that if we are correctly informed, this is the first instance in this diocese, and one of the few in this country of a piece of real mosaic of any consequence on the exterior of a church. This is due partly, no doubt, to lack of appreciation of the possibilities of this most beautiful and ancient kind of ornamentation, and partly to the fact that the architecture of most of our churches does not lend itself readily to such treatment. Saint Luke's structure, however, is pecularily adapted to this kind of decoration. In fact, the bare, unfinished stone above the tower door has been making mute though forceful appeal for it for many years, and at last the appeal has been answered. The design, though simple, is well conceived and executed and its symbolism significant.

The central figure, an Angel, erect and with outstretched wings, holds in his two hands a globe or sphere on which appears

the Winged Ox, the ancient symbol of our patron Saint. On a flowing scroll inscribed in gold is the name of Saint Luke. The coloring is extremely rich, almost brilliant against its background of bright gold. Altogether it makes a most beautiful and imposing entrance, unique and yet in perfect taste and thorough harmony with its surroundings. The Confirmation class of this year presents to Saint Luke's this exquisite mosaic as a memorial Thank-Offering. More fitting memorial could scarcely be conceived for those who so recently have entered through Confirmation into full communion with the Church than thus to make beautiful and attractive the entrance to its physical structure. The Parish accepts it with heartfelt thanks in the hope that it may prove an attraction and hospitable welcome to all who enter these doors and also set an example and standard for the further adornment and enrichment of the House of God. The panel has been executed under the personal supervision of Mr. Charles Lamb of the firm of J. and R. Lamb of this city, and cost one hundred and fifty-five dollars, the class contributing all but twenty dollars.

# THE SECOND MEETING OF THE CHURCH CONSECRATION SOCIETY

A meeting of the C. C. S. was held in the church parlor on Wednesday evening, May 1st, 1912, with the rector in the chair. After the formal opening the treasurer, Mr. Lester, presented his statement, which showed total receipts in amount \$4,090.71, and a membershp of seventy-two. Afterwards thirty-one additional pledges were handed to the treasurer, making a total of one hundred and three members.

In his opening remarks, the President (the rector) gave an encouraging example of Saint Mark's Church, Toledo, Ohio, a parish hardly able to meet the interest on its debt, but realizing the discouraging influence of a mortgaged church, organized as we have, adopted the motto, "for they all had a mind to work," (Neh. 4-6) and in a very short period liquidated the debt in full.

As it was suggested that every member of the C. C. S. make three personal calls before the next meeting, and the matter being referred to the membership committee, the chair increased



TOWER DOOR AND MOSAIC TYMPANUM



its numbers by the following names: Messrs. Stabler, Rumney, Leo, Weeks, Pedersen and Lester. Certificates of membership were given to those having completed their first payment. The roll call showed an attendance of forty-eight. The business meeting was followed by one of a social character in charge of Mrs. Stabler as chairman of the Social Committee of the Woman's Guild, when refreshments were served.

# The treasurer's statement for May 1st, 1912:

Interest from	and February 8th, 1912	30.36
Total		

Mr. Stevens was a guest at the Men's Dinner. His check was in appreciation of Saint Luke's effort to consecrate the Church.

## MEMBERSHIP TO DATE

One Patron, Fourteen Charter Members, Four Associate	Members,
Eight Sustaining Members, Thirteen Contributing	Members,
Thirty-two Annual Members	\$2,087.00

To insure success a membership representing pledges of \$5,000.00 per annum is necessary.

May 1st, 1912.

WILLIAM C. LESTER,

Treasurer.

# THIRD MEETING OF THE CHURCH CONSECRATION SOCIETY

At the third meeting of the C. C. S. held Wednesday, June 5th, the treasurer's statement showed an increase in membership to one hundred and forty, representing annual pledges amounting to about \$2,800.00, and contained the copy of an encouraging letter received from Bishop Greer who enclosed his check for one hundred dollars. The membership committee reported many calls having been made and looked for results from their work. Mr. Coombs, the organist, reported that the concert given by the choir in the Sunday School room for the benefit of the C. C. S. had netted seventy dollars to date with prospects of a larger amount. The roll was then called and forty-one members responded to their names. It was decided not to hold any more meetings until October. Light refreshments were served by the Social Committee, Mrs. Stabler, chairman.

### TREASURER'S REPORT IN FULL

May 1st—June 5th, 1912

"Saint Luke's Church Consecration Society has enjoyed a steady growth. The treasurer's report of May 1st showed a membership of seventy-two, with thirty-one additions on that evening. From May 1st to date, June 5th, we have received thirty-seven pledges so that our roll now contains one hundred and forty names, or nearly double that reported May 1st, 1912. These pledges amount to \$2,758.00 per annum. We have therefore not only reached the half-way post but have turned homeward and are now facing the goal, although still distant. Our standing is somewhat better than our pledges show, as independent gifts, envelope offerings and thank-offerings are in addition to the pledged amounts. The greatest cause for encouragement during the past month is the letter received from our Bishop as follows:

Diocese of New York, 416 Lafayette Street, May 27th, 1912.

Treasurer.

Dear Mr. Lester:

June 5th, 1912.

I am sending herewith check to your order for \$100.00 in fulfillment of the promise which I made some time ago to Dr. Storer. Will you please endorse it over to the proper person.

Let me also say that I deeply appreciate and endorse the brave effort which Saint Luke's is making to reduce the burden of its debt. Under the leadership of its rector it is doing such a good work that it ought to receive a generous assistance. It has a great future before it. With best wishes for its prosperity, believe me

prosperity, believe me Very sincerely yours, DAVID H. GREER. Mr. William C. Lester, Treasurer. Total receipts as reported May 1st, 1912 ......\$4,090.71 Received from May 1st to date ..... \$4,626.21 In Savings Banks ......\$1,080.10 \$4,626.21 Our membership consists of the following classes: Patron ..... 1 Sustaining ...... 18 Special ..... 4 Contributing ..... 30 Associate ...... 5 Annual ..... 68 Total ..... 140 WILLIAM C. LESTER.

In the October "Messenger" the following was printed:

"The Church Consecration Society will hold its annual meeting in accordance with the constitution on Tuesday evening, the 29th of October. This will be a most important meeting at which full reports from all the officers will be heard, and officers elected and committees appointed for the ensuing year. A social hour for the members will be enjoyed after the business meeting."

This little notice had its effect and the attendance was larger than at prevous meetings. When the Society took up the election of officers Dr. Storer moved that the secretary cast one ballot for the existing officers. Mrs. Tuttle moved an amendment that an assistant be appointed to Mr. Theodore S. Rumney as Corresponding Secretary, Mr. Rumney being ill. The amendment was carried and the original motion acted upon. The rector then appointed the various committees, saying he would announce later an assistant for Mr. Rumney. The secretary, Mrs. Simpson, was requested to write a letter to Mr. Rumney expressing the sympathy and best wishes of the Society. After the treasurer rendered his report, it was decided to hold the next meeting Friday evening, January 24th, 1913.

## FIRST ANNUAL REPORT

Jan. 3rd, 1912—Oct. 29th, 1912

"Saint Luke's Church Consecration Society was regularly organized January 3rd, 1912, altho as Saint Luke's Parish Auxiliary the movement was started some weeks earlier and a number of pledges were signed on December 17th, 1911. In order to complete ten full payments, inclusive of 1920 (the year we celebrate the Hundredth Anniversary of the Founding of the Parish) it was necessary to include 1911. The response to the call was encouraging altho it brought the 1911 and 1912 payments within twelve months. I am glad to report that quite a number of our members who came in some months later, have made the full payment, which secures the corner-stone of the building as laid out on the certificates. Those who have signed pledges, but have not as yet paid the first installment, will receive certificates as soon as the first full payment is made. Your treasurer opened his accounts on February 7th, 1912, receiving on that day the funds paid to Mr. Stabler, Treasurer of Saint Luke's Church, amounting to \$1,285.00."

On July 15th, 1912, Mr. Stabler closed the Savings Banks accounts and turned over the following amounts left of the "Tuttle Fund."	\$1,285.00
Harlem Savings Bank\$106.68East River Savings Institution295.34Union Square Savings Bank717.59	\$1,119.61
From Feb. 7th, 1912, to Oct. 29th, 1912. Received from pledges, independent gifts and envelopes	. 3,339.09
Interest Account	
From Saint Luke's Church: interest on \$5000.00 taken from the Savings Banks accts. (the Tuttle Fund) and used to reduce our mortgage from \$72,000 to \$67,000, the present debt. Interest from July 1st, 1911 to April 1st, 1912	. 168.75
Interest on \$2,500, paid on account of the purchase of a guaranteed mortgage of \$3,500, April 10th, 1912 to June 25th, 1912 Interest in the full amount of \$3,500, June 25th, 1912 to Sept. 1st, 1912 Interest on daily balances, Feb. 7th, 1912 to June 29th, 1912	26.05 32.08 15.16
Total receipts from all sources  Your Finance Committee has purchased a mortgage from the Law- yer's Westchester Mortgage and Title Company, guaranteed as to title, principal and interest, of \$3,500 at 5% interest	
Leaving a balance on hand waiting investment and meantime earning interest at 3%	.\$2,485.74

## THE REVEREND MR. ALBERT W. HIND

As the Reverend Mr. Lyman W. Howes had presented his resignation as curate in October, the Reverend Mr. Hind was engaged in his place, at a vestry meeting held November 11th, at a salary of fifteen hundred dollars. The "Messenger" announced "We are glad to welcome to our staff the Reverend Albert W. Hind who comes to us from the neighboring parish of Saint Michaels, where he has had four years years of valuable and successful experience. He will devote a large part of his time to the Sunday School and work among the boys and young men, but we hope he will gradually make the acquaintance of the entire parish. We bespeak for him that cordial welcome and cooperation which is so characterists a feature of Saint Luke's." On the resignation of Mr. F. Granville Munson from the superintendency of the Sunday School, the rector placed Mr. Hind in

charge. A resolution was enacted at the vestry meeting "that the payments of the Church Treasurer to the Sunday School be discontinued, and the Sunday School be allowed to pay its own expenses, with the understanding that no extra parochial expenditure shall be made except with the consent of the rector."

At this meeting the absence of Mr. Theodore S. Rumney was keenly felt, and the rector was requested to write to him stating the regret of the vestry on account of his continued illness and wishing him quick restoration to health, expressing the hope that he will continue to remain as a member of the vestry-for Mr. Rumney had told the rector he thought it was best for him to resign.

## CUSHIONS FOR THE PEWS

The pews made of light ash, always looking bright and cleanly, had never been furnished with cushions, and the question having been discussed as to the advisability of such a comfortable addition, the committee on supplies and repairs was instructed to obtain estimates. The report presented by the chairman called for a total cost of eleven hundred dollars (\$1,100.00), the payments to be made as follows:

> \$200 on completion of cushions installed. \$50 monthly until entire amount is paid.

The committee was empowered to select the color of the cushions with the suggestion that further advice be sought as to the best shade to harmonize with the church settings. With reference to the matter a letter from the vestry was printed in the "Messenger."

To the Parishioners and Pewholders:

With the growth of the Parish, the suitable cushioning of all the pews has become a necessity. The great majority of the pews are without cushions, and to many persons this is a source of discomfort, if not of possible ill-health, particularly during the winter months. In the eyes of strangers, the presence of cushions in certain pews and their absence in others cannot but provoke unfavorable comment, and the lack of uniformity in color and design among those provided at individual expense detracts from the beauty and dignity of the interior of the church. It should be the earnest concern of the Parish to provide for the strangers and the less fortunate as comfortable sittings as may be enjoyed by the pewholders and to allow no distinction in its hospitality. its hospitality.

An opportunity has been presented to your vestry to supply cushions in all the pews, of an uniform color and of the best quality, at a total cost of \$1,100. Thus equipped the sittings in our church would at a remarkably low price be furnished as handsomely and as comfortably as any in the city. In view of the great need your vestry has felt that in undertaking this expense they should have the approval of the parish, and that many of those who now occupy pews or sittings would be willing to contribute something to the cost. The contract price represents an average cost of nine dollars for a long pew and five dollars for a short pew, with a proportionate amount for sittings, and if those who worship regularly at Saint Luke's would give that proportion of the total cost, the amount to be provided from the treasury would be greatly reduced. This suggestion is in no sense an assessment, but merely an appeal for voluntary contributions, and if the precise proportion seems in any case to be too large, a gift in a smaller amount would be gladly received.

Yours faithfully,

JOHN H. MORRISON | Wardens

DR. JOHN H. STORER
WM. C. LESTER
MACROY O'LOUGHLIN
JACOB HOEHN
WALTER STABLER
CHARLES H. TUTTLE
STANLEY H. MOLLESON
EDWARD M. C. TOWER
THEODORE S. RUMNEY

## ADVENT ELECTION DECEMBER 9th, 1912

Balloting made no alteration in the personnel of the vestry nor in the officers, and the rector appointed the same men on the Standing Committees. Messrs. Morrison, Weeks and Tuttle were appointed delegates to the Diocesan Convention, and Messrs. Storer, Molleson and Hoehn to the Archdeaconry.

Announcement having been made of the resignation of the sexton, Chas. W. Rockliff, it was voted to continue his salary until January 1st, 1913, when his place would be supplied by William Markham at a salary of one thousand dollars (\$1,000) per year.

## NEW MEMORIAL WINDOW

On Christmas Day, at the ten-thirty service, a new memorial window was unveiled, which was executed by Heaton, Butler and Bayne of London, England. The window is one of a series in the south transept, its subject being "The Good Samaritan." The coloring, while somewhat lighter than "The Good Shepherd"

window, is very rich and the whole treatment pleasing and sympathetic. The figures in the foreground are strongly drawn while the Priest and Levite moving away towards the City of Jerusalem, whose temples and towers appear in the distance, lend a delicate suggestiveness to the main thought, "Go and do thou likewise," the text at its base. In smaller letters is the following inscription: "To the Glory of God and in loving memory of Madeline Pray, born 1855, died 1912. Erected by her devoted brother, James D. Freeman, 1912."

## THE CONSECRATION COUNCIL

The "Messenger" of January, 1913, describes the purpose of the Consecration Council as follows:

"This unique assembly to be held in the church on the evening of Friday, January 24th, promises to be an extraordinary success. About two thousand "Stones" have already been distributed, the organization and members of the Parish have taken up the work earnestly and it is fully realized that if the Council achieves its purpose a long step will have been taken towards the consecration of this Church by its Hundredth Anniversary, November 6th, 1920. Over the Council will preside the Right Reverend David H. Greer, Bishop of the Diocese, and invited to be present as the guests of the Parish, are the representatives of the various institutions which our Church has been instrumental in founding, viz: Saint Luke's Home for Aged Women; The Home for Old Men and Aged Couples; The Protestant Episcopal Orphan Asylum, and the Church of the Beloved Disciple. Mr. Stephen A. Baker, one of the Church's most prominent laymen, especially in connection with Diocesan finance, will speak, and Dr. John H. Finley, President of the College of the City of New York, has expressed his hope to be present.

The aim of the Council is briefly this: to extinguish our mortgage debt before the Hundredth Anniversary, at least \$5,000 must be raised annually. The present yearly pledges amount to \$3,000, leaving a deficit of \$2,000 for the current year. Toward this deficit the Rector is able to announce a gift of \$1,000 provided the other \$1,000 is raised before next November. The amount thus required to secure this gift, if apportioned among the "stones" of the church, would represent about fifty cents a "stone." Small boxes, each symbolic of such a "stone" have been prepared, and we aim to place them not only throughout the Parish but with that larger circle who for one reason or another, may be esteemed its friends. On the evening of the Council, every person attending is expected in token of sympathy with its purpose, to bring one or more of these "stones," each containing as its proportional amount at least fifty cents, and these stones will be so erected in the chancel as to emblematize the earnest purpose of the Parish to consecrate this Church by the Hundredth Anniversary. On the evening of the Council each organization will in an attractive way set forth its participation in this important work, and our organist has arranged a musical program which alone would make the evening a special pleasure.

Particular prominence will be given the Church School. A representative from each class will hang a large red letter for the great bar which will be raised in the chancel bearing the motto, "Our aim a Consecrated Church," and a feature will be the procession behind the choir of those scholars from each class who have worked earnestly to further the plan and who will bear trowels and Christmas greens and sashes, representing the Masons Guild of the Church School—the Church's builders and sustainers of the future. After the "stones" have been piled in the chancel there will be grouped about them representatives from the classes while appropriate hymns are sung.

When 1920 comes it will be a pleasant memory for all those chosen scholars that they have thus helped in starting this important movement. Needless to say, every member of the Church Consecration Society will be present. An especial responsibility rests upon them to make the Council a success, and in order that their membership may be known, badges will be distributed some days in advance. Let the occasion, therefore, be a sort of Rally Day for the Parish, and one to which we invite our friends to hear the Bishop and to help raise high the pile of mortgage lifting "stones." Many people who have never been in Saint Luke's will gladly come to the Council and bring a "stone" if they are only told about it. The "stones" and pamphlets ex-

planatory of the plan and program of the Council may be obtained at the Rectory, or from Mr. Charles H. Tuttle, Chairman of the Committee in Charge, 10 Hamilton Terrace."

What Mr. Tuttle aimed at in 1907 and failed to perform was achieved in 1913. The "stones" in one night brought in \$700 in cash, and Junior Pledges from 75 scholars representing \$125 were received. In addition 22 adults enrolled as members, pledging \$260, resulting in the situation as follows: Pledges in hand payable before November 1st to the amount of \$3,200 and \$700 in cash, making a total of \$3,900, which means that only \$100.00 is needed to secure the \$1,000 which will then bring the grand total to \$5,000. The donor of the \$1,000 toward the annual deficit, to whom the rector referred, was an old acquaintance of the Reverend Isaac Henry Tuttle, D.D. She served as President for seventeen years of the Board of Managers of Saint Luke's Home for Aged Women which he founded, and to secure in perpetuity the room he endowed by will in the institution to the memory of his wife, Sarah Parmlee Tuttle, which expired after twenty years, she contributed \$8,000, vesting the right of nomination to the candidate in Saint Luke's Church Corporation. Mrs. J. Jarrett Blodgett did these generous acts of benevolence from devotion to the memory of Doctor Tuttle, and for the extension of Christian principles and ideals for which the Protestant Episcopal Church stands.

Mrs. Blodgett's generous gifts to Saint Luke's Church, through the Church Consecration Society, from 1913 to 1920, when the mortgage was paid and the Church consecrated, amounted to \$9,000.00 and coming as they often did, when interest seemed to flag, proved a stimulus of the utmost value to greater efforts.

Mrs. Blodgett continued her interest in the aims of the C. C. S. when reorganized January 20th, 1921 and contributed \$1,000.00 on July 23rd, 1921 and on November 22nd, 1922 an additional sum of \$4,000.00 for the furtherance of its program.

## EASTER 1913

It is worthy of note, and many may not be aware of the fact, that Easter of this year came as early as it is possible for it to

come, on the 23rd of March, and that the last time it happened on that date was in 1856, and that it will not occur again until the year 2008. This recalls a verse of childhood.

"When March the twenty-first has passed Just watch the silvery moon And when you see it round and full Know Easter'll be here soon."

The rector of Saint Luke's with his heart full of interest in behalf of his flock and the upbuilding of the Church, made a very earnest appeal for a proper observance of the day. In behalf of his people he reminded them that the Church requires all her children to communicate at least three times a year, of which Easter is one, in some respects the most important one. As the memorial of the Resurrection it is the greatest of all Festivals. the Queen of Feasts. For the upbuilding of the Church he reminded them of their duty to make an Easter offering in return for the great gift of eternal life bestowed on mankind. He urged them not to go through the current year with a deficit, intimately stating that the interest on the mortgage, due on April 1st, amounted to \$1,500, and furthermore that a note of \$500 was still outstanding on the last payment. That \$1,000 extra was needed to carry the Church through the summer and for necessary repairs in the Church rooms.

#### THE DEATH OF THEODORE S. RUMNEY

A few days before Easter arrived, on March 17th, the vestry was called upon to mourn the death of Mr. Rumney. Though a vestryman but a short time, having been elected May 13th, 1912, he had already by his deep sincerity and single-hearted, self-sacrificing devotion to his Church, made himself a strong factor in both its Councils and its life. He endorsed with enthusiasm the plan of the Church Consecration Society for ridding Saint Luke's of its mortgage debt, and became one of its charter members. On account of his inherent dislike of anything that savored of unreality or display, he desired no flowers at his funeral because he felt such display inappropriate at such a time. He also wanted cheerful hymns, and even made out a list from which selections were made, because he felt that if we really be-



THE NEW MARBLE ALTAR

(1913)

In Memoriam Hartley and Caroline Haigh Showing Baldachino Raised on Marble Columns



lieve what we profess about the life hereafter, our entrance thereinto should be to strains of joy and praise. To his family and friends the vestry extended warm sympathy and expressions of regret in the loss by Saint Luke's.

The vacancy in the vestry caused by the death of Mr. Rumney was filled by Prof. Frederick M. Pedersen until the next annual election.

At the vestry meeting of April 11th, 1913, when the rector announced the proposed gift of a new altar for the sanctuary by a parishioner, Miss Caroline Haigh, in memory of her parents, Hartley and Caroline Haigh, a question naturally arose, being amply discussed, as to the disposition of the present altar and reredos, both of which had been erected in old Saint Luke's as memorials to Anthony Bleecker McDonald, Jr., and his father. Finally it was agreed that the clerk should write Trinity Parish, making a proffer of the altar and reredos, and suggesting their re-erection in Saint Luke's Chapel, whence they had been moved to the new church. Early in June following, however, a letter was received from Reverend Doctor Manning, rector of Trinity, thanking the vestry of Saint Luke's Church "for the proffer of their present altar, but declining with many thanks the acceptance of the same." In consequence it was decided that the altar be stored in the basement of the church until some suitable place be found for its reception.

At the rector's request the gift of the new altar was officially accepted by the vestry, and "it was further resolved to accept from Mrs. Robert Thedford a gift of a marble parapet, sedilia and credence table in memory of her deceased husband." "It was further resolved that on condition one thousand dollars (\$1,000) be raised, we approve the raising and improving and putting the baldachino on wooden pillars, said pillars to be below the place on the present brass pillars on which is engraved the inscription" to the memory of Mrs. Wealthy Beecher, etc. She was the mother of Reverend Doctor Tuttle's wife. These changes in the sanctuary of Saint Luke's, which were consummated during the summer of 1913, were fully described in the record of Reverend Doctor Patey's rectorship, in the year 1894, when Doctor Tuttle caused the baldachino to be erected.

By the death of Miss Ellie Mariah Tracy and a legacy she left the Church, the rector was enabled to provide beautiful marble columns to support the heavy brass baldachino instead of the wooden pillars referred to in the resolution.

#### A NEW HYMN BOARD IN MEMORIAM

Saint Luke's had but one hymn board, which was brought from the old church, and it was located over the north entrance to the ambulatory. The wife of the junior warden, Mr. Wm. F. Weeks, having passed away in April, a new hymn board was placed in her memory over the south entrance to the ambulatory. It was copied after the old one and the same size and design. It was given by her son and daughter, Mr. A. J. Weeks and Mrs. M. S. McDonough.

In June Deaconess Hildreth presented her resignation to the rector and a parish visitor, Mrs. A. Weymer Cassady, was engaged in her place at twenty-five dollars a month. Mrs. Cassady's services proved of great value to Saint Luke's, and the Women's Guild showed its appreciation by increasing her salary to fifty dollars monthly all the year round, with a vacation of two months.

## MAY DAY AT SAINT LUKE'S AND A NEW KITCHEN

It was a happy thought which suggested May Day as the date of the Special Dinner given by the Woman's Guild, but it was a happier thought which suggested the equipment of the new kitchen. The dinner which was undertaken to test the practibility of the new equipment, proved to be a rich demonstration of what Saint Luke's ladies could accomplish with proper facilities. Over 170 persons attended the dinner, and voiced a general sentiment that the menu could not be excelled. In connection with the dinner was a sale of fancy and useful artcles, stationery and candy, which proved a minature fair, netting over four hundred dollars. During the afternoon the children were entertained by a Punch and Judy show and games on the lawn in the rear of the church. A toboggan slide, kindly loaned by Gimbel

Brothers, proved popular with the little folks. It was in charge of the Boy Scouts who supervised the sliding. So May 1st was a profitable and delightful day at Saint Luke's.

#### CHURCH CONSECRATION SOCIETY

A meeting of the C. C. S. was held in the church parlor Tuesday evening of May 13th, 1913, with the rector in the chair. He reported the receipt of several additional checks among them one from the Mother's Guild, for twenty-five dollars, and having brought forward for discussion suggestions of plans for next year's meetings, it was regularly adopted that a constitutional amendment be made changing the date of payment and also the annual meeting to Saint Luke's Day, October 18th, or the following day should the 18th fall on Sunday.

The rector then spoke of the death of the Corresponding Secretary Mr. Theodore S. Rumney, and requested the Recording Secretary to assume the duties of the vacant office until the annual meeting. A resolution was then passed, all rising, that the Society recognize the enthusiasm and spirit of devotion shown by the late Corresponding Secretary in his work for the C. C. S., and the great loss sustained by his death.

The certificates of membership represented the Church in blank rectangular spaces, which were filled by photographic blocks given by the special treasurer, when an annual payment was made-the first block being the corner-stone, and the final payment, the roof, thus completing the picture. At this meeting the question arose whether new members should be expected to make up back payments in order to receive the blocks of previous years. After the pros and cons were duly considered, it was decided to give the blocks of previous years to new members so that their certificate could represent a completed building if they faithfully paid up to the year 1920. Some new members, however, voluntarily proffered back payments. It is interesting to record as an evidence of faithful loyalty to Saint Luke's Church, that members continued their pledges inclusive of 1920, after removal not only from the parish but from the City. There were several from New York State, others from Illinois, Ohio, Virginia, West Virginia, New Jersey, Washington and from Canada.

Other members sent in their remittances from Russia and China.

For the purpose of saving duplication of lists, the full membership of the C. C. S., from 1911 to 1920, follows:

#### SENIOR MEMBERS

Abrams, Mrs. Lucy M. Akiyama, Miss Raku Allen, Leon Allen, Mrs. Leon Almiroty, Mrs. Louise Ashforth, Mrs. George Atkins, Mrs. M. M. C.

Bard, Jonathan S.
Bailey, Mrs. H. Winchester
Banitch, Nikola
Belford, Miss Claire B.
Bennett, Mrs. Charles W.
Bingham, Mrs. Annie
Bingham, William I.
Blodgett, Mrs. J. Jarrett
Bock, Otto F.
Both, Dr. H. S.
Bower, Mrs. Sarah E.
Bowman, Charles Preston
Bradley, Mrs. Frank H.
Brown, Mrs. Charles H.
Brown, Miss May Lester
Brown, John A.
Browne, Frederick C.
Browning, Arthur P.
Bruen, Mrs. George E.
Bunke, Mrs. Oscar
Burr, Richard
Burr, Miss Helen V.
Burr, Miss Katherine M.

Cable, Eugene
Cable, Mrs. Susan A.
Capron, Charles A.
Carpenter, Mrs. Stephen G.
Cassady, Mrs. A. Weymar
Cassady, Miss Huldah
Chamberlain, Schuyler
Chamberlain, Mrs. Elizabeth M.
Chambers, Mrs. Robert W.
Clarke, Miss Ethel G.
Clarke, Mrs. Holora Joslyn
Clark, Mrs. Floyd C.
Clark, Miss Juliet D.
Clarke, Miss Elizabeth
Clarke, Miss Florence E.
Clifton, Miss Jane
Cochran, Miss Maude H.

Colahan, Mrs. C. E.
Coombs, Dr. C. Whitney
Coulby, Frank R.
Coulby, Mrs. Frank R.
Crane, C. Austin
Crane, Mrs. C. Austin
Crosby, William C.
Culman, William
Culman, Mrs. William
Culligan, James F.
Cunningham, Mrs. Claude A.

Dallas, Mrs. John
Dallas, Miss E. M.
Dalrymple, Gordon
Daughters of the King
Dobie, Mrs. Helen
Davies, Judge John R.
Doolittle, Mrs. W. F.
Dorsey, Miss Mary H.
Dressel, Mrs. C. H.
Dressel, Frederick W.

Eastman, Mrs. Rush S.
Elliot, Mrs. Louise C.
Elsworth, Edward C.
Embick, Mrs. Frederick E.
Embick, Miss Margaret S.
Ewald, Miss Jennie D.

Ferry, Mrs. Clark B.
Fink, Martin D.
Fisher, Mrs. Harry J.
Fisher, Mrs. Charles H.
Fleming, William J.
Font, Miss Teresa
Franklin, Dr. A. V.
Franklin, Dr. Edward D.
Freeman, James D.

Greer, Bishop David H.
Geoffroy, James L.
Girls Friendly Society
Girls' Guild, Senior Chapter
Gales, Joseph, Jr.
Gilles, Francis J.
Gleim, Miss Mary Florence
Gould, Mrs. James H.
Grant, Wylie C.
Greene, Walter H.

Greene, Harris W. Griffith, Miss Priscilla Guhl, Miss Helena E.

Haigh, Miss Caroline
Haig, Miss Elizabeth
Haig, Miss Rebecca
Hamilton, Miss Aletta
Hamilin, George Scoville
Hamlin, Mrs. George Scoville
Harper, Mrs. John F.
Harrington, Dr. Gove S.
Harrison-Berlitz, Victor
Hartnett, Mrs. William
Hatch, Mrs. Charles
Haulenbeek, Miss Marguerite
Hensley, Mrs. Edward
Hoehn, Jacob
Holmes, Jonathan H.
Hughes, Miss Violet L.
Hughes, George Percy
Hunt, James E.
Hunt, Mrs. James E.

Jones, Mrs. Flora E. Jenks, Mrs. E. B. Johns, Miss Edna

Kahrs, J. Henry
Kirby, Mrs. William H.
King, Dr. Frank A.
King, Mrs. Frank A.
Kitabjian, Mrs. Virginia A.
Kitchel, Mrs. Margaret A. S.
Kitchel, Miss Carolyn H.
Knight, G. H.
Kramer, Mrs. Samuel J.

Langenbach, Miss Annie
Lawrence, H. F.
Lassiter, Mrs. R. Thornton
Lecoq, Victor F.
Lecoq, Mrs. Victor F.
Leith, Miss Fanny I. M.
Leo, Captain John P.
Leo, Norton B.
Leo, Charles R.
Leshure, Dr. John
Lester, Mrs. Andrew
Lester, Miss M. Elizabeth
Lester, William C.
Lester, Mrs. William C.
Lester, Miss Emma Pennington
Lester, Miss Agnes Leigh
Lester, Drew Mastin
Lewis, Miss Mary Adelaide
Lord, James M.

MacCartney, Mrs. George
McFadden, Mrs. George W.
McNaier, Alan Merriam
MacPherson, Miss Matilda G.
Madeira, Francis Pierpont
Maloof, E. A.
Mather, Mrs. Jesse A.
Mazzanovitch, Miss Caroline M.
Merriam, Miss Ruth S.
Merriam, F. A.
Mertens, Mrs. Robert E.
Metcalfe, Miss Florence
Metcalfe, Miss Evelyn
Meylan, Dr. George L.
Mezes, Dr. Sidney E.
Middlebrook, Miss Bessie M.
Mitchell, Mrs. M. J.
Molleson, Mrs. George P.
Memorial
Molleson, George A.
Molleson, Stanley Holcombe
Mott, Henry W.
Morrison, John H.
Morrison, Mrs. John H.
Mothers' Guild
Muhlenfels, Miss Alice M.
Mulligan, Miss Isabel H.
Munday, Miss Edythe Emily
Munson, Mrs. F. G.
Murray, Robert W.
Murray, Miss Geraldine C.
Myers, Charles H.
Myers, Miss Florence A.

Nelson, Mrs. Henry Clay

Oldham, Rev. George Ashton O'Loughlin, McRoy O'Loughlin, Mrs. Laura J. W. Oerzen, Miss Elsie M. Oxholm, Mr. and Mrs. I.

Palmer, Mrs. Erastus
Parker, Mrs. Harold
Paynter, Mrs. Richard K.
Paynter, Edward B.
Pearson, Charles H.
Pearson, Mrs. Charles H.
Pedersen, Prof. Frederick M.
Pedersen, Mrs. Frederick M.
Perry, Mrs. Frederick W.
Phillips, Mrs. Sidney
Popplewell, George
Price, Mrs. Caroline D.

Randel, Mrs. J. Augustus

Randel, Roderick Bradley Raymond, Dr. E. H. Richardson, Fred. J. Richardson, Mrs. Fred. J. Rider, Miss Zella Rider, Miss Alberta Rider-Kelsey, Mme. Corinne Rockliffe, Mrs. Charles A. Rockliffe, Charles A. Roc, J. Brewster Rogers, Miss Jemima Rumney, Theodore S., Jr. Rush, Mrs. Howard

Saint Agnes Chapter of Guild Saint Andrew, Junior Brotherhood Saint Luke's Church Choir Saint Luke's Church School Sagues, Miss Frances M. Saltonstall, Dudley W. Sayer, Mrs. Edmund and family Sayer, Miss Alice E. Schaefer, Miss Amy Schuyler, Dr. Livingston Rowe Schuyler, Dr. Livingston Rowe Schuyler, Mrs. Livingston Rowe Sharlock, Mrs. William H. Shearman, Weston J. Sherman, Miss Virginia S. Sigma Lambda Gamma Simpson, Mrs. Fred Irving Simpson, William M. Simpson, Mrs. William M. Simpson, Mrs. William M. Simpson, Mrs. Millicent Smith, Mrs. Mary A. Smith, Mrs. L. A. Spence, Arthur B. Spence, Arthur B. Sperry, Richard B. Sperry, Richard B. Sperry, Richard B. Sperry, Edward C. Stabler, Walter Stabler, Mrs. Walter Stabler, Miss Marian Stabler, Miss Dorothy Stabler, Francis Stein, Walter J.

Stevens, Harry E., Jr. Storer, Dr. John H. Sykes, Mrs. Henry W.

Taylor, Mrs. Samuel R.
Thedford, Mrs. Robert
Thedford, Alfred
Thornton, Mrs. J. N.
Thornton, Miss Nora G.
Tobiesen, Miss Helga A.
Tolson, Miss Edna J.
Tower, Edward M. C.
Townsend, John
Tracy, Miss Ellie M.
Tracy, Estate of Ellie M.
Tracy, Miss Margaret M.
Tuthill, Mrs. Orilla M.
Troutman, Nathaniel W.
Tuttle, Mrs. H. Croswell
Tuttle, Charles H.
Tuttle, Mrs. Charles H.
Tuttle, Henry Croswell, (Master)

Unwin, Francis S.

Valentine, Miss Lillian S. Viault, Mrs. Lena U.

Wallace, Mrs. Charles J.
Ward, Mrs. Mabel Raymond
Washington, Lawrence
Way, William M.
Way, Miss Kate
Weed, Mrs. Frederick T.
Weed, Miss Margaret F.
Weeks, William F.
Weir, Loretta B.
White, Mrs. Major A.
Wilde, Herbert W.
Wilkins, Mrs. Morris
Williams, David
Wilson, Mrs. William G.
Wolcott, Miss Dana S.
Woman's Guild
Wyckoff, Frederick A.

Yamasaki, Riuzo Yeager, Mrs. Henry E.

#### JUNIOR MEMBERS

1913-1920

Alcombrack, Mary E. Alcombrack, Gordon Appleton, John Russell Appleton, Oliver Dayton Armstrong, Evelyn Auer, Ethel

Bailey, Ashforth
Baker, Fannie
Barzan, Lena
Barzan, Fred.
Beckett, Donald W.
Bell, Virginia
Bodler, John
Boos, Walter
Boos, Kenneth
Buchanan, Marjory A.
Burch, Theodore R.

Campbell, Edwin
Carpenter, Mary A. S.
Clark, Kenneth
Clayton, Lillian
Coulby, Richard
Crane, Edna
Crane, Caroline C.
Creasy, Hazel
Cummings, Ethel M.

Dayton, Cedric L. Dayton, Helen DeMotte, Earle W. Dreher, Ruth Dreher, Dorothy

Emerson, Mary E. Emerson, Virginia L.

Farrell, Gertrude Ferguson, Elsie Fleming, Lilian Fleming, W. Cornell Foshay, Louise Furgeson, Marion

Grant, Donald Grant, Theodora Grose, Thomas L.

Harrington, Virginia Harrington, Gove B. Harrington, Arthur Harrison-Berlitz, Leander Harris, Thomas Hind, Lilla M.

Jandrew, Marie Jones, Marion K. Jones, Gwendolen W.

Kahrs, Helen Kahrs, Gertrude Kahrs, Grace Kendig, Alfred King, Katherine C. King, Gilbert S. Kitabjian, Katherine Kitabjian, Zabel Klanhammer, Warren Klipp, Mildred

Laverty, Lillian
Laverty, Anna
Leiblee, Madeline
Leo, Arnold
Leonard, Emily
LeRoy, Marguerite
Little, Stephen Knox
Little, Elliotte R.
Lockwood, Marion W.
Lockwood, Helen L.
Lorentzen, Carl
Lund, Lillian

McCarran, Adele
MacDonald, Margaret
Mairs, Robert
Mason, Cary
Mellen, Robert
Merritt, William
Meylan, Juliette
Moore, Margaret
Moore, George
Mott, Adleen R.
Mott, Henry
Munday, Dorothy
Murray, John Kenneth

Palmer, Fred.
Paynter, Richard K., Jr.
Penny, Beatrice
Pollock, Jack
Petta, Annetta
Post, Wallace

Rady, George Rady, Woodford Rathburne, Isabella Reed, James Reede, Weston Rockafellow, Perry Runyan, Louise Rumney, John Dennison Ryan, Harry R.

Sands, Mildred
Smyth, Margaret H.
Smith, William
Smith, Harold
Spence, Wm. Lloyd
Spence, Helen
Spence, Gwendolyn T.
Spence, Robert Whitney
Sayer, Eleanor
Sholes, Francis
Smith, Cornelia
Stolle, C. Warren
Stone, Ashton Barter
Stone, Marion F.
Storer, Florence
Storer, Douglas F.
Strong, Edna C.

Sykes, Wilfred Sykes, Dorothy

Thomas, Theodore H. Thomeson, Graham Thompson, Dorothy Tuttle, Evelyn C. Tuttle, Charlotte M.

Unverzagt, Ruth Unverzagt, Louise Unverzagt, Helen W.

Walker, John
Walker, George
Wallace, Arthur
Wallace, Constance
Werge, Lillian
Werge, Alice
Westcott, Edward
Westcott, Margaret
White, John
Wieters, Charles B.
Williams, Lillian A.
Woods, Jane

Young, Winifred

On account of the hundred and five names enrolled in the Junior Branch during 1913, Mr. Tuttle received an unanimous vote of thanks for the splendid work he had accomplished in the short space of time since its organization.

#### JUNIOR MEMBERSHIP

Annual Contributing Sustaining Charter	13 2.00	\$77.00 26.00 3.00 70.00
Membership	105 Amount pledged	\$176.00

### TREASURER'S REPORT

## October 29th, 1912-May 12th, 1913

Membership pledges, Church Debt envelopes and sundry gifts\$2,000.25Consecration Council-Stones641.09Junior Members77.00Interest on mortgages and daily balances162.82Mrs. Andrew Lester—Patron500.00	
Total receipts since organization	\$9.366.90
invested as follows:	T T T T T T T T T T T T T T T T T T T
Guaranteed mortgage 5%       \$3,500.00         Guaranteed mortgage 5%       3,700.00         Certificate of deposit 5%       1,500.00         Cash in Trust Company       666.90	\$9,366.90
MEMBERSHIP RECORD	
Patrons       2       Paid in       \$1,000.00         Charter       13       100.00         Associate       5       50.00         Sustaining       17       25.00         Contributing       35       10.00         Annual       93       5.00         Scattering       5       5         Not pledges       7       Paid in       500.00	\$1,300.00 250.00 425.00 350.00 465.00 10.00
Membership177 Amount pledged  Junior pledges  Consecration Council, for 1913, cash received  Church Debt envelopes, Cash received for 1913	6/1 00
Total amount pledged and cash received for 1913	\$3.867.00
Respectfully submitted,	·\pu,007.09
(Signed) WILLIAM C. LESTER,	
2	reasurer.

## Mr. Lester added the following:

"To secure the promised gift of \$1,000.00 we must have on or before November 1st, 1913, the sum of \$4,000.00, actually paid in for the year 1913. Our receipts and pledges to date amount to \$3,867.09. Therefore every pledge must be paid and the additional sum of \$132.91 secured to accomplish our purpose. To be reasonably safe, we should secure pledges at once for at least double that amount."

On the return of the rector from his summer vacation, he called a meeting of the vestry September 22nd, when the treasurer's statement was read, showing a net decrease of \$2,190.00 as compared with the previous year. In consequence, the following resolution was accepted: "Resolved that the rector and senior-warden select twenty-five men including the vestry to be called to meet next Mon-

day night at 8:30 in the Rectory to prepare a program for the canvassing of the entire parish."

#### GENERAL CONVENTION OF THE CHURCH

At this meeting, the rector, referring to the Triennial Convention to be held in this city, at Synod Hall on the Cathedral grounds beginning October 8th, lasting approximately twenty days, made a request for names to be added to the hospitality committee, to entertain one of the bishops or deputies to the convention. Several members of the parish offered the hospitality of their homes, and a committee of ladies was appointed by the rector to serve afternoon tea for the refreshment of all the deputies, on a given date, in a large tent erected on the Cathedral grounds for that purpose.

#### A SPECIAL FESTIVAL SERVICE

Saint Luke's Day was drawing near, and was to occur on Saturday in this year (1913). In consequence of its proximity to Sunday, the rector sent out a circular announcement to the parish to this effect:

"My dear People:

This letter is to call to your attention the Special Festival Service to be held in Saint Luke's on the evening of October 19th. This service should be of unusual interest by reason of the presence with us as a preacher on that occasion, of the Right Reverend Daniel Sylvester Tuttle, D.D., Presiding Bishop of the Church. In addition, two very important parochial events which would normally fall on Saint Luke's Day, October 18th, have been transferred to this evening, viz: the Annual Procession of Guilds, which with every worker of the parish in line, is in itself a most inspiring event, and the Annual Service of the Church Consecration Society, whose aim to consecrate Saint Luke's Church free of debt on its Hundredth Anniversary should enlist the cordial interest and support of every loyal member of Saint Luke's. Moreover, this most interesting three-fold event, rightly viewed presents an opportunity for everyone to do something definite for the well-being of the Parish."

The Festival was largely attended—everyone rejoicing in the

visit of Bishop Tuttle, who was in the city on account of the Triennial Convention, and the needful deficiency was raised to close out the \$4,000 required to obtain the promised offer of \$1,000 from Mrs. J. Jarrett Blodgett.

### THE CHURCH CONSECRATION SOCIETY

The annual meeting was held Saturday evening, October 19th, 1913. Thirty-four members were present, and the same officers were re-elected for the ensuing year. Owing to removals from the parish, there was a slight falling off in membership, the roll showing 168 against 177 last year. Although the attendance was not so large as had been hoped, the interest was keen, the reports encouraging and the whole outlook most promising. The special treasurer made his annual statement as follows:

# THE TREASURER'S SECOND ANNUAL REPORT October 30, 1912 to October 19, 1913

Cash balance on hand October 30th, 1912 From pledges for 1911 \$111.25 From pledges for 1912 1,092.50 From pledges for 1913, independent gifts, duplex envelopes, and Consecration Council (Stones \$621.09) 3,812.17 Mrs. Andrew Lester, donor as patron 500.00 Advance payments for 1914 23.00 Advance payments for 1915-1920 30.00 Interest on mortgages and daily balances 372.99	.\$2,485.74
Total receipts for the year\$5,941.91	5,941.91
INVESTMENTS  Mortgage 5% Lawyers Westchester Mortgage and Title Company  Do Do Do  Cash in Lawyers Title and Trust Co	\$8,427.65 .\$3,700.00 . 1,500.00 . 3,227.65
(Signed) WILLIAM C. LESTER	\$8,427.65

## ADVENT ELECTION 1913

The annual election was held in connection with the parish meeting in the Sunday School room of the church on December 1, 1913. Prof. Frederick M. Pedersen was elected for three years. The parish treasurer, Mr. Stabler, presented his annual statement, going into

considerable detail explaining the deficit for the year, and expressing hope that it would be cancelled in view of the increased enthusiasm which attended this meeting. Mrs. William C. Lester read a most interesting letter regretting the fact that there was a deficit of which many knew nothing, and that certain improvements had been made when our finances were in such deplorable condition. She hoped that in the future the money would be obtained first and needed repairs made after. She decried the idea of any deficit at all and hoped it would never occur again. She asked what guarantee the parish had that if the present deficit were wiped out, another would not follow. Remarks followed by Dr. Storer, Mr. Tuttle, Mr. Lester and Mr. O'Loughlin. Mr. Lester moved the following: "Resolved, that a committee of seven be appointed by the chairman to take charge of the envelope system." Messrs. Tuttle, Molleson and Pedersen, Mrs. William C. Lester, Mrs. William Simpson and Mrs. Robert E. Mertens were named as committee for this purpose.

This body organized and instituted Saint Luke's Maintenance League, its aim being to place the finances of the parish on a firm basis by securing such a steady and regular income as would meet necessary current expenses. The League was to be controlled by a Committee of Seven of whom Mr. Charles H. Tuttle was chairman. It proposed to work chiefly in connection with and along the lines of the envelope system, all subscribers to which were ipso facto members of the League. The efforts of the League resulted in a broader cooperation, the number of envelope subscribers being greatly increased.

The following were appointed delegates to the Diocesan Convention for 1914: Messrs. Morrison, Weeks and Lester, and to attend the Archdeacon's meeting, Messrs. O'Loughlin, Molleson and Tuttle.

## A LEGACY FROM MISS ELLIE MARIAH TRACY

At a meeting of the vestry held January 12, 1914, the treasurer, Mr. Stabler, stated he had received a check for \$2,000 from the executor of Miss Tracy's will, \$1,600 of which was used by the rector to pay for the marble columns to support the reconstructed baldachino, leaving a balance of \$400.

It was regularly voted by the vestry that this balance be sent

to the treasurer of the Church Consecration Society, and added to the fund to pay off the mortgage debt. It was also moved and carried that the \$50.00 received by the rector from the sale of the old sounding board be remitted to the parish treasurer. The following resolutions were passed: One, that the Woman's Guild be asked to contribute an additional sum for the church expenses from the revenues of the Fair, held November, 1913. Another that the Treasurer be authorized to borrow a sum not to exceed five hundred dollars on his note as treasurer for general church expenses.

Also, another that the consent of the vestry be given to the proposed production by "The Circle" of the operetta "The Mikado" at an expense not to exceed one hundred and fifty dollars.

"The Circle" was a revival of "The Young People's Association," which was organized and flourished during the rectorship of Doctor Patey.

Its object was two-fold—to produce plays and operettas for the general benefit of Saint Luke's and the entertainment of the people, and to further social intercourse among its members. Its president and vice-president were Mr. Arthur B. Spence and Mr. Arnold C. Sayer.

The rector made an interesting report about the week-day school which for the past year had been carried on successfully by Mrs. Alcombrack in the Sunday-school room. He said the school had been taken over by the church; twenty per cent. of the total income accruing to its treasury.

## INCREASED INTEREST RATE ON THE MORTGAGE

The vestry had been greatly perturbed by a notice from the United States Trust Co., increasing the rate of interest on the church mortgage debt. The senior warden, Mr. Morrison, who had been instrumental some years before, in securing a reduction of interest on the mortgage, sought an interview with the President of the Company, and reported at the March meeting that the notice of the increased rate would be recalled.

At this meeting the rector presented designs from the Gorham Company for the stained-glass windows for the three north tran-

sept windows to be a memorial to the late Miss Ellie Mariah Tracy, her mother, and sister Margaret who was still surviving, the inscriptions to be filled in after the death of Margaret Miller Tracy. The vestry approved the design and the rector was authorized to place the order with the Gorham Company. These windows were completed in the autumn of 1914, unveiled and consecrated on All Saints Day.

### TWO SANCTUARY LAMPS

The confirmation class of this year, though not as large as the year 1913, was distinguished by the large number of adult members. There were representations from at least a half-dozen Protestant communions, and some of no previous church affiliations. The ages ranged from twelve to seventy. One adult member, Miss Ida Gray Kubele, gave two beautiful sanctuary lamps to be hung on the brackets of the baldachino in accordance with a very ancient custom. They are memorials to her mother and brother, Florence E. Kubele and LeRoy Kubele.

The thank offering from the entire class amounted to \$55.10 and was used to complete the bronze grille in the sanctuary by extending the ends of the columns of the recently altered baldachino to fit the new altar. In addition, a friend of the class, members of whose family were confirmed, presented as a thank offering a very handsome altar service book, bound in vellum, richly ornamented, for use on festivals.

## A WORKERS' MEETING

On account of the floating debt, which ran considerably over \$5,000, a joint meeting of all the guilds and organizations, including the vestry, to discuss plans for co-operation, was called Thursday evening, March 12. The Easter offering was particularly considered, \$5,000 being decided upon, not because it would suffice to pay the entire floating debt, but as being an amount approximately within reach of the parish. The various organizations pledged separately certain definite sums, the Woman's Guild promising to raise \$1,000 and challenging the Men's Association to a similar amount. The worker's meeting proved a success, for the Easter Offering of 1914 amounted to \$4,887.91.

The proportion contributed by the organizations is as follows:

Vestry\$1	375 00
woman's Guild 1	000 000
Men's Council	709 00
The Circle	125 00
Girl's Friendly	40.37
Mother's Guild	30.76
Woman's Auxiliary	10.00

## THE FIRST ANNUAL DINNER OF THE CHURCH CONSECRATION SOCIETY

On Monday, May 25, at seven p.m., a parish dinner took place under the auspices of the Church Consecration Society. Whereas an attendance of from a hundred and twenty-five to a hundred and fifty would have been considered very good, the number of tickets disposed of prior to the dinner was about two hundred, while the caterer's figures indicated an actual attendance of two hundred and twenty. Among these were a number of guests of members of the parish, including Bishop Burch and Mrs. J. Jarrett Blodgett, the valued friend of Saint Luke's and patron of the Society. The dinner itself was good in fact unusually good for the cost, \$1.25 and the hall was beautifully decorated, thanks to the assistance of Mr. J. M. Williams and Mr. Stahl, and especially Mrs. J. H. Storer, whose instrumentality in securing a generous amount of dogwood by impressing all the available automobiles in the parish into service, as well as the loan of a number of palms from a florist, made possible such appropriate decorations at practically no expense. The program, an attractive souvenir of the occasion, was rather unique in the small number of set speeches and the generous amount of entertainment of a high order. There was only one real speech, that by Bishop Burch, in which he was most felicitous, stating first the note of pleasantry, and then holding before his hearers, in forceful fashion, a vision of ideals. His presence was a source of encouragement and was deeply appreciated by all. The only other remarks were made by the rector in a brief résumé of the achievements and aims of the Church Consecration Society. The remainder of the program consisted of musical numbers by Miss Marion Marsh on the harp and songs by Mr. W. B. Davidson, accompanied by the organist of Saint Luke's.

It is a joyful remembrance to Saint Luke's parish that Bishop Burch was present at this first dinner of the Church Consecration Society, and that he lived to consecrate the church on its hundredth anniversary, November 6, 1920, for he died suddenly soon after the ceremony of consecration. All Saint Luke's people loved his memory—he was so kind, friendly and sympathetic during this serious epoch in the life of their parish.

#### A MARRIAGE IN PROSPECT

During the summer months changes were made in the rectory (Hamilton Grange) which was soon to cease as a combination of parish house. The two small rooms on the north side serving as offices were converted into a kitchen and maid's room, the parish offices being moved to a space on the south side of the Sunday School room, and partitioned off by doors with glass windows. The basement of the rectory was fitted up conveniently for the use of the sexton's family, while the two floors above were renovated and appropriated for the exclusive benefit of the rector. The two large rooms on the entrance floor would no longer exist for organization meetings, but would serve as a parlor and dining-room. The four sides of the exterior were painted white, the blinds green, and the grounds in front and rear put in orderly condition. On the return of the rector from his summer vacation, he announced his engagement to Miss Emily Pierrepont Gould of Norfolk, Connecticut, and his marriage likely to take place in a few months.

Meanwhile the thoughts of the parish were diverted from happy, matrimonial events, to the grave and awful conditions of the nations beyond the sea. The demon of devastation was marching through Belgium seeking the annihilation of France and England.

A "Day of Intercession for Peace" was appointed Sunday, October 4, by the President of the United States, and a form of service was printed and authorized to be used on the occasion by the Bishop of the Diocese of New York, the Right Reverend David H. Greer. The rector preached on "Christianity and the War" at the morning service, a sermon so forceful and appropriate, that by request it was printed and circulated beyond the limits of the parish. But parochial affairs were not neglected

Treasurer.

during this awful European upheaval-Saint Luke's Day was approaching-the patronal festival of the parish-and, likewise, the annual meeting of the Church Consecration Society.

At the morning service on Saint Luke's Day, which occurred this year on Sunday, the rector chose for the text of his sermon "Consecrated Lives," after which the Men's Council were asked to unite in a corporate communion with special intercession for men's work in Saint Luke's. In the evening at eight o'clock the annual service of the Church Consecration Society took place with the Reverend Ernest M. Stires, D.D., as special preacher. Doctor Stires always happy in his remarks encouraged the society to persevere in its heroic effort, and congratulated it on the remarkable progress it had made in the two years of its existence.

# The business meeting was held Monday evening, the 19th.

## THE TREASURER'S THIRD ANNUAL REPORT OF THE CHURCH CONSECRATION SOCIETY October 10, 1013—October 10, 1014

19, 1913—October 19, 1914
Balance in Lawyers Title and Trust Company, Oct. 19, 1913\$3,227.65  RECEIPTS
Pledges to the credit of 1911
" " " " 1912
" " " " 1913
envelopes
1913 advance navments
Estate of Ellie Mariah Tracy
Interest on investments and daily balance
\$7,661.83
October 22 1913 Guaranteed Western 1913 Guaranteed Western 1913
October 22, 1913, Guaranteed Mortgage       \$2,000.00         November 21, 1913, Guaranteed Mortgage       2,500.00         June 4, 1914, Guaranteed Mortgage       1,000.00       \$5,500.00
Balance in Lawyers Title and Trust Co., Oct. 19, 1914\$2,161.83
Total collections since organization
Uninvested balance\$2,161.83
MEMBERSHIP
Annual       85       Sustaining       17       Charter       11         Associate       6       Juniors       122       Patrons       8         Contributing       31
Respectfully submitted,
(Signed) WILLIAM C LESTED
October 19, 1914.

#### THREE MEMORIAL WINDOWS

On All Saints Day, Sunday, November 1, three new windows in the north transept were unveiled at the morning service. Like those installed in the south transept the glass is English Antique, rich in color and beautiful in design. The subject is the Incarnation, the window on the left representing the Annunciation, that in the center The Blessed Virgin, and the one on the right the Presentation in the Temple. Appropriate texts and symbols reinforce these respective themes, while in the niches above are rich mosaics, with texts corresponding, such as the Magnificat over the left window, the Nunc Dimittis over that of the Presentation, while over the central one is the angel's song "Gloria in Excelsis Deo." Thus the three windows with their corresponding mosaics make a real unity in theme and treatment, while all the incidents and songs are taken from the gospel of Saint Luke. Altogether these windows are a credit to the Gorham Co., of this city, and a beautiful and fitting memorial to Miss Ellie Mariah Tracy, her mother Catherine Fisher Wragg, and their sister and daughter, Miss Margaret Miller Tracy.

#### A RELIGIOUS FORUM

On the Sunday next before Advent, November 22, the rector announced a religious forum to be held the last Sunday of every month, beginning November 29, for the purpose of instruction and conference on social, civil and religious questions. On those Sundays the evening service was shortened so as to leave ample time for the meeting which was held in the basement of the church from 8:30 to 10 p.m. On the 29th of November the subject was "International Peace" and the speakers were Hon. Wm. S. Bennett, Ex-Congressman, and Prof. Samuel T. Dutton, Ex-Professor at Horace Mann School. The meeting was open to all members of the parish and their friends. After the addresses opportunity was afforded for discussion.

In December the meeting was omitted on account of Christmas preparations, and the next one was held Sunday evening, January 3rd in the same place as before. This time the subject was "Women and War," and presented by Miss Elizabeth Freeman,

a very prominent suffrage speaker, averaging sixty speeches a month. She was one of the band which walked to Washington, also one of those who walked to Albany.

On Sunday evening, February 7, the topic was "Socialism," and was presented by Mr. Sidney Reeve. This popular subject stirred up much animation and the discussion became heated. Before the winter died away, the forum became defunct, and never reappeared at Saint Luke's.

#### NO CHURCH FAIR IN 1914

For the first time since 1892, when Saint Luke's was established on Washington Heights, the general dicta of the Vestry and Woman's Guild was to omit the annual fair, and the following letter was circulated:

To the People of Saint Luke's:

The present financial condition due to the European War, lead us to the conclusion that it would not be just to the willing hearts in Saint Luke's to ask them to give their usual hearty support to our annual fair this year. So ask them to give their usual hearty support to our affilial rain this year. So with that idea in mind we ask you to join us on Thursday afternoon, and evening, December 3rd, from two to eleven o'clock when the ladies of the parish will be glad to meet all their friends in the Sunday School room. Incidently there will be placed on sale a number of fancy pieces suitable for Christmas gifts—ribbons, home-made cakes, jellies, etc., and articles of household utility—all of which may be obtained by those who desire to purchase articles of this kind. Petrsehments will be served in the Tea Room. kind. Refreshments will be served in the Tea Room.

Also, in order that the interests of the young people of the parish may be conserved, the evening of the same day is set apart for their entertainment.

There will be dancing in the parlors from eight to eleven o'clock.

Admission will be by ticket only, which may be obtained at nominal cost.

Will you be with us and bring your friends? We trust you will do so. THE FAIR COMMITTEE.

This small sale resulted in profits of nearly \$600, an amount just about sufficient to enable the Woman's Guild to meet its obligations for the year, the most important of which was the salary of the parish visitor.

The net proceeds from a Fair averaged \$2,000; to offset this loss the rector circularized the parish with a lengthy letter of appeal for voluntary subscriptions. The following are only four paragraphs of the letter:

1st. "For many years past Saint Luke's normal, regular income has fallen some five or six thousand dollars short of its absolutely necessary running expenses. This deficit has been met

each year by what seems to me unusual and extraordinary methods. Such as a Fair or Bazaar and a very generous Easter Offering; so that we have been able to pay all our bills as well as substantially reduce our debt.

2nd. "While, therefore, this method has proved efficient, it seems to me far from ideal. In the first place a Fair is a severe strain upon the women who conduct it, and from many points of view an undignified and uneconomic method of raising money for Church support. Secondly, the unusual efforts required to secure the large Easter Offering needed, tends to obscure in a measure the spiritual import and value of that great Feast. While, in the third place we are all struggling under the burden and anxiety of a probable deficit throughout the entire year, which state of mind seriously hampers our efficiency, and, worst of all, it seems so unnecessary!

3rd. "This year, therefore, I am proposing a new experiment. Instead of waiting until the end of the year to make up a deficit, why not plan in advance so that there shall be no deficit? Accordingly, the Budget has been reduced as much as possible. This, however, leaves us facing a deficit of about five thousand dollars. Since there is no Fair this year, this amount must be

raised by personal subscriptions or gifts at Easter.

4th. "The plan I have to suggest will impose no greater burden than usual upon those who have been in the habit of assisting in both ways. It involves merely a slight change in the method not the amount of giving. If each individual will add what the Fair usually costs him, to what he is accustomed to give at Easter, and pledge the total now, the full amount of the deficit would be quickly subscribed. Such pledge could be paid in installments (weekly, monthly or quarterly) if desired, or in a single payment at any time during the year, thus suiting each individual's convenience or desires."

## ADVENT ELECTION 1914

Apropos of the rector's letter, the treasurer, Mr. Stabler after reading his yearly statement, presented a "proposed budget for the year 1914-1915, at a joint meeting of the vestry and parishioners, Monday evening, November 30 when the annual election took place.

#### PROPOSED BUDGET

Expenses	Receipts
Salaries       \$5,100.00         Music       3,000.00         Gas and electricity       750.00         Interest and taxes       3,500.00         Repair and up-keep       1,000.00	Envelope offerings
Expenses and supplies 500.00 Miscellaneous	Deficit\$4,346.00

The rector explained "that the proposed budget was based on the treasurer's report for the fiscal year ending November 1st, 1914, as compared with that report, it represented a reduction in expenses of more than one thousand dollars—the absolute minimum of expense without seriously crippling the work.

To face the facts Saint Luke's needs an additional income of \$5,000.00 a year, approximately \$400.00 a month, or \$100.00 a week. The people wait Micawber-like for something "to turn up," whereas the method suggested in the letter, if acted upon, would solve the problem of church support." Plain talk like this brought about effective results—many new names were added to the list of subscribers, and old contributors increased their subscriptions.

At this meeting a vote of thanks, which was unanimous, was accorded Mr. Edward M. C. Tower for having painted, at his own expense, the rear wall of the sanctuary, directly back of the altar. It had previously been terra cotta in color, but the change to dark green produced a result far more effective as a back ground for the baldachino and chancel.

At the election of wardens and vestrymen, Mr. William J. Fleming was chosen to fill the vacancy caused by the resignation of Mr. McRoy O'Loughlin. Mr. O'Loughlin, who had served on the vestry since 1905, began to feel physically reluctant to attend its regular monthly meetings, which were frequently conducted till late in the evening, and resigned on account of advancing years. Being the son of a Canadian minister of the Church of England, he was a devoted churchman, regularly attending all services to which he brought his family of four children.

In his memory a stained-glass window in the south transept of Saint Luke's, was given by his family and the eldest son, Gerald, still retains the pew once occupied by his father. The following minute in reference to the death of Mr. McRoy O'Loughlin was unanimously adopted at a meeting of the vestry held March 12, 1917, and a copy ordered sent to the family.

"Forasmuch as it hath pleased Almighty God, in His wise Providence, to take out of this world the soul of our beloved brother and former vestryman, McRoy O'Loughlin, we the Rector, Church Wardens and Vestrymen of Saint Luke's Church, New York, desire to record our deep sense of our loss at his departure. For ten years a vestryman, and for many more as a member of Saint Luke's parish he discharged every trust with fidelity and zeal. His hand and heart were open and responsive to every worthy opportunity of service. With single hearted and generous devotion he served the church he loved, and his sturdy Christian character and earnest faith were an inspiration to all who knew him. Grant him, O Lord, eternal rest and may light perpetual shine upon him."

## THE RECTOR'S MARRIAGE

In the month of December the vestry and Woman's Guild held a private conference relative to the prospective marriage of the Rector, the following letter printed and circulated, being the result of it:

"December 30, 1914.

To the Parishioners of Saint Luke's Church:

After consultation with members of the Woman's Guild as to the best means of expressing to our Rector our esteem and appreciation on the occasion of his marriage on January 14, 1915, your vestry is of the opinion that many of the congregation would be glad of an opportunity to combine in furnishing have been made, particularly by some who do not feel able to give largely; and obviously small individual gifts, likely to be duplicated will not be as successindividual gifts, all unite in raising a fund to be presented as a purse, or to secure such a token as the Rector and his bride may desire to select. For this has consented to act as treasurer to whom those wishing to join in carrying While the names of the donor will be suitably recorded, the amount of the contribution will not be disclosed,

Yours very truly,

THE VESTRY."

This letter was productive of a purse containing over six hundred dollars in gold, and the rector's response to the presentation was printed in the leaflet:

My dear Friends:

Before leaving I must write a hasty line to express my deep and heart-felt thanks for your most generous gift. Few things have touched me more. It is not merely or chiefly the amount though a purse of \$631.00 may under present circumstances be considered really munificent and will prove most helpful.

I propose to use it for some definite piece of furniture which will prove a memento of the Parish. It is however what this gift signifies of love and devotion on the part of so many that gives it its chief value. To have this tangible evidence that so many of you are not merely wishing me well but also sympathetically and generously entering into and sharing my happiness on this occasion means more than I can express.

My only regret is that it was not possible to invite you all to the wedding. I trust however, shortly after our return, that both Mrs. Oldham and myself will have an opportunity to see and thank you all in person.

In the meantime please accept this hasty but heartfelt expression of thanks and deep appreciation. May our heavenly Father spare us for many more years of work and happiness together and may He bless and keep you now and always is the earnest wish and prayer of your friend and Rector.

#### G. ASHTON OLDHAM.

On Thursday, January 14 at noon, in the Cathedral of Saint John the Divine the Rector was married to Miss Emily Pierrepont Gould. The ceremony was performed by Bishop Greer, assisted by the Reverend Doctor Ernest M. Stires, Rector of Saint Thomas Church. The vestry and staff of Saint Luke's were present in their official capacity as representatives of the parish. Otherwise the wedding was private, only relatives and intimate friends being invited. In consequence, after the return of the Rector and his bride to the Rectory, a parish reception was held, to give everyone an opportunity to meet Mrs. Oldham. Printed invitations were circulated and read as follows:

The Wardens and Vestrymen of
Saint Luke's Church
request the pleasure of your company at a
Parish Reception
to meet
The Reverend and Mrs. George Ashton Oldham
in the Parish Hall
Convent Avenue and 141st Street
Thursday Evening, February 11, 1915
Eight to Ten o'clock

Saint Luke's adorned itself for this very festive event. The reception room was decorated with flowers, numerous potted palms and ferns, and the large parish turned out to do honor to the bride, to whom, with smiling faces, they extended a cordial greeting of welcome. She, on her part to enhance the happy occasion, donned again her white satin wedding-gown, for the pleasure of those who were not present at the marriage ceremony.

## PALESTINE PAGEANT AND ORIENTAL EXPOSITION

This unique exhibition, which realistically portrayed Biblical life and scenes in the Holy Land was introduced to the parish chiefly through the initiative of Mrs. William C. Lester, an ardent Bible student, under the direction of the Reverend Doctor Allen Moore, a Fellow of the Royal Geographical Society, and a missionary among the Mohammedans and oriental Jews for seventeen years.

The entire floor of the basement of the church was covered by a representation of the city of Jerusalem. The visitor beheld streets, the Jaffa and Golden Gates, also bazaars and booths where oriental wares were displayed. There could be seen the rich man's house, the home of Lazarus, and a native café. The Rock Tomb was represented, the beautiful model of the Tabernacle in the wilderness, and a Bedouin encampment. The potter's wheel, the weaver's loom, the upper and nether mill-stones. for grinding corn, and agricultural implements were presented to view, and various types of people that one would meet in the Holy Land, walked the streets, dressed in native costumes. The pageant continued from February 19 to March 5, with a varied program for six afternoons and thirteen evenings. Doctor Moore gave a series of costume lectures every evening, sixty persons taking part in oriental dress to illustrate the subject. There were interspersed living tableaux of familiar Bible stories, and new light shed on the account of the Prodigal Son, the Ten Virgins, and other parables.

Thirteen churches co-operated with Saint Luke's and shared in the proceeds of tickets sold to their respective members, the price being ten cents, single admission, and one dollar for the full course.

## The churches combining were:

Calvary Methodist Episcopal
Chapel of the Intercession, Protestant Episcopal
Hamilton Grange Reformed
Holyrood Protestant Episcopal
Holy Trinity of Harlem, Protestant Episcopal
Lutheran Church of the Atonement
Mount Morris Baptist
North Presbyterian
Saint Andrew's Protestant Episcopal
Saint Mary's Protestant Episcopal
St. Nicholas Avenue Presbyterian
Washington Heights Baptist
Washington Heights Methodist Episcopal

At a meeting of the vestry, held March 15, 1915, Charles H. Tuttle, treasurer of the pageant reported a balance from the receipts in Saint Luke's favor to the amount of \$481.55.

The Oriental Pageant was not presented to the public from the standpoint of financial venture, but was produced simply as an educational movement in the community, to interpret the Bible to the indifferent, and to arouse intelligent and active interest in the Missions. Its meritorious reputation spread beyond the confines of Washington Heights, and a request was extended to Doctor Moore to repeat the pageant under the auspices of the Board of Religious Education of the Diocese, at Synod Hall, Amsterdam Avenue and 110th Street, May 21 to May 29, inclusive.

Many who volunteered their services during its two weeks' stay at Saint Luke's, followed Doctor Moore to Synod Hall aiding in a second production of this realistic scriptural exposition.

## ASCENSION MEMORIAL CHURCH

At a vestry meeting held in June the Rector read a proposed letter to the corporation of the Ascension Memorial Church, and it was moved and carried that the Rector be authorized to appoint a committee to confer with the representatives of the Ascension Memorial Church as to a possible consolidation. The Rector then appointed as such committee, with himself as chairman, the senior warden, the clerk and Mr. Tuttle.

#### CHANGES DURING THE SUMMER

For sufficient cause the sexton, William A. Mochrie, was dismissed, and Henry S. Dykes was engaged in his place.

The roof of the church was thoroughly gone over by an expert roofer, who spent a month repairing the various leaks and replacing broken tiles. A new room was built in the Sunday School, at the east of the entrance, for an office for the assistant to the Rector. The front pews of the church were removed to enlarge the space, and the floor tiled to correspond with the rest. The south ambulatory pillar was carved at private expense, and a temporary rood-beam was erected over the chancel. For ventilation four windows from the vestibule into the church were put on hinges, and chains attached so as to be opened or closed as occasion required. A communication was received from the Department of Water Supply, Gas and Electricity, stating that the special lamps in front of the church would be no longer supplied with gas because an electric arc light was to be installed at the corner of 141st Street and Convent Avenue, but if the church wished these lamps to be continued, special arrangements could be made for gas supply. Eighty new hassocks, same color as the pew cushions, four and a half inches thick and tufted were ordered by the vestry, and all the carpet on the church floor, under the pews, removed and the floor refinished and oiled. Mr. Charles H. Pierson, conceived the idea of converting it into woven rugs to be sold at the Church Fair which took place in November, thus greatly adding to the profits.

During the summer it was learned that Mr. J. Romaine Brown, a neighbor, contemplated erecting a garage in Hamilton Terrace diagonally opposite the rear of the church. The members of the vestry were communicated with and the following letter addressed to Mr. Brown:

August 5, 1915.

My dear Mr. Brown:

I am instructed to forward to you the enclosed resolutions, adopted by the vestry of Saint Luke's Church.

Whereas, the Vestry of Saint Luke's Protestant Episcopal Church, has been informed, that it is the purpose of Mr. J. Romaine Brown to erect a garage on the vacant lots on Hamilton Terrace diagonally across from the research of the church and whereas it is the sentiment of the Vestry that property of the church, and, whereas, it is the sentiment of the Vestry that such an erection would be very inimical to the interests of the church, and particularly would tend to depreciate the value of all surrounding property,

including the lots occupied by the church building, and its lots to the north thereof, would lower the residential character of the neighborhood, would invade the quiet of the services and endanger the safety of children passing to and from its Sunday School and its day school, and might lead to difficulties concerning the mortgage on the church property; it is

Resolved, that the clerk of the vestry transmit a copy of this resolution to Mr. J. Romaine Brown in the earnest hope, and as a respectful request, that he give weight to the views herein expressed, and will reconsider his present plans so far as the erection of a garage with frontage on Hamilton Terrace is concerned.

Hoping for a favorable consideration of the above resolutions, I am,

Very truly yours,

(Signed) J. H. STORER, Clerk of the Vestry.

Influenced by the resolutions sent him by the vestry, Mr. Brown's reply was favorable in all respects.

#### ASSOCIATE VESTRY

It had been the desire of the Rector, expressed at a meeting held in May, that the vestry should be augmented by an auxiliary, comprising fifteen men to be selected by a committee. Dr. Storer made a motion to this effect, which was unanimously carried, and Mr. Tuttle was appointed Chairman of the committee. He offered the following resolution at the October meeting which was accordingly adopted.

Resolved, that the following plan be adopted for the period ending November 1, 1916, subject to continuance thereafter by vote of the vestry and approval of the Rector;

- (I) An associate body of fifteen men to be organized under the name of the Associate Vestry, to hold office for the said period, to elect a secretary, and to meet with the vestry or separately as herein provided. They shall be appointed by the vestry; and vacancies shall be filled by the vestry.
- (2) The Associate Vestry shall meet at the call of the Rector, who shall be its President; and may meet upon call by the Rector, with the vestry.
- (3) In the event of a joint meeting, the Associate Vestry and the Vestry shall vote as a unit, but the vote of a majority of a legal quorum of the vestry present shall be necessary to the passage of any corporate resolution or any resolution affecting the policy of the church, since the law does not permit the delegation of the power

of the vestry. Any number may call for the ayes and noes; and if in any case, a resolution shall receive the assent of a majority of the Associate Vestry present but shall fail of the assent of a majority of a legal quorum of the vestry, it shall be reserved for further consideration by the vestry after the joint meeting. No resolution constituting corporate action or affecting the policy of the church shall be debated or passed at a joint meeting unless a legal quorum of the vestry is present. The Rector may appoint joint committees; and the clerk of the vestry shall be the clerk of all joint meetings.

(4) The Associate Vestry, when meeting separately, may engage in such parish activities as they may think fit; but shall not adopt any resolutions involving corporate action or church policy, except as an advisory matter. The rector shall appoint all committees.

In accordance with the above resolution the following were elected to the Associate Vestry and the clerk was ordered to notify each one and enclose a copy of the above resolution.

Mr. William Culman	Mr. John P. Leo	Dr. E. H. Raymond
Mr. James D. Freeman	Dr. John Leshure	Mr. J. Brewster Roe
Dr. G. S. Harrington	Mr. J. M. Lord	Mr. W. J. Shearman
Dr. A. V. Franklin	Mr. G. W. McFadden	Mr. E. C. Sperry
Mr. J. Henry Kahrs	Mr. Charles H. Pierson	Mr. William H. Wallace

In case of declination, Mr. J. M. Williams was to be the first alternate.

At the next meeting the clerk reported that all the men named at the last meeting for the Associate Vestry had been notified in accordance with the instruction of the vestry, and that the following had accepted:

Dr. A. V. Franklin Dr. G. S. Harrington Mr. J. Henry Kahrs Mr. J. M. Lord	Mr. G. W. McFadden Mr. Charles H. Pierson Dr. E. H. Raymond Mr. J. Brewster Roe	Mr. Wm. J. Shearman Mr. E. C. Sperry Mr. J. M. Williams
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# MEETING OF THE CHURCH CONSECRATION SOCIETY SAINT LUKE'S DAY, OCTOBER 18, 1915

The annual meeting was held, Monday evening, Oct. 18, in the church parlor, the Rector presiding.

Thirty-two members answered the roll-call. The membership was increased to 181 during the year, a gain of 31 over the previous year. The number of junior members amounted to 106.

After some discussion as to ways and means of increasing the membership, Mr. Tuttle moved that the President call a meeting next January to decide upon a plan for a financial campaign. This motion was seconded by Mr. Lester and carried.

The officers serving were re-elected for another year.

President The Rector First Vice-President Mr. John H. Morrison
Second Vice-President
Treasurer
Secretary Mrs. Fred I. Simpson

# THE TREASURER'S FOURTH ANNUAL REPORT October 19, 1914—October 18, 1915

#### RECEIPTS

KECEIF 15	
Balance in Lawyers Title and Trust Co., Oct., 19, 1914	.\$2,161.83
From pledges for 1911 \$ 27.00 " " 1913 \$ 10.00	
912.07	
1915, Unpledged gifts in chirch envelopes 1 385 80	
From pleages for 1916	
Gift from Mrs. J. Jarrett Blodgett	
Interest on investments and deposits	4,280.00
TANAD COLUMN	\$6,441.83
INVESTMENTS	
November 9, 1914, Guaranteed Mortgage \$3,000.00 August 2, 1915, Guaranteed Mortgage 2,000.00	5,000.00
Balance in Lawyers Title and Trust Co., Oct. 18, 1915	.\$1,441.83
Total manieta since annuni sti	
Total receipts since organization \$20,641.83 Total invested in mortgages 19,200.00	\$1,441.83
19,200.00	ф1,441.03
Seriforning project in the contract of the con	
Membership 181\$2,775.00	
Juniors 100 150.00	
October 18, 1915. (Signed) WILLIAM C. LESTE	R, Treasurer.

## CELEBRATION OF THE NINETY-FIFTH ANNIVERSARY

Though the actual 95th year of the founding of Saint Luke's fell on Saturday, November 6, it was decided by the rector and vestry to celebrate the event the next day, the 7th, because it was Sunday.

All services were of a special festival character.

The early communion, at eight a.m., with organist and choir to elaborate it musically, was chiefly attended at the request of the rector, by all persons it had been his privilege to prepare and present for confirmation at Saint Luke's. This was more of a family service, when more than one hundred and fifty of those most intimate with the church came to worship together in a corporate communion.

At 10 a.m. the Church School turned out four hundred strong at the special service given over to them, and gave a testimony of their affection to the parish with \$100 in pennies, nickels and dimes which they had patiently saved in their mite boxes to help toward paying the church debt.

The most imposing was the regular morning service at eleven o'clock, when the Bishop of the Diocese, the Right Reverend David H. Greer, officiated and preached the sermon. In his address he congratulated the congregation on their difficulties. He said that men and institutions, notably churches, grew strong through overcoming the obstacles that had been placed in their way by either God or man. The discourse was one of congratulation and encouragement, and a spur to greater effort.

The evening service at eight, was more expressly attended by outsiders, chiefly delegations from neighboring churches, the Chapel of the Intercession, Holy Trinity and Saint Andrews in Harlem.

The principal speaker was the Reverend Doctor Ernest M. Stires of Saint Thomas' Church, who decried the modern idea of efficiency and the extreme extent to which persons in these days gave themselves over to the worship of it. He was followed by the Reverend Doctor Van de Water who extended the greetings of his church and congratulated Saint Luke's upon having attained its 95th birthday.

The Reverend Doctor Milo H. Gates, vicar of Intercession Chapel, also made a few remarks, extending the felicitations of his parish, relating past achievements of Saint Luke's and predicting the happy consummation of the consecration of the church on its 100th anniversary.

# VOTING PRIVILEGE EXTENDED TO THE WOMEN OF SAINT LUKE'S

Before the Advent election took place, a special meeting of the vestry was summoned by the rector for the evening of November 24,

for the purpose of considering the granting to women of the church the privilege of voting at the annual meeting. The following resolutions were adopted:

Resolved, that the rector, church wardens, and vestrymen of Saint Luke's Protestant Episcopal Church in the City of New York in vestry duly assembled this 24th day of November, 1915, do recommend to the annual meeting of the parish, to be held on November 29, 1915 (notice hereof to be included in and given with the notice of such meeting):

Ist. That this corporation hereby accepts the provisions of the Act, Chapter 247 of the Laws of 1915, amendatory of Section 43 of the Religious Corporation Law;

2nd. That women having the like qualification with men entitled to vote in this parish may vote at the annual elections and special meetings of the parish.

Resolved, that, in case the said meeting shall determine to adopt the foregoing resolution, and in that case the presiding officer of this meeting and two of the qualified voters present thereat execute and acknowledge a certificate setting forth the foregoing resolution of the vestry; the fact that notice thereof had been given with notice of such meeting; that such meeting had ratified the same, and the fact that the meeting had determined to change the qualifications of voters to conform to the requirements of Section 43 of the Religious Corporations Law, as amended by the Act, Chapter 247 of the Laws of 1915.

## ADVENT ELECTION 1915

The notice having been given from the chancel steps of the parish meeting to be held the evening of November 29 for the election of one warden for two years, and three vestrymen for three years, a large gathering assembled and the rector explained the resolution adopted at a special meeting of the vestry which accorded with the permission granted by the recent Diocesan Convention. After discussion by various women of the Parish as to whether the women desired the vote, an advisory vote of the women was taken, which showed a large majority in favor of receiving the privilege recommended by the Convention.

The male voters having declared in favor of ratification of the

resolution, the chairman called for nominations, after which the polls were open for one hour, during which interval reports of committees were read.

After the expiration of an hour, the polls were declared closed, and the tellers announced the result of the election. Mr. Morrison was elected warden, and Messrs. Storer, Tuttle and Pedersen vestrymen for three years. In this regular and ordinary manner terminated the first Advent election at Saint Luke's at which women parishioners were allowed the privilege to vote.

The spirit of Saint Luke's women has always been of an extraordinary high type.

### THE YEAR 1916

The new year opened with an exquisite gift from the vestryman Mr. Edward M. C. Tower, to enrich the furnishings of the sanctuary. It was the presentation of an extremely beautiful and appropriate silk dossal and riddell curtains to enshrine the altar. In addition, at his own expense, he had all the cushions of the sanctuary recovered to harmonize with the color of the curtains.

Unfortunately, however, the new year confronted Saint Luke's with a floating debt of \$5,000,00.

The Woman's Guild came promptly forward to the partial relief of the treasury, by contributing \$1,000.00 from the proceeds of the annual fair, thus lessening the amount to \$4,000.00. In addition to bearing its own routine expenses, Saint Luke's always bore in mind two very important debts of honor which were considered pre-eminent, viz.: the apportionment of Domestic and Foreign Missions, and the Diocesan Assessment for the Diocesan Fund, Episcopal Fund and Diocesan Missions. The former amount being \$1,581.00, and the latter \$616.00, a total of \$2,197.00 to be raised annually. On one Sunday afternoon in January, a committee of men and women made a canvass of the parish in the interest of the envelope system of contributions for general support of the church. Attending the eleven o'clock service for corporate communion and prayer, the committee held a short meeting immediately afterward, and the calls were all made that same afternoon, the pledges being returned that evening, and presented in the offering on the altar at the evening service.



CHANCEL AND SANCTUARY Decorated with Christmas Greens



Although many of those called upon were not at home, nevertheless, more than half of the total of names given out became subscribers, with the result that \$350.00 was added to the yearly income.

#### A CHANGE IN THE CHOIR

On the sixth Sunday after Epiphany, February 13, the absence of a boy choir from the chancel stalls was first observed. Instead, adult singers alone appeared, and though at first it was considered an experiment, and to last perhaps for the season only, Saint Luke's choir continues to this day to be composed of the trained voices of men and women. With material of such splendid quality, the music is of a very ambitious character, and cantatas of a superior order, with ecclesiastical musical productions of great composers, are frequently rendered under the present organist and choirmaster, Mr. C. Whitney Coombs.

#### PARISH DINNER

Under the auspices of the Woman's Guild and the Men's Association, a parish dinner was held the evening of March 2, in the interest of the Church Consecration Society—its treasury being augmented by the profits of \$51.68.

Though the gain was small pecuniarily, the dinner proved more profitable as to an increase in membership—ten new subscribers being added to the list.

#### CONFIRMATION

On Passion Sunday morning, April 9, Bishop Burch (suffragan) administered the rite of confirmation to a class of about seventy members as follows:

Marie Alix Adams
Ashforth Bailey
Caroline Mary Barzan
Frederick Angelo Barzan
Regina M. Bulcroft
Theodore Reed Burch
Nelson Fitzgerald Chambers
Edwin Clark
James Charles Coghlan
Mabel Crawford
William Cromwell
Annabelle Crotty

Karl Adalbert Krueger Katherine Larkin Margaret LeRoy Madeline Lieblee Helen Louise Lockwood Harriet Jesty Main Willett Andilla Mayers Bessie May Middlebrook Ira Barclay Morse Gladys Muller Cora Adele Nelson Frederick Loren Palmer

Hazel Alma Cunningham Cedric Dayton Jessie Fawcett Marion Alice Ferguson Elsie Ferguson Ruth Bertha Fink Margaret Fink Louise Lansing Foshav Mabel Louise Gage Gertrude Dalzell Gladding Alice Roosevelt Gladding Adam Hamilton Thorley Frances Hatch Marguerite Himmellman Lillian Sarah Hoffman Dorothy Madeline Horscroft Alice Houston Adelaide Margaret Hunt Volberg Jepson Dorothea Marguerite Johnson Grace Johnston William Johnstone

Richard Paynter Margaret Payne Clarence Windfield Phillips Ella Adams Fulton Edward Plumb Edith Plumb Ruby-Louise Reinhart Elizabeth Rosine Richard Seaman Charles Hugh Wylde Sherlock Charlotte Shoard Mary Alexandria Smith William Steinmann Samuel L. Streep Mabel Constance Sykes Emma Sykes Christian Thoeny Helen Wroth Unverzagt Chauncey Weber Frank Leslie Yoran Elizabeth Young

#### THE HOLY WEEK MISSION

The Nation-Wide Preaching Mission in the Episcopal Church throughout the United States had taken place in Advent, but in New York it was thought better to hold such Mission in Lent, and Bishop Greer accordingly sent out a request that every parish recognize its observance. The rector of Saint Luke's conducted the Mission alone, and in Holy Week. It comprised daily celebration of the Holy Communion, evening services with sermons and instructions on vital Christian topics. He issued a daily prayer for the Mission to be used by parishioners, emphasizing the fact that the successful benefits derived from the Mission depended upon the earnestness of each individual. The response of the people was most sympathetic, the average attendance in the evening being over 300, and at the early communion (7 a.m.) 84 members, an intense religious spirit pervaded the gatherings, as was evidenced by the earnest character of requests for prayer as well as for thanksgivings for blessings received. To many the Mission proved a real crisis in life.

#### EASTER 1916

The rector appointed a committee the last week in March, to take charge of details for the Easter celebration and solicit subscriptions

for the \$5,000 offering, the aim of the vestry, based on the needs of the parish.

Messrs. E. M. C. Tower, Charles H. Tuttle and William J. Fleming were chosen from the vestry, and Messrs. Edward C. Sperry, G. S. Harrington and John Henry Kahrs from the associate vestry. The day opened very stormy, lessening the attendance at the two early celebrations, and the eleven o'clock service. Towards afternoon the weather cleared somewhat enabling the Sunday School to turn out its full quota of pupils and teachers and to enjoy its own special festival service. The school's offering amounted to \$160, and rounded out the total for the day to \$4,000.00.

#### A WORLD WAR INCIDENT

Sunday, May 28, was designated as a day for consideration of the desperate plight of the Armenians. A large attendance gathered at the evening service for which a special program had been prepared, the chief feature being sacred songs in Armenian sung by a native. Addresses were made by Professor Xenides of Anatolia College, Armenia, and by Mr. George S. Kebabian, President American Medical Relief Association.

#### A NEW HEATING PLANT IN THE RECTORY

In June two important structural improvements were considered by the vestry. One was more adequate heating facilities for the rectory, and the other was the laying of a new floor in the Sunday School room. After discussion of probable expenses, it was voted to postpone the question of the new floor for the present, or "until the next meeting," which really meant October.

The committee on supplies and repairs reported estimates regarding the new heating plant, but on expert investigation it was found none of them could be considered, as they were all based on condition that the old flue in the rectory could be used, to which the Board of Underwriters withheld permission, as the law required chimneys to be lined with terra cotta, with an eight-inch brick wall on the outside. The committee was therefore ordered to procure other estimates, and have the work completed during the summer at a cost not to exceed \$500.

The rector stated at this meeting that by mutual agreement, the assistant minister, the Reverend Mr. Hind, severed his connection with Saint Luke's last August, and that he had engaged the services of the Reverend Mr. Charles H. Kues as curate, for three months only at a salary of \$100 per month. He further reported that he had engaged the Reverend Doctor Lloyd as special preacher during the month of September at a personal cost of \$100, whereupon the vestry authorized the treasurer to reimburse the rector to the amount of \$100.

The following resolutions by Mr. Morrison were passed:

Resolved, that Mrs. H. Croswell Tuttle, who has had a life-time association with Saint Luke's parish, be requested to act as Saint Luke's historian, and gather such historical facts as she may be able with the view for the publication of a Memorial booklet in connection with Saint Luke's centennial in 1920.

Resolved, that Mrs. Tuttle is hereby authorized to secure such material as she may require for the recording of the historical data, and the preservation until needed for the proposed publication.

Delegates elected to attend the Diocesan convention were Messrs. J. H. Morrison, Dr. J. H. Storer and Stanley H. Molleson. From the associate vestry, Dr. Raymond was chosen as alternate for Mr. Morrison, Mr. Green for Dr. Storer, and Mr. Sperry for Mr. Molleson.

## THE CHURCH CONSECRATION SOCIETY OF 1916

The annual meeting took place on the evening of Saint Luke's Day, being attended by friends and newcomers in addition to the regular members, forty-four of which answered to the roll-call. The complete membership list was stated as 208, an increase of 27 during the year. Plans were discussed for increasing the membership, and Mr. Sperry made a motion that a committee be appointed to promote the object which was seconded by Mr. Coombs. Mr. Tower rose and offered an amendment, and the motion as amended was carried—that a permanent ways and means committee be appointed and form plans to present at a later meeting. Thereupon the rector named Messrs. Tower, Sperry, Tuttle, Pearson and Mrs. Lester; other members to be appointed later.

The rector read two encouraging letters he had received. One was from Shanghai, China, and stated "The enclosed order for fifteen dollars is a small donation for the fund for paying off the debt of Saint Luke's Church. Last winter, during a short stay in New York, we frequently had the privilege of being present at the Sunday morning service, and I should like to add a word of thanks for help received."

The other letter was dated N. Y. C., Sept. 24, 1916: "I am enclosing my Church Consecration offering for this year. Although I will probably take my Church letter to S— where my new home will be, I want to continue a member of Saint Luke's Consecration Society."

The officers for the ensuing year were elected as follows:

President	The Rector
First Vice-President	Mrs. Morrison
Second Vice-President	Mrs. H. Croswell Tuttle
Treasurer	Mr. Wm. C. Lester
Secretary	Mrs. Fred Irving Simpson
Director of the Juniors	Mr. Charles H. Tuttle

#### THE TREASURER'S FIFTH ANNUAL REPORT

#### October 18, 1915—October 18, 1916

Balance in Lawvers	Title and	Trust Co.	. Oct	1915	\$1,441.83

#### RECEIPTS

From	pledges	for	1914		\$ 170.00	,
"	" "	22		*******************************	909.00	
"	"	22		and unpledged gifts		
22	"	"	1917	***************************************	25.00	
,,,	"	"	1918	••••••••••••	15.00	
"	99	"	1919	•••••	15.00	
22	"	"	1920	***************************************	15.00	
"	Church	env	relopes	3		
"	Parish	dinn	ier	• • • • • • • • • • • • • • • • • • • •	51.68	
Gift :				ett Blodgett	1.000.00	
Anon	ymous g	ift,	condit	ional upon a like amount being paid	.,	
					500.00	
Intere	est on m	ortg	age in	rvestments	1.052.23	
Intere	est on ba	lanc	es in	Trust Company	31.43	5,967.48

\$7,409.31

#### INVESTMENTS

Dec. 1, 1915, Guaranteed Mortgage       \$3,000.00         July 10, 1916, Guaranteed Mortgage       2,000.00         Interest       19.17       5,019.	17
Balance in Lawyers Title and Trust Co., October 18, 1916\$2,390.	
Total receipts since organization \$26,609.31 \$26.609.31 Total invested in mortgages 24,200.00 Interest paid 19.17 24,219.15	
Membership 208 Juniors 63	4
(Signed) WILLIAM C. LESTER,	

The parish reception which followed the business meeting was a social success. Not only were a great many long-standing parishioners present, but also a large number of newcomers into the parish. Under the direction of the organist a splendid musical program was rendered, and under the supervision of Mrs. H. Croswell Tuttle, assisted by the ladies of the Guild, substantial refreshments were provided, and daintily served by the girls of the Berean Society.

The annual fair, which took place, November 21 and 22, under the able direction of Mrs. William Hendry Wallace, as chairman, netted nearly \$2,000.00, \$1,200.00 of which was given to the parish treasurer. The remainder being placed in the treasury of the Woman's Guild, for the payment of the salary of the parish visitor, choir vestments, expenses and laundry, and maintenance of the church kitchen.

## ADVENT ELECTION 1916

The annual parish meeting and election of vestrymen took place the first Monday in Advent, December 4. A full report of the vestry for the past year was given by the officers and chairmen of committees, and ample opportunity for questions and discussions was allowed. Officers to be elected were one warden for two years, and three vestrymen for three years.

Those whose terms expired were Mr. William F. Weeks, warden, and Messrs. Stabler, Tower, and Molleson. The balloting resulted in the election of Mr. Weeks as warden for another two years, and Messrs. Walter Stabler, E. M. C. Tower and Charles H. Pearson for vestrymen.

The following men were elected to the position of associate vestrymen:

E. D. Franklin, M.D. G. S. Harrington, M.D. E. H. Raymond, M.D. John Henry Kahrs J. M. Lord W. J. Shearman E. C. Sperry J. M. Williams H. W. Green Henry Mott

At a subsequent meeting this list was increased by five more members, viz.:

F. A. Wyckoff S. R. Taylor W. L. Jones Walter J. Stein L. L. Decker

#### YEAR 1917

This year opened with a crisis for our country—war with Germany seemed imminent. Sunday, February 4, was one of great excitement, and the rector preached on patriotism, emphasizing loyalty in upholding the honor of the United States. Pacificism dared not draw its breath within the walls of Saint Luke's, though one attempt was made from the pulpit by a visiting clergyman. The vials of righteous indignation poured upon him by the rector in the vestry-room, and heard outside, were a lasting and effectual deterrent to expressions of similar sentiments.

In his sermon Mr. Oldham said he applauded the action of the Chief Executive of our country in severing diplomatic relations with Germany. "This course may mean war," he continued, "and war is terrible, but in the famous words of Patrick Henry: 'Is life so dear or peace so sweet as to be purchased at the price of chains and slavery? Forbid it Almighty God!" We are face to face with tremendous issues, and we have got to be ready!" At this juncture two men rose and left the church offended with Saint Luke's spirited singing of national airs and the rector's sermon in particular. Mr. Oldham, however, received friendly congratulations from other German-Americans in the congregation. He served for a while as chaplain during the war.

#### A MEMORIAL FLAG

A parishioner of many years standing, Mrs. William H. Kirby, whose husband had served as a soldier, and died a Captain of the Old Guard, decided it was opportune and appropriate to make a gift to the church of a beautiful silk flag and staff in his memory. The dedicatory service took place Sunday morning, March 11, to the sound of taps and martial music, and the flag was carried for the first time in the choir procession during the singing of the recessional hymn. It served as a great factor all through the war to enhance every patriotic demonstration in Saint Luke's.

At a meeting, Monday, March 12, the clerk of the vestry read a letter directed to him from the Honorable Henry L. Stimson, ex-Secretary of War, urging that the following set of resolutions be adopted, and a copy sent to the President of the United States, Secretary of War, and other members of the cabinet, and to members of both Congressional Committees on Military affairs.

The vestry of Saint Luke's Church of the City of New York, in meeting assembled, unanimously adopted the following minutes:

"We urge all groups of citizens, secular and religious, large and small societies, clubs and institutions of every sort, to unite with us in giving immediate public expression to such convictions as those which we now solemnly record:

First.—That the act of the Executive in severing diplomatic relation with Germany is one to be approved and commended by all who have the best interests of the United States at heart.

Second.—That the German declaration of January 31, 1917, represents an unjustified and unjustifiable attempt to destroy the freedom of the sea and to abridge the commercial liberty guaranteed to us by established law and custom; and that if the Government of the United States were to acquiesce therein such action would be resented by all good citizens as in the highest degree pusillanimous and as altogether inconsistent with the spirit and traditions of a free people.

Third.—That the President will be justified in recommending to Congress the most extreme measures that may be deemed necessary to protect life, liberty and prosperity; that it is our duty and that of all loyal citizens to tender immediately to the Government all the service of which we severally and collectively are capable.

Fourth.—That while all should stand ready to volunteer if voluntary service is called for, yet Congress, in providing for our common safety, should not adopt emergency measures merely, but should definitely recognize the principle that the duty of defending the nation rests equally upon all citizens capable of service. To the end, therefore, that the burden of safe-guarding the country should no longer be cast exclusively upon the loyal National Guard and upon all other patriotic, military and naval volunteers, Congress should be urged to exercise its Constitutional power, "to raise and support armies" by establishing immediately a permanent and democratic system of defense based upon universal service and training under direct and exclusive Federal control."

An appropriate roster was placed in the vestibule of the church at the request of the rector, presenting the names of the men and women of the parish who enrolled with the colors, and it was resolved by the vestry that the basement of the church be placed at the disposal of the State for the Military Census from June 9th for about two weeks. While these preparations for war were being planned, the vestry was called upon to mourn the death of their old time colleague, Jonathan Sprague Bard.

The following minute was unanimously adopted at a meeting held Monday, March 12, 1917:

"In the death of Mr. Bard which occurred February 28 in Brooklyn, Connecticut, we, the vestry of Saint Luke's Church, in the City of New York, deem it fitting that we should note on our church records the passing away of one who for a long period as warden and treasurer of Saint Luke's rendered most devoted service. Mr. Bard's official connection with the church extended from 1890 to 1903. From 1891 to 1897 he served as treasurer, which included the period of the building of the uptown church which called for much responsibility and extraordinary demands upon his time and attention.

The vestry at a meeting in May, 1897, when Mr. Bard had asked for relief from the duties of the treasurer (he was then in his seventy-third year) expressed by formal resolution their "deep appreciation of the valuable services he had rendered during the building and formation period of the new church, and the faithfulness and scrupulous care shown by him in the management of the large funds entrusted to him as the financial officer of the church."

Mr. Bard became warden in 1894 and continued as such until 1903 when he removed to his country home in Brooklyn, Conn. Since that time he retained his interest in Saint Luke's and all its concerns. He lived to the ripe old age of ninety-two (92) and died not only respected but loved by all who knew him. "The memory of the just is blessed."

At the beginning of the year the vestry empowered the treasurer, Mr. Stabler, to pay the parish secretary, Mrs. Lassiter, the sum of twenty-five dollars per month. She responded in the following letter:

261 Edgecombe Avenue, January 31, 1917.

My dear Mr. Stabler:

I beg to acknowledge the receipt of your check for twenty-five (25)

dollars, which I am returning, not without much appreciation.

Mr. Oldham informs me that it is sent as monthly payment of a salary voted to me by the vestry at the last meeting. I feel sure that you will not consider it ungracious in me to decline this remuneration for my services. The enjoyment of continuing to give them as I have been doing is too much to relinquish after more than seven years of experiencing it, so I must ask you please to take back the salary and leave the pleasure with me. With many thanks to the vestry, which I should be glad to have you express to them,

Very sincerely yours, (Signed) CAROLINE D. LASSITER.

## THE CHURCH PENSION FUND

Saint Luke's, ever responsive to a righteous appeal, had its sympathies stirred at this time by the touching call made by Bishop William Lawrence for aged and infirm clergy of the Episcopal Church. "In other vocations of life," he said, "the same energy, the same high enthusiasm displayed by the minister in the service of the church would have put him beyond fear of want, and yet by the church he is not only underpaid while at work, but is actually neglected when his active years are passed. The aim for the fund was five millions, but the total sum surpassed all expectations reaching six and a half millions. Saint Luke's share in the effort amounted to \$1,303.00.

#### CONFIRMATION

Confirmation was administered Sunday, March 4, at the evening service, to a class of about fifty, twelve of whom were adults.

Ingeberg Alin Sofia Ahman Ethel Auer Henry Sloan Becker William Harney Bomes Dorothy Louise Burkett Trowbridge Bailey Maud Augusta Benier Ebba Marie Carell Howard Jefferson Caughey Robert Francis Caughey George Henry Cappen, Jr. Helena Eugenia Calley Gertrude Ethel Farrell Amy Josephine Frank Marguerite Finke Florence Charlotte Finke Elsa Fahrer Lillian Plummer Geoffrey Arthur Jordan Hoehn Lydia Clara Hoppe Lawrence Hyde Laura Isabelle Kirk Duval Kanely Warren Matthew Klanhammer

John Edward Lawrence George Haberer La Compte Donald Leo Edna May MacDonald Catherine McCracken Helen Main Edna Main Albert Michael Morris Vivianne Meylan Donald Manson Catherine Wilson Poey Ruth Shoard Emily Stark Florence Seaman Homer Steen George Sander William Edward Smith Sarah Smith Andrew Lester Wheeler Ruth Dorinda Whittle Evelyn Alberta Willkins Hilda Withers Edith Weber Charlotte Winifred Young

#### THE EASTER OFFERING, APRIL 8

On account of the floating debt of \$5,200.00 a great effort was exerted throughout the parish and its various organizations to match the offering of Easter 1914, which was \$4,887.91 and considered large for Saint Luke's. Notwithstanding the earnest spirit that prevailed the amount fell short \$387.00. The total resulting in \$4,500.00, including the contribution from the Sunday School, \$275.00, which was pledged in advance to Missions, but would apply at the same time on the Parish Apportionment.

Three days before Easter (April 5th) war with Germany had been declared by Congress in special session, and with all doubt now set aside people began to weigh and consider their personal resources against uncertain contingencies, and their obligation to support and sustain the government in the great approaching conflict. The flotation of the National "Liberty Loan" was now under way, and both from a standpoint of patriotism and religion every Christian man and woman felt it a duty to take a practical interest in these bonds.

The following appeared in the Church "Leaflet":

#### A LIBERTY PEW

"Inasmuch as many persons are contemplating the purchase of one or more bonds for their children, it is thought that there may be not a few who would be willing to purchase at least one for their spiritual Mother, the Church. To give such desire concrete and appropriate expression, the Rector suggests the endowment of a pew, to be set apart forever free and to be known as "Liberty Pew." To do this will require about \$1,000.00 or twenty \$50 bonds. Are there not twenty individuals or twenty families who will be glad to give a bond for this purpose? There are, of course, many persons in the parish who cannot afford as much as fifty dollars, even on easy payments, who would nevertheless like to have a share in the enterprise. A method by which they may do so is the formation of Clubs of ten or twenty-five or fifty subscribers, each one paying such proportionate amount. In this way every member of the parish may become a participant in the plan and so render a real service both to the Nation and the Church. Such subscriptions would go immediately to help the sufferers in Belgium and France, to finance our armies and those of our Allies, and also at the same time to provide a permanent and appropriate memorial in Saint Luke's Church for its share in the Liberty Loan."

In response to the appeal \$900 was contributed, which is still invested in Liberty Bonds.

The following persons subscribed to the fund:

F. W. Aigeltinger H. Alcombrach Men's Association E. M. Chamberlain J. D. Freeman F. B. Hense

F. M. Pedersen Maria Thedford Mrs. L. R. Schuyler Walter Stabler Sunday School Mrs. E. M. C. Tower

Mr. J. Henry Kahrs gave \$200 as a memorial to his infant son, John Henry Kahrs, Jr., who would have been the age to serve in the war if he had lived. And through the Reverend G. A. Oldham \$275 were contributed—the names of the donors not appearing on record.

The rector hoped this step might prove significant as an initial one towards raising an endowment fund for other pews and making all sittings in God's House free. The aim was too exalted and apogean for the resources of the parishioners.

As the endowment was not complete until the autumn, the ceremony to set apart the "Liberty Pew" took place Sunday morning, October 21.

Its location is in the south transept under the stained glass window, which Saint Luke's parish gave as a memorial to her boys who lost their lives in the "World War."

#### A PATRIOTIC SERVICE

Under the auspices of the Men's Association a special patriotic service was held in Saint Luke's, Sunday evening, May 20. A printed program of the entire service was prepared for the congregation and included "The Star Spangled Banner"; the anthem by Oliver Wendell Holmes, "Flag of our Heroes Who Left Us Their Glory"; George Washington's prayer for our country, with prayers for the army and navy.

The church was crowded, the music most inspiring and the address by Captain Leslie Vickers held the listeners spellbound to the end.

Captain Vickers, though a British subject, had spent several years of his life in the United States. When the European war broke out in the summer of 1914, he was pastor of a church in New Jersey. He resigned his charge at once and went to England to offer his services in the national cause. He was wounded twice, and after an unsuccessful operation in the latter case, he was invalided from the service after eight months in a hospital. The subject of his address was "Life in the Trenches and Other Aspects of the Great War." It was a recital of his own experiences as a fighting officer in France during 1915, and presented a faithful picture of the life of a soldier in this European War.

The next evening, Monday, May 21, a vestry meeting was held, when the following resolutions were adopted:

Resolved, that fifteen (15) dollars of the offering of last evening (Patriotic Service) be turned over to the treasurer of the Men's Association.

Resolved, that the balance of the offering one hundred and twenty-five (125) dollars be applied to the equipment of a chaplain for the army as requested by the Diocesan Committee having the matter in charge.

Resolved, that the vestry express to the Men's Association appreciation of the earnest work in making a very stirring success of the Patriotic Service, on the evening of May 20, and in particular, that the vestry express their thanks to Mr. Wyckoff for his admirable leadership in this matter, and to Mr. Coombs and the choir for their splendid musical program.

## TWO NEW WINDOWS TO BE ERECTED

At a meeting held June 21, 1917, the rector informed the vestry that Mr. James D. Freeman, who had given a stained glass window in memory of his sister, Mary Madeline Pray, in the year 1912, now desired to make a gift of another memorial window in the name of his mother, Mary Freeman. The rector also announced that the last two confirmation classes as a thank offering planned to give the church a new stained glass window for the Baptistry, the subject being, "Christ Blessing Little Children." Both windows to be executed by the London firm, Messrs. Heaton, Butler and Bayne. They were sent to this country the following year, and the ceremony of dedication took place Sunday morning, May 12, 1918. Mr. Freeman's windows stand side by side in the south transept next to Doctor Patey's window. When the rector made announcement of the gift of the windows, he stated that with funds he had on hand he wished to have carved and gilded on the panels of the marble parapet surrounding the background of the Sanctuary, the names of all the rectors of Saint Luke's, with the dates of their rectorship. beautiful historical work was accomplished under the direction of the rector and the architect. The marble parapet was erected in the year 1913 as a memorial to Mr. Robert Thedford, a vestryman of Saint Luke's for five years.

A special meeting of the vestry was summoned Wednesday, August 8, 1917, to consider the call which the rector had received to Saint Ann's Parish, Brooklyn, N. Y. As a quorum failed to be present, the meeting resolved itself into an informal discussion.

At a following meeting held Monday, September 17, the clerk read a letter from the rector:

Norfolk, Conn., Sept. 4, 1917.

To the Wardens and Vestrymen, Saint Luke's Church, New York City.

My dear Friends and Colleagues:

It is with a feeling of deep regret, I feel impelled to accept the call to assume the rectorship of Saint Ann's Church, Brooklyn.

I am planning to enter upon this new work on the first of November and accordingly tender herewith my resignation as Rector of Saint Luke's Church, to take effect on that date.

In the near future I shall call a special meeting to take formal action on this matter, as well as to take such other steps as may be necessary under the circumstances.

Praying the Almighty's continued blessing and guidance for Saint Luke's, I am, with affectionate regards,

Very faithfully yours,

(Signed) G. ASHTON OLDHAM.

Mr. Morrison, the senior warden moved that the resignation be accepted with the following resolutions:

"Whereas the Reverend G. Ashton Oldham has tendered his resignation as rector of Saint Luke's Church in order to accept a call to Saint Ann's Church, Brooklyn. Resolved, that this vestry accepts the resignation of Mr. Oldham with sincere regret. His rectorship at Saint Luke's will be held in grateful and lasting remembrance. His organization of the Saint Luke's Consecration Society having for its purpose the extinguishment of the mortgage debt through annual payments into a sinking fund will eventually relieve the church of that heavy burden and this we trust at no very distant date. The chancel and other parts of the church edifice have been beautified by memorials and other gifts which Mr. Oldham largely influenced. We will sadly miss our rector, and he will carry away with him our earnest wishes for success to his new field of work."

Mr. Stabler seconded the motion which was thereupon accepted. Messrs. Storer and Tower adding remarks of felicitations and regret.

A special committee comprising Messrs. Morrison, Stabler, Tower and Storer was chosen to secure a new rector, the present curate, the Reverend Charles Henry Kues, being retained as locum tenens at one hundred and twenty-five dollars per month after November first until a rector should be permanently engaged.

## SAINT LUKE'S DAY, OCTOBER 18, 1917

At the morning service, when the Holy Communion was celebrated, a new silver cross and candle-sticks, especially designed for the small altar, were formally received and dedicated by the rector. They were presented by Mrs. Oldham in memory of her mother, Mary Pierrepont Gould, whose funeral service took place in Saint Luke's, Sunday afternoon, February 18, 1917.

## THE CHURCH CONSECRATION SOCIETY

The annual meeting of the Society was held in the evening of Saint Luke's Day, the rector presiding. Forty-seven members were present, though a large number of the parishioners were in attendance.

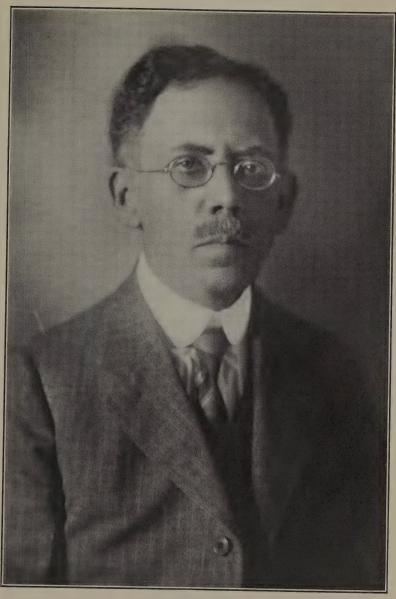
Regrets were expressed at the resignation of the secretary, Mrs. Fred. I. Simpson, and a vote of thanks was extended to her for five years' faithful service. Mr. J. Henry Kahrs was elected to succeed her, the personnel of the other offices remaining the same as in previous years. On motion of Prof. Frederick M. Pedersen, the Reverend Mr. Oldham was elected Honorary President. After Mr. Lester, the treasurer, presented his statement, and other reports were read, a parish reception followed at which the best wishes of the members were extended to the retiring rector with a handsome gold watch as a gift of remembrance.

## THE TREASURER'S SIXTH ANNUAL REPORT

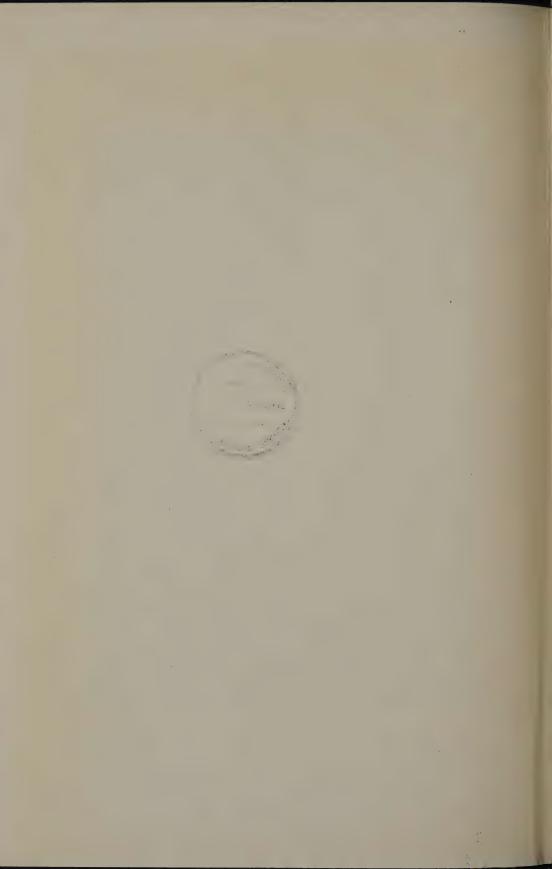
## October 18, 1916—October 18, 1917

#### RECEIPTS

RECEIT 15	
Balance in Lawyers Title and Trust Company, October 18, 1916.	#2 200 4 A
Pledges to the credit of 1914\$ 7	\$2,390.14
	75.00
1910	59.00
	33.75
" " " 1918 3	3.65
" " " " " " 1010	0.00
" " " " " 1919 1	5.00
Dalli Likes Day Collections	5.00
Duplex envelopes for the year	9.56
Sunday School Birthday Offering	7.75
	5.00
Gift from Mrs. J. Jarrett Blodgett 1,00 Interest in daily bank balances 5. Interest from investments 5.	0.00
Interest from investments	2.18
Interest from investments	2.50 5,438.39
Total receipts for the year	47.000.70
Jul	\$7,828.53



J. HENRY KAHRS
Vestry, 1917. Church Treasurer, 1922 to Present Date



#### **INVESTMENTS**

Nov. 29, 1916, Guaranteed Mortgage	5,000.00
Balance in Lawyers Title and Trust Co., Oct. 18, 1917	.\$2,828.53
Total collection since organization \$32,028.53 Total investments since organization 29,200.00	
Uninvested balance	
	asurer.

A meeting held Monday, October 29, 1917, was the last one presided over by the Reverend G. Ashton Oldham as rector. In a few well chosen words he bade the vestry farewell, thanking them for their co-operation, assistance and kindly feeling in the work of the church since he had been rector. Adding a hope for the continuance of the blessing upon the church and success in carrying on the work.

Mr. Tuttle then offered the following resolution "I move that the vestry and associate vestry in closing this final meeting under the rectorship of Mr. Oldham, express to him on behalf of the entire parish its sincere thanks for the great work he has done in our midst and our deep appreciation of his whole-hearted devotion at all times to its welfare, and that we extend to him our best wishes for the utmost success in his new field of labor."

On November 1, All Saints Day, the Reverend Mr. Oldham preached his last sermon as rector from the pulpit of Saint Luke's and on the following Sunday, November 4, he was duly installed as rector of Saint Ann's Church, Brooklyn, by Bishop Burgess.

# NAMES OF THE MEN WHO SERVED ON THE VESTRY DURING THE RECTORSHIP OF THE REVEREND G. ASHTON OLDHAM, B.D.

1909	1910	1914
John H. Morrison	No change	William J. Fleming
William F. Weeks		vv iiiiaiii j. i leiiiiiig
Wardens	1911	1915
	Stanley H. Molleson	No change
John H. Storer	Richard Burr	- vo change
William C. Lester	Luman W. Johnson	1916
Samuel J. Kramer		Charles H. Pearson
Major A. White	1912	Charles II. I carson
McRoy O'Loughlin	Edward M. C. Tower	1917
Charles Henry Tuttle	Theodore S. Rumney	John Henry Kahrs
Robert Thedford	•	Join Lienty Liamo
Jacob Hoehn	1913	
Walter Stabler	Frederick M. Pedersen	

#### BIOGRAPHICAL SKETCH

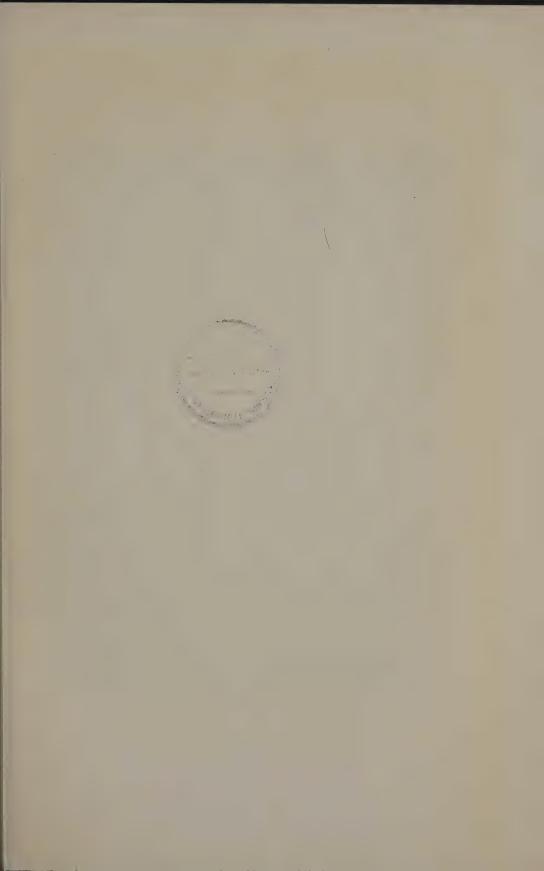
The seventh rector of Saint Luke's was born in Sunderland, Durham County, England, August 15, 1877, son of Joseph Rodgers Oldham and Annie Elizabeth Shaw Banks. He was baptised in Saint Peter's, Monk Wearmouth, said to have been founded by the Venerable Bede, and to be the oldest church in England.

His father, a naval architect, sang in the choir of Durham Cathedral, so in his earliest years Mr. Oldham's church associations were of the closest.

He came to America in 1886, when he was nine years old—his parents settling in Cleveland, Ohio, where he received his elementary education.

After graduating from Cornell University in 1902, where he received the degree of B.A. and became an instructor in oratory, he entered the General Theological Seminary, this city, in 1905, and obtained the degree of B.D. After serving his Diaconate in Grace Church Parish, he was ordained priest in Trinity Church on Trinity Sunday, June 10, 1906. Accepting a curacy at Saint Thomas' Church, under Reverend Doctor Stires, he acted at the same time as Chaplain of Columbia University, also as teacher in Saint Faith's School for Deaconesses. After two years at Saint Thomas' he was called to Saint Luke's Church, June 7, 1908, as assistant minister to the Reverend John T. Patey, Ph.D., succeeding to the rectorship, January 26, 1909, which office he continued to hold until November 1st, 1917, when he resigned to become rector of Saint Ann's Church, Brooklyn, New York.

On Tuesday, October 24th, 1922, he was consecrated Bishop-Coadjutor in All Saints Cathedral, Albany, N. Y., by the Right Reverend Richard H. Nelson, D.D., Bishop of Albany.





REVEREND WILLIAM THOMAS WALSH, S.T.B.

#### EIGHTH RECTOR

#### WILLIAM THOMAS WALSH

(1918)

During the interval from November 1, 1917 to January 20, 1918, when the church was without a rector, the senior warden, Mr. John Hamilton Morrison, watched over the parish with paternal care. He called on Bishop Greer at his office to consult about the rectorship, submitting a list of names for his approval.

Through Mr. Morrison's instrumentality Saint Luke's vacant pulpit was filled every Sunday morning and evening, with interesting preachers from various churches, both in and out of the city, and in a few cases, from other states. He presided at the vestry meetings and the annual election, conducting with wise judgment all matters pertaining to the welfare of the parish.

The visiting clergymen were as follows:

November 4, Reverend Reginald H. Starr, D.D. of N. Y. City Morning Service November 11, Reverend H. A. L. Sadtler of Rahway, N. J. Morning Service November 18, Right Reverend Frederick Courtney, D.D. Morning Service Reverend William Thomas Walsh Evening Service November 25, Canon George William Douglas, D.D. Morning Service Reverend E. N. W. Knapp, Vicar of the Incarnation Chapel Evening Service November 29, Thanksgiving Day, Reverend Henry Anstice, D.D. Morning Service December 2, Reverend P. J. Steinmetz of Philadelphia Morning Service Reverend John R. Atkinson, D.D., of Christ Church Evening Service December 9, Reverend F. S. Smithers, Jr. of Middletown, N. Y. Morning Service Also preaching at the Evening Service December 16, Right Reverend Charles Sumner Burch, D.D. Morning Service Reverend T. J. Lacey, D.D. Evening Service January 6, Archdeacon H. W. Pott, D.D.

Reverend G. Ashton Oldham, Saint Ann's, Brooklyn
Evening Service

13, Reverend George Hilton
Patriotic Service, Captain Arthur Rudd, Speaker
Evening Service

#### ADVENT ELECTION

On the first Monday in Advent, December 3, 1917, the vacancy in the vestry caused by the resignation last April of Mr. William J. Fleming, was filled by the election of Mr. J. Henry Kahrs, who had been a regular attendant of Saint Luke's for twenty-six years. Formal action was taken at this meeting to express to the Reverend Mr. Kues, the curate, the appreciation of the vestry and congregation of the able and effective manner in which he had guided the organizations and services of the church during the absence of a rector. On April first, Mr. Kues left Saint Luke's to accept an appointment as rector to Grace Church, Port Jervis, New York, taking with him an attractive young bride. The vestry presented him with fifty dollars.

A special meeting of the vestry was held at the home of the senior warden, Mr. J. H. Morrison, Monday evening, December 17, 1917. The wardens and all the vestrymen being present.

The following resolution was offered:—

Resolved, that the Reverend William T. Walsh, rector of Saint Mary's Church in the Bronx, be invited to become rector of Saint Luke's Church, Convent Avenue and One hundred and forty-first Street, New York City, at a salary of three thousand dollars (\$3,000) per year, together with rectory, light and heat.

Thereupon the vestry proceeded to ballot on this resolution with the following result:—

Total number of ballots cast eleven (11).

Mr. Walsh received ten (10) votes and was declared by the Chair to be elected Rector.

On December 19, 1917, the Reverend Mr. Walsh met the committee of the vestry at the residence of the senior warden and accepted the rectorship of Saint Luke's Church.

The following appeared in the "Leaflet" of Dec. 23, 1917:

"With great gratification the vestry announces that the Reverend William Thomas Walsh, now rector of Saint Mary's Church in the Bronx, has accepted the offer which they tendered to him of the rectorship of this Parish. Since Mr. Walsh preached at Saint Luke's, there has been a deepening conviction among our people that he was the desired leader to carry on the record of achievement and service established by Mr. Oldham; and the high esteem and warm friendship entertained for him by the dignitaries and clergy of the diocese, and by all who have come to know him, inspire feelings of the liveliest satisfaction and confidence as to the future of our Parish under his guidance. Bishop Greer has written us cordially giving his episcopal sanction; and we have received such earnest letters of congratulation from revered friends and advisers of the Parish that the vestry feels it is a very pleasant privilege to share them with the congregation."

On January 2nd, 1918, the treasurer of the Church Consecration Society reported the fund had passed the half-way mark (\$34,000), and the Society was now homeward bound.

As an infusive germ to freshen endeavor, he penned the following lines, which the "Leaflet" printed to spread the inspirational infection.

#### THE HOME STRETCH

Ye who believe in devotion
That aims for the highest ideals;
E'en tho' the pathway be rugged,
Studded and fringed with obstructions—
Join with us now, on the Home-stretch—
Fair lie the goal posts before us.

Forgot are the memories of slackness Now o'ergrown with rare flowers, Naught see we now but the goal posts Like beacons, so bright in the distance. Join with us then, on the Home-stretch, Win we the race as a parish.

See we our Church consecrated, See we the debt, ever dwindling— Join with us now, on the Home-stretch, Free it for love of the Master.

Never our faith has it faltered, Weary, but strong with devotion— Beautiful dreams, near fulfillment, Waiting for us who have courage. Guide us, dear Christ, our Redeemer, Lighten our way on the Home-stretch.

The new rector did not officially take charge until Sunday, January 20, 1918, when he preached the first of a course of four sermons on "The Church's Message to Modern Times." found Saint Luke's a veritable hive of busy organizations. The Woman's Guild counting its proceeds from a recent big bazaar; the Woman's Auxiliary to the Board of Missions getting a box ready to send West to an Indian School; the Red Cross Auxiliary No. 89, under the energetic leadership of Mrs. William H. Wallace, long a member of Saint Luke's and chairman of many fairs, working enthusiastically in the basement; the choir rehearsing for an operetta to be staged in February, and the Men's Association interested in the Armenian and Syrian Relief, establishing for Saint Luke's a Service Flag and Honor Roll and preparing for another stirring patriotic service in the church. The machinery of these activities, and others, including the Sunday School, continued to hum and buzz without cessation even when the congregation was rectorless-the esprit-de-corps of Saint Luke's has always been remarkable.

## PARISH RECEPTION TO THE RECTOR

To give the rector an opportunity to meet and become acquainted with his congregation, a large gathering of parishioners and their friends assembled in the church parlor on the evening of Monday, February 4, 1918. He received a hearty welcome from everybody, and made a short address in which he solicited their earnest co-operation. Music enlivened the reception and refreshments were served.

Social events, however, just now for Saint Luke's, were merely an incident, so intensely absorbed were the men and women in aiding the country to win the war. The Men's Association had arranged details for a second large patriotic service the evening of January 13, 1918—the Sunday before the new rector came—at which Captain Arthur Rudd was the speaker.

And later on in April (14) at a similar meeting the addresses were made by the Hon. Philip Whitwell Wilson and Sergeant A. T. Conbrough. The vestry voted the proceeds from the offertory at these meetings to Saint Luke's War Relief Fund.

## WAR RELIEF COMMITTEE OF SAINT LUKE'S CHURCH

The committee was composed of the following members:

Chairman

The Rector

Vice-Chairmen

Mrs. William H. Wallace and Mr. Henry W. Mott

#### Committee

Mrs. Frederick T. Weed	Mrs. George E. Bruen
Mrs. Wm. M. Simpson	Mr. Frederick A. Wyckoff
Mrs. Edward C. Sperry	Mr. Charles H. Tuttle
Mrs. Henry W. Mott	Mr. Stanley H. Molleson
Mrs. F. Font	Mr. Edward M. C. Tower
Mr. Gordon Dalrymple	Prof. Frederick M. Pedersen

#### THE RED CROSS AUXILIARY

The women of Saint Luke's met four times a week in the basement of the church, and hundreds of sweaters, socks, and surgical dressings were sent to the front, together with a well-filled Christmas box for every soldier and sailor connected with the parish.

One hundred and thirty women were actively engaged in the work, but later on in answer to an urgent call, this number was greatly supplemented, and by some outside the church.

The following men of Saint Luke's were connected with the Draft Boards, rendering voluntary service to their country that kept them constantly on duty at great personal sacrifice.

Charles H. Tuttle
Harold R. Medina
Edward C. Sperry
Gerald S. O'Loughlin
Samuel R. Taylor
Dr. Gove S. Harrington

Stanley H. Molleson Charles S. Shields George S. Hamlin Stuart Cunningham Frederick M. Pedersen William C. Lester

#### HONOR ROLL

#### SAINT LUKE'S SERVICE FLAG

Frank W. Aigeltinger George B. Aigeltinger C. Edward Colahan Charles Conger Franklin P. Conger Carl W. Culman Charles A. De Witt William Dietz Arthur G. Dill Malcolm Dugliss Walter Emerson Frank Fowler Arthur Freeman George Gillies Charles S. Gleim Jordan Greene Dudley Gresham Bryan Hamlin John W. Hanlenbeck William Hewitt Alfred Hoehn Herbert Hoehn George Percy Hughes Theodore Jones Lester Kearn Walter P. Kronenbitter Richard Leo Harry V. Lester

Alexander D. McAlpin Roderick D. McAlpin Alan M. McNaier Robert E. Mertens Roland M. Milward Roger Montgomery Warren Mowbray Edwin Mowbray George Muller Van Vichten Munger William R. Olmstead Robert O'Loughlin Edward B. Paynter Roderick Randal Townsend Rapell Claire Rennie LaRue Rogers Edgar Russel Edmund S. Sayer Frederick Schultz Walter Thedford Hugo A. Van Lienen Philip S. Virgil Andrew L. Wheeler Charles Wheeler George Willis Frank L. Yaran

#### A CURATE ENGAGED

At a meeting held Tuesday, October 8, 1918, the rector informed the vestry that he had made arrangements with the Reverend F. S. de Mattos, D.D., to assume the duties of curate, provisionally for one month, and that if after that time, his services proved satisfactory and acceptable, he was to be continued in the office for one year—his salary to be \$1,500.

Following this statement he announced the resignation of Mrs. R. T. Lassiter from the office of voluntary secretary to Saint Luke's Church. The rector was instructed to write a personal letter to her "conveying the thanks and appreciation of the vestry for the faithful and unremitting application that she had shown in the line of her duties." Mrs. Lassiter had served Saint Luke's Church for nine consecutive years.

Mr. Tuttle informed the meeting that owing to the Government having taken over the College of the City of New York for war purposes, it was no longer possible to hold the Sunday afternoon organ recitals given there by Professor Samuel Baldwin, nor was it possible for the various professors in other departments of the College to give lectures. In consequence the rector and vestry of Saint Luke's jointly consented to lend the church organ and the auditorium in the basement to the trustees of the College for the purposes designated, subject to compensation for expenses incurred for light and janitor service.

#### THREE ON THE HONOR ROLL KILLED

During this month intelligence from the seat of war saddened Saint Luke's parish.

#### LIEUTENANT LESTER W. KEARN

The following extract is taken from a letter written to his mother by a comrade-in-arms:

"He was assigned to the company (127th infantry) on August 29 and joined the company that same afternoon. The next morning the company made an attack, and your son's bravery inspired the men to do their best. On the afternoon of the 30th another attack was made and your son led the 1st platoon into the thickest of the fight. When a halt was made he reconnoitred new positions and was hit by shrapnel of a shell which exploded nearby. He died shortly after that.

His good work was praised by all officers, and as a reward for his bravery, he was recommended for the French Croix de Guerre."

#### ALAN MERRIAM McNAIER

The following is an excerpt from the church "Leaflet:"

"One Sunday last February while on an eight-day furlough, Alan Merriam McNaier after partaking of the Holy Communion at the early celebration, reported for duty at the eleven o'clock service. We were glad to have him in the chancel where he was so regularly every Sunday before he entered the army. On an-

other Sunday, September 29, he made the supreme sacrifice while in action near Cambrai."

#### ROGER A. MONTGOMERY

On the day after his country entered the war, Roger A. Montgomery enlisted in the Old Seventh, now the 107th Regiment, New York. He was in company "K." In the battle at Cambrai his regiment fought to the death, only fifteen surviving. It was here that Roger fell the first day of Oct., 1918. His ancestors, including Brigadier General William R. Montgomery, of Civil War fame, have fought in every war this country has waged.

These soldiers served Saint Luke's as crucifers, and Kearn and

McNaier had planned to study for the ministry.

#### MEMORIAL COMMITTEE

This committee was appointed to receive funds to perpetuate in a fitting memorial the memory of Saint Luke's young men who made the supreme sacrifice in the righteous cause of liberty and justice. Those who served on the committee were:

Mr. C. Whitney Coombs
Mr. Edward C. Sperry
Mr. Samuel R. Taylor

Mr. John H. Morrison
Mr. Francis M. Unwin

#### SAINT LUKE'S CONSECRATION SOCIETY

The annual meeting was held in the church parlor on the evening of Saint Luke's Day, 1918.

The Reverend Mr. Walsh presiding for the first time—fifty members were present, and the same officers were elected for the ensuing year.

The Chair appointed additional members to serve on the committee on membership. They were:

Messrs. Wyckoff and Dalrymple Mesdames Schuyler, Pedersen and Palmer

#### THE TREASURER'S SEVENTH ANNUAL REPORT C. C. S.

#### October 18, 1917—October 18, 1918 RECEIPTS

Cash balance on hand October 18, 1917	.\$2,828.53
From pledges for 1916	
" " 1918	
" " " 1919	
" " " 1920 10.00	
Saint Luke's Day offering	
Saint Luke's Church School	
Saint Luke's Church Birthday Fund 22.34	
Saint Luke's Red Envelopes	
Gift from Mrs. J. Jarrett Blodgett	
Interest on daily bank balances 29.09 Interest on investments 1,647.44	
Total receipts for the year\$4,942.28	4,942.28
•	## ##O O4
	\$7,770.81
DISBURSEMENTS	\$7,770.81
	\$7,770.81
Lawyers Title and Trust Co. Guaranteed Mortgage, interest 5%\$2,500.00	\$7,770.81
Lawyers Title and Trust Co. Guaranteed Mortgage, interest 5% \$2,500.00 Guaranteed Mortgage, interest 5% 2,250.00	\$7,770.81
Lawyers Title and Trust Co. Guaranteed Mortgage, interest 5%\$2,500.00	\$7,770.81
Lawyers Title and Trust Co. Guaranteed Mortgage, interest 5% \$2,500.00 Guaranteed Mortgage, interest 5% 2,250.00 Second Liberty Loan Bond, Registered 1,000.00	\$7,770.81
Lawyers Title and Trust Co. Guaranteed Mortgage, interest 5% \$2,500.00 Guaranteed Mortgage, interest 5% 2,250.00 Second Liberty Loan Bond, Registered 1,000.00  Total investments for the year \$5,750.00	
Lawyers Title and Trust Co. Guaranteed Mortgage, interest 5% \$2,500.00 Guaranteed Mortgage, interest 5% 2,250.00 Second Liberty Loan Bond, Registered 1,000.00	\$7,770.81 \$7,770.81
Lawyers Title and Trust Co. Guaranteed Mortgage, interest 5% \$2,500.00 Guaranteed Mortgage, interest 5% 2,250.00 Second Liberty Loan Bond, Registered 1,000.00  Total investments for the year \$5,750.00 Cash balance on hand 2,020.81	
Lawyers Title and Trust Co. Guaranteed Mortgage, interest 5% \$2,500.00 Guaranteed Mortgage, interest 5% 2,250.00 Second Liberty Loan Bond, Registered 1,000.00  Total investments for the year \$5,750.00	

(Signed) WILLIAM C. LESTER,

Treasurer.

#### THE INFLUENZA EPIDEMIC

Saint Luke's took a practical and active part in the fight against the scourge that threatened our inhabitants in the autumn of this year. A "District Center" was established in the offices of the church, directed particularly by Mrs. William C. Lester, who was appointed by the rector. Nurses were scarce on account of the war demands, so an urgent call was broadcasted for both women and men helpers for household service and to relieve mothers caring for the sick of their own families.

Such service was paid for by the church at the rate of forty cents an hour. Hospitals were overcrowded and the church

undertook the need of providing for the victims in their homes, furnishing hot soup and nourishing food, also prevention solutions for the well and useful. The other and regular work of the church continued to function without interruption. The poor were not forgotten on Thanksgiving Day, dinners were distributed according to the usual custom; and members of the Thirtieth Service Signal Corps, with barracks at the College of the City of New York, were invited to be guests at the home dinners of the parishioners.

Even the annual church fair was not deferred, and under the popular leadership of Mrs. William H. Wallace, it contributed \$1,500.00 to the treasury of the church, plus \$750.00 to the treasury of the Woman's Guild.

# A SPECIAL PATRIOTIC THANKSGIVING SERVICE SUNDAY EVENING, DECEMBER 1, 1918

Our country was jubilant—the Armistice had been signed and Saint Luke's burst out into song. "America the Beautiful," led the program, followed by "The Battle Hymn of the Republic," "The Star Spangled Banner," and closing with the strong words of Oliver Wendell Holmes "Flag of Our Heroes," with music by Mr. Coombs, the organist of the church. The address was delivered by Captain Sterling G. Beardsley, U. S. A.

# THE ANNUAL PARISH MEETING AND

ADVENT ELECTION, MONDAY, DECEMBER 2nd, 1918

At this meeting, as one warden and three vestrymen whose terms had expired, were re-elected, the event of prominence was the presentation to the organist, Charles Whitney Coombs, by the vestry, of an artistic ivory and ebony baton, in appreciative remembrance of his tenth anniversary at Saint Luke's.

In relation to Mr. Coombs' ten years of service "The Leaflet" printed the following testimonial:

"Ten years have passed since our organist and choirmaster was called to Saint Luke's. Our organ was old and unreliable, and estimates to rebuild or put it in first class condition were so large

that it was thought best to struggle along with the old until funds could be raised for a new instrument.

Mr. Coombs was enthusiastic and headed the list with a subscription of \$500. This generous gift was largely responsible for two memorial subscriptions of \$5,000 each that made possible ambitions scarcely spoken of before but fully realized on the completion of our splendid organ built by the Austin Organ Company in 1910.

Recitals have been given by the following well-known organists:

Mark Andrews Warren Andrews Samuel A. Baldwin Wm. C. Carl Clarence Dickinson Clifford Demarest Gottfried Federlein Walter C. Gale Karl Kinegar Will C. Macfarlane Frank L. Seeley Huntington Woodman

Notwithstanding our very moderate appropriation for music, Mr. Coombs has developed a choir of great excellence, has secured many well-known soloists to assist from time to time and has gained for Saint Luke's a reputation of the first order for good music.

Among the cantatas sung were three composed by Mr. Coombs:

"The Sorrows of Death" "The Vision of St. John" "The First Christmas"

First renditions of the following compositions by Mr. Coombs were given:

"Flag of Freedom"
"Patria"
"Star of the East"

"Love Supreme"
"The Conqueror," and the Anthem
"How Goodly are Thy Tents"

Mr. Coombs' secular work will be best remembered by the successful presentations of the following operettas:

The Japanese Girl H. M. S. Pinafore Priscilla The Mikado

Our glance backward recalls delightful programs both religious and secular, Christmas carols on Christmas Eve and many concerts, but of all the compositions from the pen of Mr. Coombs, we fancy 'The First Christmas' holds pre-eminence with us, and when sung early in January, as in recent years, is sure to draw a large and appreciative audience. Those of us who were fortunate

in hearing Miss Alma Beck sing from Mr. Coombs' manuscript that joyous song of victory, 'Love is Supreme,' will remember the thrill of the concluding line—'Love is Supreme.' To us that line epitomizes Mr. Coombs' devotion to Saint Luke's Church the past decade.' On July 18th, 1922, he was honored by the University of Syracuse, N. Y., which conferred on him the degree of Doctor of Music.

#### SAMUEL ROBERTS TAYLOR

Before the annual Advent meeting adjourned, the rector, on behalf of the parish expressed appreciation of the faithful work performed by Mr. Samuel Roberts Taylor as superintendent of the Sunday School for several years, regretting his resignation and offered his successor, Mr. Charles H. Snowden, the cordial support and cooperation of all. Announcement was then made by the rector of his approaching marriage to Miss Bertha Brown, on December 27, at Saint Michael's Church, Litchfield, Conn. He was presented with a purse of \$300.00 by the parish and the organist of Saint Luke's accompanied the rector to Litchfield for the happy occasion and performed the wedding music. On the return of the rector with his bride, the parish held a reception and extended a cordial greeting to Mrs. Walsh who had been an active worker in the church of Saint Mary's in the Bronx, her husband's former charge.

### YEAR 1919 EVERY MEMBER CANVASS

The new year opened with a far-reaching and important step forward in the life and development of Saint Luke's Church.

Under the leadership of the Reverend John R. Harding, D.D., a campaign was organized with various committees under the direction of one central committee of which Mr. Frederick A. Wyckoff was in charge, being assisted by 125 workers.

The object of the canvass was to increase the efficiency of the church by enlisting the interest and support of all its members—trusting that personal explanation of its weakness might be turned to strength. Saint Luke's felt the need of a big awakening

as similar canvasses had been conducted with success in other parishes.

Before actual calling from house to house took place, which was on Sunday afternoon, February 2, an interesting "Gettogether Meeting of the Parish" was held Monday evening, January 22. It was an event of spontaneous good-fellowship—the rector presiding—making a fine presentation of the subject.

He was followed by the Reverend Doctor Milo H. Gates of Trinity Parish and vicar of Intercession Chapel, who related the experience and success of the campaign in his parish, and suggested the canvass be called "An Every Name Campaign"—thus broadening the field, for the church was so often appealed to for service and assistance by persons who were not members.

Doctor Harding then took the floor and told of the heartening result of campaigns in both small and large parishes, and by his eloquence gripped the audience with the inspiration of the work.

After the singing of "Keep the Home Fires Burning," the treasurer, Mr. Stabler, urged every one to read the budget and give it strong support, emphasizing the opportunity the campaign offered Saint Luke's to broaden its work for the community.

Mr. Tuttle, the last speaker, laid stress on the importance of the "red ends" of the duplex envelopes as essential to the success of the budget, and portrayed a vision of Saint Luke's without debt—without rented pews—a free church, efficient to serve. Mr. Wyckoff then undertook to fill out his list of canvassers and with several assistants soon had it completed. Refreshments were served and sociability continued until a late hour.

#### REPORT OF THE EVERY MEMBER CANVASS

Eighty-eight campaigners in teams of two started out at two o'clock to call upon 625 families, and returned to the parish rooms at six o'clock, where they enjoyed a refreshing supper, and made their reports. It was a great task to accomplish in four hours and 80 families were not visited. Notwithstanding, the success far exceeded the expectation of the participants. The Rector's Bible Class was promised a larger attendance. Young women and men signed for a social organization. The several Guilds received reinforcements. The Church Consecration Society

gained eleven new members, and the duplex envelope record obtained two hundred and sixteen (216) additional subscribers.

The success and closing of the campaign was celebrated on Thursday evening, February 27, by a joyous parish party at which more than four hundred persons participated.

## EASTER 1919

Saint Luke's with its usual generosity—always exerting its powers to the utmost—made a contribution of \$3,500.00 at Easter, calling it a thank-offering for the country's great victory. At the same time many of its members invested in the Government's Victory Loan Bonds and passed them over to the special treasurer of the Church Consecration Society, to be applied on the mortgage debt.

The hundredth anniversary was rapidly approaching, being only a year and a half away, causing much anxiety as to where and how the \$28,000.00 still lacking was to be raised in order to extinguish the awful incubus. Notwithstanding this threatening obligation Saint Luke's conducted a canteen for the refreshment and enjoyment of partially disabled soldiers at Nos. 3 and 5 Hamilton Place under the supervision of Mrs. George Bowen-Smith. Also its Red Cross Auxiliary, No. 89, engaged in the "drive" for clothing to be used for the benefit of all Allied European countries and on Thursday, April 10, the parish gave a big enthusiastic reception to the boys returned from the war. Addresses were made by Lieutenant Walter Boos of the aviation; Alfred Hoehn, LaRue Rogers and George Gillies of the 27th Division; and by Jordan Green and George Meylan of the Destrovers. These men were some of Saint Luke's fortunate survivors of the war.

#### A MEMORIAL SERVICE

On Sunday afternoon, June 1, 1919, a solemn service was rendered in memory of Saint Luke's war heroes who made the supreme sacrifice. They were:

Roger A. Montgomery Samuel Laverty
Alan M. McNaier David Prichard
Lester Kearn Harold Osgood
Walter Stillman

As four of these men had been intimately associated with the former rector, the Reverend G. Ashton Oldham, he was invited by Mr. Walsh to attend the service and deliver the address.

A beautiful tribute of *Victory*, written by a member of the parish, Mr. William Christie Lester, with a musical setting by the organist, was sympathetically rendered by a large choir.

#### SLEEP ON, YE BRAVE

Sleep on, Ye brave—while ye have slept, We've won the fight, the faith we've kept. Your Flaming Torch, a radiant Brand Has swept the foe from Flanders' land.

'Neath poppies red

Sleep, blessed dead.
Ye died for Truth, for Justice, Peace,
That men may live—that wars shall cease.
Sleep on, brave souls—under blue skies,
'Till Christ our Saviour bids thee rise

From Flanders fields Where poppies blow From glorious France Where lilies grow.

The offering at this service was added to the fund already subscribed by some parishioners for the memorial window, selected by the vestry, called "The Sower" and ordered from the English firm, Heaton, Butler and Bayne.

The window, which is erected in the south transept, was unveiled and dedicated, Sunday, February 13, 1921, in the presence of a large congregation, and distinguished guests.

The Hon. Edwin P. Morrow, Governor of Kentucky, made the Memorial Address;

President Nicholas Murray Butler of Columbia University; Dr. Sidney E. Mezes, President of the College of the City of New York;

Sons of the American Revolution;

Frederick H. Meyers Post, No. 403;

Veterans of Foreign Wars;

American Legion;

Defendance Association, 22nd Regiment;

War Mothers;

Kentucky Society;

New York Southern Society.

The following is the inscription on the brass tablet below the window:

"TO THE GLORY OF GOD AND IN MEMORY OF

LESTER KEARN
SAMUEL LAVERTY
ALAN MERRIAM McNAIER
ROGER ARUNDEL MONTGOMERY
AND

WALTER STILLMAN

COMMUNICANTS OF THIS CHURCH WHO GAVE THEIR LIVES IN THE WORLD WAR"

#### A MISSIONARY TO CHINA

On Wednesday evening, May 28, 1919, a social gathering and farewell party took place in the church rooms in honor of Miss Violet Hughes, an active worker, and teacher in the Sunday School, who had decided to devote her life as a missionary in China. An appropriate address was made by Mrs. Frances T. Brown, who was born in China, the daughter of a missionary. She recited The Lord's Prayer, and The Creed in the Chinese language.

From friends in the parish Miss Hughes received the gift of a purse containing one hundred dollars, and on behalf of the Sunday School, the superintendent, Mr. Charles H. Tuttle, presented her with a useful traveling bag.

#### SUNDAY SCHOOL ACTIVITIES

During the month of May, five Protestant Church Schools on Washington Heights engaged in a contest for a banner to be given for the largest attendance of scholars, teachers and officers. The competing schools were St. Nicholas Avenue Presbyterian, the Church of the Atonement (Lutheran), the Washington Heights Baptist Church and the Hamilton Grange Reformed Church.

Saint Luke's school won with a total percentage of 73.8, and the presentation took place in the Great Hall of the City College, Sunday afternoon, June 15.

Some 2,000 children, with their school banners and a band of music paraded up St. Nicholas Avenue to 148th Street, and down Convent Avenue to the College entrance at 139th Street. The large gathering which filled the Great Hall, united in singing hymns and reciting the Lord's Prayer, the Creed, and the 23rd Psalm, "The Lord is my Shepherd." The children were entertained with biblical pageants, and those belonging to Saint Luke's School marched home triumphantly with the hard earned banner flying in the breeze.

When the autumn season of 1919 opened at Saint Luke's, it bristled with questions. Only one year was left before the hundredth anniversary and anxious parishioners were wondering whether the funds in the treasury of the Church Consecration Society would finally be adequate to cancel the mortgage debt in November, 1920.

The annual meeting of the Society, with a parish rally, was called for on Wednesday, October 22nd, and an announcement made that no contributions would be solicited. The rector presided. One hundred and fifty members were present and many guests. After the routine business was transacted, and the same officers renominated and elected, the Reverend John R. Atkinson of Christ Church, New York City, made a stirring address and told of his successful efforts in working for the extinguishment of a debt on his church, double that of Saint Luke's. Mr. John P. Leo of the vestry recalled details of the original organization of the Church Consecration Society, and enlarged on the plan to liquidate the debt by consecrating the purchase of Liberty Bonds.

After the treasurer read the statement for the year ending October 18th, 1919, showing that the amount raised to date, \$42,705.10, left a balance of \$24,294.90 to be collected during the ensuing year, sympathetic interest was aroused and three subscriptions of \$500.00 were quickly presented, followed by the expressed desire of other members to give Liberty Bonds, but in view of the announcement previous to the meeting, they were requested to defer their gifts until the annual parish meeting to take place at the Advent election.

# THE TREASURER'S EIGHTH ANNUAL REPORT C. C. S.

# October 18, 1918 to October 18, 1919

Balance in Lawyers Title & Trust Company,	October 16, 1918 \$2,020.81
RECEIPTS	
Pledges 1914 " 1915 " 1916 " 1917 " 1918 " 1919 " 1920	\$ 1.00 1.00 27.00 716.57 1,188.00
Total Saint Luke's Church School, Primary Departs Saint Luke's Church School Saint Luke's Church, red envelopes Gift from Mrs. J. Jarrett Blodgett Interest on daily bank balances Interest on investments	ment
Total receipts for the year	\$5,734.29 5,734.29
	\$7,755.10
INVESTMENT	TS
Guaranteed mortgage Loans to Saint Luke's Church Liberty bonds received in payment of dues	4,000,00
Total investments for the year	\$6,400.00 6,400.00
Balance in Trust Company as of October 18, 1 Total collections since organization Total investments since organization	\$42.705.10
Balance on hand October 18, 1919	
Adult members in good standing Junior members in good standing	155
Members who have moved from the cit located as follows:—	ty, all in good standing, are now
Chicago, Illinois Ni Pelham, New York Clo	ontreal, Canada itro, West Virginia oster, New Jersey archmont, New York

(Signed) WILLIAM C. LESTER, Treasurer.

# ADVENT ELECTION 1919

This annual parish meeting took place Monday, December 1st, and great enthusiasm was aroused when Mr. Lester, the special treasurer, reported that Liberty Bonds and cash had been received since the 6th of last month to the amount of \$2,550, exclusive of dues and interest.

The name of Mrs. George Plum Molleson was enrolled in the list of patrons of the Church Consecration Society. Her sons, George A. and Stanley H., gave \$500 in her memory. She passed to the life eternal September 1st, 1919, after a devotion of twenty-three years to the service of Saint Luke's.

No change took place in the personnel of the vestry. The same warden and three vestrymen whose terms had expired, were reelected, namely: Mr. John H. Morrison, Warden; and Messrs. Walter Stabler, Edward M. C. Tower and Charles H. Pearson, Vestrymen.

#### ANNA'S MEMORIAL

During the epidemic of infantile paralysis in the spring of 1919, a widow, Mrs. Rudolph, long connected with the parish lost her only daughter, a child of ten years. When the Sunday School resumed its session in October, the mother brought to the superintendent a five dollar War Saving Stamp which her little daughter had acquired by her savings. It was precious on this account and must be consecrated, so she requested that it be contributed toward the fund to pay off the mortgage debt of the church. This was the origin of "Anna's Memorial."

The superintendent designed a large cross on paste-board with Anna's stamp in the middle, and called on the children of the school to add their War and Thrift Stamps to the cross. When the debt was removed from the church, Anna's Memorial helped to cancel it to the amount of \$361.25.

#### 1920

The opening of Saint Luke's centenary year, January 1, was fraught with nervous anxiety. The annual subscribers to the Church Consecration Society had given generously of their substance for the past nine years in addition to the regular support

of the Church, and still there was lacking \$19,380.44 to complete the full amount of the mortgage debt. The centenary date, November 6, 1920, was only ten months distant, too brief an interval to accumulate so great a sum, except through extraordinary efforts.

#### LIBERTY BOND CANVASS

On the evening of February II, 1920, a special meeting of the C. C. S. was called for the definite purpose of perfecting an organization for an immediate canvassing of the parish for Liberty Bonds. Volunteers were called for and forty captains appointed, every one enthusiastic and confident. A special committee had conferred in advance with Bishop Burch, who was heartily in sympathy with the efforts of the parishioners of Saint Luke's to consecrate their church. He drafted a letter with his signature attached, to be used by the captains. The campaign started on February 12th and was closed on February 28th and resulted in actual receipts of over \$4,000.00 and pledges of about \$1,000.00 which were promptly paid.

This liberal response inspired confidence and to encourage the parishioners and keep them informed, a large painted picture of the church was set upon an easel in the vestibule, over a black-board on which the weekly receipts were entered.

It was announced that Bishop Burch would visit Saint Luke's for confirmation on Sunday, February 29th, and at the same time conduct a special service to consecrate all bonds received.

#### LIBERTY BOND DRIVE

#### Consecration Year

Akin, Mrs. John S.
Anna's Memorial
Atkins, Mrs. M. M. C.
Ayers, Theodore B.
Bagg, Miss Edith
Banitch, Nikola
Belford, Miss Claire B.
Betts, Ritchie G.
Betts, Mrs. Ritchie G.
Bennett, Mrs. Charles T.
Blodgett, Mrs. J. Jarrett
Bower, Charles T.
Branson, George R.
Brown, Mrs. Charles H.

Brown, Miss May Lester
Bruen, George E.
Burke, Miss Marion
Burt, W. Bryce
Cassady, Mrs. A. Weymar
Cochrane, Miss Maude H.
Colyer, William J.
Coyle, A. M., Jr.
Crane, C. Austin
Culman, William and family
Dallas, Mrs. John
Dallas, Miss E. M.
Depew, Mrs. Elizabeth P.
Dobie, Mrs. Helen

Doolittle, Dr. and Mrs. W. F. Embick, Miss Margaret In memory of Father Col. Frederick E. Embick Ewald, Miss Jennie D. Fisher, Mrs. Cleveland D. Fox, Miss Orra Lee Franklin, Dr. A. V. Gaskins, Miss Alvaretta Geoffroy, James L. Harris, Miss Marion Harris, Miss Madeline Harrington, Dr. Gove S.
Harrington, Mrs. Gove S.
Kahrs, Mr. and Mrs. J. Henry
Kilbourne, Clarence R.
Kilbourne, Mrs. Clarence R.
Lancaster, Miss Anna L. Leo, Captain John P. Leo, Mrs. John P. Leo, Miss Helen Lester, Miss M. Elizabeth Lester, William C. Lester, Mrs. William C. Lester, A. Edward McNaier, Mrs. Edith D. M. Messinger, John
Molleson, George A.
In memory of Mother
Mary Roberts Molleson
Morrison, Mrs. John H.
Morrison, Miss C. G. Mott, Mrs. Ada O'Loughlin, Mrs. Laura J. W. Oerzen, Miss Elsie M. Pearson, Charles H. Pearson, Mrs. Charles H. Pedersen, Prof. Frederick M. Pedersen, Mrs. Frederick M.

Richardson, Mr. and Mrs. Fred. J. Rider, Miss Zella Rider, Miss Alberta Roberts, James S. Roe, J. Brewster Robinson, Charles L. Runyon, Miss Helen Russell, W. M. Russell, Charles Watson Saint Luke's Church School Saltonstall, Dudley M. Shields, Mr. and Mrs. Charles S. Simpson, William M. Simpson, Wrs. Fred. Irving Smith, Mrs. Mary A. Smith, Prof. Robert F. Snowden, Charles H. Spence, Arthur B. Sperry, Edward C. Steele, Miss Alice Stein, Walter J. Stein, Julius Tanner, W. P. Thayer, Mrs. Orlando Tracy, Miss Margaret M. Tuttle, Mrs. Charles H. Tuttle, Mrs. Charles H. Unwin, Francis M. Van Riper, Miss Sue Walsh, Rev. William Thomas Ways, Miss Kate Wheaton, Miss M. N. Williams, J. M. Wyckoff, Frederick A. Wyckoff, Mrs. Frederick A. Yamasaki, Ruizo

#### A PATRIOTIC SERVICE

The spirit of versatile action always dominated Saint Luke's—no dormant period ever pervaded any generation of parishioners. While campaign members were in pursuit of Liberty Bonds, another group of workers were planning a stirring program to celebrate the evening of Washington's Birthday, which happened this year on Sunday. Patriotism was to be emphasized, and Dr. Nicholas Murray Butler, President of Columbia University, was licensed by the Bishop to deliver an address from the pulpit. His subject was America and Americanism. This was preceded by appropriate introductory remarks from Dr. Sidney E. Mezes, President of the College of the City of New York. National

hymns were sung by the congregation, and the beautiful poem composed in memory of the boys of Saint Luke's who gave their lives in the World War, was rendered by the choir—

"Sleep on ye brave — —
"Neath poppies red,
Sleep, blessed dead."

The collection which followed completed the balance of the fund for the memorial window to be erected in the south transept of the church in honor of our boys who made the supreme sacrifice.

#### CONFIRMATION

On Sunday evening, February 29th, the Right Reverend Charles Sumner Burch, D.D., made his first visitation to Saint Luke's to administer the Apostolic Rite of Confirmation. It was a record class, worthy to distinguish the hundredth anniversary year.

The following were the candidates:-

Hazel Alves Alice H. Becker Helen E. Bell Irene Bower Florence E. Brown Nelly Caffisch Mildred Collins Mrs. Inez M. Danielson Effie L. Dean Gladys M. C. Fleming Jeanette A. Gethkin Lamache L. Calhoun Elizabeth Croffert Cynthia C. Hansen Margaret Howard Agnes H. Hewitt Marion K. Jones Grace Kennedy Dorothy L. Knapp Helen Lange Ruth Lewis Martha Lowell Adele MacCerran Doris Martin Mabel Mead Mabel L. Reilly Gwendolyn Rockafellow Gertrude Ross Margaret Roycroft Elizabeth Saunders Mildred M. Sands Florence Stewart

Florence I. Storer Esther C. Smith Virginia Thayer Donna Worst Beatrice Wooden Charles Seldon Allen, Jr. Robert Blackman Burton Bronson Frank Dalton William Drakert Edward Eismann Francis H. Fowler Arthur Harrington Robert Hoehn Alfred Kendig Walter Kirk John J. Lippeth Edward Mackey Thomas Mackey Edward McGarry Wilmarth Mott Gabriel Purchess William Rowley Harry R. Ryan Henry Saunders Cecil Sherlock Philip Steitz John J. Theobald Clifford L. Tighe William Welsh Stanley Thornton

## EASTER 1920

On March 28th, in prospect of Easter, the wardens and vestrymen circulated a special appeal throughout the parish for an unusually generous offering. In past recent years the collection on this festival day was not only used for current expenses, but some of it was applied on the floating debt, which was incurred from year to year to pay the interest on the mortgage. At this time the floating debt amounted to \$6,000. In consequence, a very strenuous effort was necessary to cancel this deficit as well as the mortgage debt. The red side of the duplex envelopes produced from time to time helpful additions to the fund of the Church Consecration Society. During the months of January and February of this year they yielded \$164 in small individual contributions.

#### DEATH OF EDWARD CHAMBERS SPERRY

No member of Saint Luke's engaged with more interest in the affairs of the parish than Mr. Edward C. Sperry. As an associate vestryman he particularly gave of his time and influence to the working up of the prospective Easter offering, never supposing that when that day arrived he would not be present at the services. A minute of the vestry meeting, dated March 8th, 1920, records the following:

"Moved and carried that an Easter Committee with Mr. Sperry as head prepare a letter for the Easter offering."

The next vestry meeting, dated April 12th, 1920, records resolutions on his death.

On Maundy Thursday he visited his devoted friend, the Reverend Mr. Oldham, the former rector of Saint Luke's, and partook of the Holy Communion. The next morning, April 2nd, Good Friday, he passed through the portals of the Church Triumphant at the age of thirty-six.

Mr. Sperry actively participated in every general parish movement. For several years he served as president of the Men's Association, also as church usher, and in 1914 he became Scout Master of Troop 703 of this parish. Under his leadership the Troop prospered and attained high rank, its influence going

beyond parochial limits. The first meeting of the Boy Scouts after their master had gone to his Master, was a memorial event, the rector and the highest ranking Scout officials of the city being present. They included the Executive of Manhattan Council; Mr. Cole, the Field Secretary of the district; Mr. Miller, Scout Master of the Troop at the Chapel of the Intercession, and several other ranking officers. All spoke on the Scout ideals, and how these ideals were exemplified in the life of the late Scout Master.

#### EASTER OFFERING

Notwithstanding that the great importance of the offering had been accentuated, the result was disappointing, but it was the general conviction that the intense effort to pay off the mortgage operated as a serious cause. The amount was \$2,700. This sum, however, was increased by \$274.24 from the contents of the mite boxes collected at the afternoon festival of the Sunday School. It was on this occasion that the large picture of the church, designed and framed by the architect, Mr. Robertson, mysteriously disappeared. The details of this regrettable occurrence have been related in the history of Doctor Patey's rectorship, when by action of the vestry the picture was presented to the Reverend Isaac H. Tuttle, D.D.

Though the expectant Easter offering failed, encouragement came from another source. Mrs. J. Jarrett Blodgett, Saint Luke's friend and sympathizer all through the nine years of struggle, sent an extra cheque of \$3,000 on April 30th to Mr. Lester, the special treasurer, who, also, reported a gift of \$500 in memoriam.

Other contributions were received at this time from Miss C. G. Morrison (sister of the senior warden), Miss Marion Burke, Mrs. Cleveland D. Fisher, and Miss M. N. Wheaton. These aggregate amounts together with the normal receipts during the interim were calculated in advance to lower the deficit to about \$6,000 at the time of the next and last annual meeting to be held Saint Luke's Day, October 18th. Whether that amount could be raised with only two weeks left before the date of the hundredth anniversary, was a question that aroused much anxiety. So without delay another memorial patriotic service, with special soloists, was advertised for the evening of Trinity Sunday, May 30th, the

collection to be applied to the Church Consecration Fund. Another project of wider scope was planned to increase the fund. It was to solicit the cooperation of outside friends, but chiefly former parishioners. The senior warden and Mrs. H. Croswell Tuttle were requested to revive memories of early days of old Saint Luke's and recall forgotten names—even of those long passed on. Descendants of some were found, and to them an appeal was made based on sentiment. The response was warm and sympathetic. The following individuals consented to act on a committee with Mr. Richard M. Pott, the Diocesan Treasurer, acting as chairman:

Norman Faulkner Cushman—descendant of Don Alonzo Cushman, who presented twenty dollars to Doctor Upfold to start Saint Luke's in Greenwich Village.

Pierre Fleming MacDonald-descendant of Anthony Bleecker MacDonald, who kept Saint Luke's alive during the trying period of the defection to Rome of Reverend John Murray Forbes.

Richard M. Pott-nephew of Francis Pott, who served Saint Luke's from 1850 until his death in 1880 as vestryman, treasurer and senior warden.

Everett P. Wheeler—born in Grove Street, Greenwich Village, and baptised in old Saint Luke's.

The Reverend George C. Houghton, D.D.—who married a Saint Luke's girl, daughter of Talbot Pirsson, vestryman from 1855 to 1865.

Envelopes were addressed to possible friends outside the par ish, containing two letters and a blank card for name and subscription, with the signatures of both rector and special treasurer of the Church Consecration Fund. One letter was that of Bishop Burch prepared for the campaign of Liberty Bonds, and the other was written by Charles H. Tuttle, representing the parishioners. They are here given verbatim:

January 27, 1920.

To the good people of the Diocese of New York:

Dear Friends:

On November 6, 1920, Saint Luke's Church, Convent Avenue and 141st Street, New York City, will celebrate its Hundredth Anniversary.

Its century of life has been filled with distinguished usefulness. Six of its clergy have become bishops, and it has been chiefly instrumental in founding Saint Luke's Home for Aged Women, now at Broadway and

114th Street; the Home for Old Men and Aged Couples, on Amsterdam Avenue and 113th Street; the Protestant Episcopal Orphan Asylum on Convent Avenue and 135th Street; and the Church of the Beloved Disciple, at 89th Street and Madison Avenue.

Its old site on Hudson Street was sold in 1891, and the present edifice

was then built.

The original mortgage on the new building and site was \$72,000, but this was reduced some years ago to \$67,000. With nine years to go before the hundredth anniversary, the parish started to raise this \$67,000. In seven years they accumulated and invested \$34,000.00. In the last two years, by donations and pledges, they have brought this amount up to \$51,000.00, leaving \$16,000.00 to be raised between now and November 6th, all of which it is impossible to obtain within the parish.

The occasion of this unusual Anniversary, particularly in view of the splendid record of Saint Luke's, naturally furnishes a fitting opportunity to insure the financial future of this parish. Adverse changes in environment some few years ago produced a floating debt which has gradually risen to about \$6,000.00. But despite the increased cost of parish maintenance, there

has been no deficit during the past year.

The desire of the people of Saint Luke's to seize this historic occasion not only to satisfy the mortgage and thus permit of the consecration of the church, but at the same time to establish a suitable maintenance fund as a

guaranty for the future.

These very worthy objects they cannot accomplish unassisted. It has been a source of satisfaction and encouragement that this parish has not only maintained its own parish activities, but has contributed generously toward diocesan assessments and missions, and at the same time has accumulated the

large amount on hand toward the consecration of the church.

Their representatives have asked my permission to lay the facts con-cerning their church before those of this diocese who may be able to extend this assistance. I earnestly commend their cause to favorable and generous consideration, for Saint Luke's has deserved well of the diocese and I know that timely help in connection with this memorable event will insure its strong and useful future.

#### Faithfully yours.

(Signed) CHARLES S. BURCH.

Dear Friend:

On November 6th, 1920, Saint Luke's Church, Convent Avenue and 141st Street, New York City, will have completed a century of corporate life, since its birth on Hudson Street, in old Greenwich Village.

It is proposed to celebrate its Hundredth Anniversary by consecrat-

ing its present site and edifice, and taking steps to insure its financial

future as a self-supporting parish.

This purpose has been cordially endorsed by Bishop Burch, who has written the enclosed letter to the people of the diocese, recounting the distinguished services which Saint Luke's has rendered, and calling attention to the fact that for nine years there has been an organized and foresighted effort within the parish to liquidate the Mortgage Debt,—an effort which has raised all but \$16,000.00 of the necessary \$67,000.00, but which cannot go much further without other aid.

This Committee, therefore, has been formed among those who themselves or through family relationship have formerly been connected with Saint Luke's for the purpose of rallying to its aid in this Hundredth Year all

persons who have been similarly connected.

You are of that goodly number: and we write to urge that you generously join in making the old Church home abundantly safe for another century. Such a gift would be in memory of the beneficent hours you and yours may have spent within its sacred walls, and of the services of our Faith it may have rendered to you and them. It would help to keep quickened its historic usefulness in this city, and to secure its blessings for future generations, for it is only through the devotion and appreciation of those familiar with and interested in the history of Saint Luke's that it can properly continue its remarkable record.

Remittances should be sent without delay to the Treasurer of this Com-

mittee, Mr. Richard M. Pott, 214 East 23rd Street, New York City.

In the Fall, notices will be sent you of the Anniversary Program and the Consecration services.

#### Faithfully yours,

(Signed) CHARLES H. TUTTLE, Chairman.

When Saint Luke's Day, October 18, 1920, arrived, Mr. Pott forwarded to Mr. Lester six hundred dollars, with the names of the donors as follows:—

Mr. H. Alcombrack Mr. G. H. Brandford Mr. F. B. Corey Mrs. L. Cromwell Mr. Louis Kaufman Miss Grace Hastings

Mr. Pierre Fleming MacDonald
rd Professor John Bassett Moore
Mr. Carl Reinschild
Rev. Dr. Charles L. Slattery
Mr. Samuel Thorne, Jr.
ss Mr. Everett P. Wheeler
Mrs. I. A. Scrymser

#### SUMMER OF 1920

Inactivity, when one's heart is centered on the progress of a matter vitally important, is difficult to view with patience, unless strong faith exists in the nobility of its purpose. Most of the parishioners temporarily disbanded to seek country air, but carried the knowledge that the debt had at least diminished to four figures.

News of the accident to the senior warden, who had gone to Pittsfield, Mass., and the death on July 31st of the Junior warden, Mr. William F. Weeks, cast a shadow of depression, even on those most full of hope. Moreover, an active vestryman, Mr. Charles H. Pearson, was ordered to Colorado on account of the precarious condition of his health. On his return home, in the early fall, he never left his bed, and wrote many letters while suffering pain, to friends in the interest of the Church Consecration Society. He lived to know that the church was consecrated, and passed away the next month on Christmas Day.

The senior warden, Mr. Morrison, who had his leg broken by a boy cyclist on the sidewalk at Pittsfield, wrote a letter to Mrs. Tuttle, October 23rd, from the hospital where he had been in bed nine weeks. In it he stated that with the aid of crutches he was able to get out on a porch to enjoy the sunshine and proposed to return home the next week. Everyone knew, though he had not expressed it, that it was his desire to take his part, as warden, in the consecration service, which was to place the instruments of donation into the hands of the bishop. This act he was happy to accomplish, two vestrymen supporting him to the chancel, where the bishop stepped forward a little to receive the papers, though the rubric says he should be seated.

During the leisure of the summer months the organist, Dr. C. Whitney Coombs, was engaged in the composition of a new musical setting to the Communion Service—"Saint Luke's," he said, "must have music at its consecration never rendered anywhere before." The result was divinely beatific, the choir entering into the exalted spirit of Saint Luke's great epoch, and at the conclusion of the intoned Nicene Creed, Bishop Burch turned slightly from the altar in the direction of the organist and smiled a sweet approval. The next month the sudden death of the Bishop shocked the whole diocese. Dr. Coombs said that the loving spirit of that smile will always live in his memory.

# AUTUMN 1920

At the first regular meeting of the Fall session, held Monday, September 20th, the clerk, Dr. John H. Storer, read appropriate resolutions on the death of William Frederick Weeks, Saturday, July 31st, 1920, in his eighty-second year. Mr. Weeks was elected to the vestry in 1895, and advanced to the office of junior warden in 1905, having faithfully served Saint Luke's for a quarter of a century. The resolutions were ordered inscribed on the minutes, and a copy sent to the only surviving member of his family, Mrs. Marie Weeks McDonough.

The next act of the vestry at this meeting was a declaration of faith. With \$5,500 still remaining to be raised on the mortgage the minutes record the following resolution:

"It was regularly moved and carried that the Day of Consecration for Saint Luke's Church be November 7th."

The next act was one indicative of *hope*. It was moved and carried that a parish rally be held in connection with the annual meeting of the Church Consecration Society on October 18th.

To notify the people of this decisive action of the vestry the following paragraphs were printed in the Church Leaflet of Sunday, October 17th.

"Saint Luke's Church will be consecrated by the Bishop of New York on Sunday, November 7th, at eleven a.m., the Sunday next to the hundredth anniversary of the founding of the parish."

"Invitations to the Consecration are now being sent in the name of the rector, church wardens, vestrymen and congregation. Parishioners desiring invitations to be sent to friends should send the names and addresses of such friends at once to the rector."

A notice in large type then appears:

Saint Luke's Parish Gathering
For Parishioners and Friends
Parish Hall, Convent Avenue and 141st Street
Monday, October 18th, at 8:15 P.M.
Addresses by
Right Reverend Charles S. Burch, D.D.
The Bishop of New York
Reverend WILLIAM T. MANNING, D.D.
Rector of Trinity Parish

Reverend G. ASHTON OLDHAM
Rector of Saint Ann's Church
Mr. HENRY ROWLEY will sing

Mr. HENRY ROWLEY v
Community Singing

Refreshments

# SAINT LUKE'S DAY 1920

The long looked for October 18th arrived with all the concentrated hopes and expectations. Would it result as the most signal and important Patronal Saint's Day Saint Luke's ever experienced? Would future generations look back upon it as an epoch-making period?

The meeting was announced to begin at 8:15 P.M., but long before that time the seats rapidly began to be filled, all intent upon the serious purpose of the gathering. One could almost foretell what the result would be from looking into the faces of the people. Saint

Luke's must be consecrated, and they were prepared and anxious to contribute to the very utmost limit of their resources. The rector presided—no preliminary remarks were necessary. The formalities of a meeting of the Church Consecration Society were dispensed with. Bishop Burch and the Reverend Mr. Oldham had not yet arrived, but the rector of Trinity Parish was present, and the chair introduced him as the head of a Church Corporation which has mothered Saint Luke's from its origin. Reverend Doctor Manning extolled the object of the meeting, imparting words of faith and encouragement which were inspirational—never alluding, which he could have done, to Saint Luke's great indebtedness in the past to Trinity Church. He left immediately at the close of his address.

Mr. Lester, the special treasurer, read the financial statement for the year, announcing that the amount necessary to be raised before November 6th was \$4,670.89. Mr. Frederick A. Wyckoff, who stood at the right of the platform, wrote these figures with chalk at the top of a blackboard which stood in full view of the people, being surmounted by a large picture of the exterior of Saint Luke's.

At this juncture Bishop Burch entered, looking tired and warm, as though he had been hastening, and frequently mopped his forehead. He told the assembly he had come from a suburban church where he had administered the Rite of Confirmation, and had been delayed on the way. Under no circumstances, he said, would he miss being with Saint Luke's parish on this night of their great event, and with simplicity of manner he handed the treasurer, who sat at the left of the platform, a cheque for five hundred dollars. "I must fulfill my promise," he said, "which I made from Saint Luke's pulpit the Sunday I confirmed your class and consecrated your Liberty Bonds." His face scintillated with sympathy as he looked upon the people from the commanding height of his figure. and the words he uttered, though few, were of such a happy, human nature, the whole gathering felt he was one of them, and each to the other was kin. Perhaps this simple episode explains the secret, what some of his colleagues called, "his phenomenal rise in the ministry."

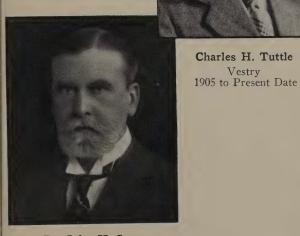
How much Bishop Burch endeared himself that night to Saint Luke's parishioners he did not live long enough to find out—though some tried to tell him on the day of consecration.



John Hamilton Morrison Warden, Treasurer, Clerk 1893 to Present Date

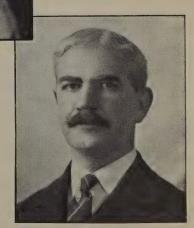


Walter Stabler Treasurer 1909-1922



Charles H. Tuttle

Dr. John H. Storer Clerk 1901 to Present Date



Edward M. C. Tower Vestry 1912 to Present Date



At the conclusion of Bishop Burch's remarks the rector yielded the platform to Mr. Charles H. Tuttle, who at once inquired with spirit, "Who will match the Bishop's cheque?" William C. Lester, Edward M. C. Tower, Charles H. Tuttle, Frederick A. Wyckoff and Fred. J. Richardson quickly claimed the privilege. Mr. Wyckoff stood at the blackboard, chalk in hand, and jotted down the amounts, whilst the secretary, sitting next the treasurer, made a memorandum of the subscribers' names. Mr. Tuttle from the platform kept the spirit of contest alive and active, calling for varying amounts to be matched, until the pledge cards voluntarily flowed in so rapidly it was almost impossible to tabulate them, and within fifteen minutes the full amount was pledged. When the final reckoning was made, it was found that the pledges overflowed the mortgage debt to the amount of three thousand dollars, every dollar of which was paid in before November 4th. In the words of Mr. Lester, the special treasurer, "It was a glorious ending of a wonderful ten years' work!"

The Reverend Mr. Oldham, former rector of Saint Luke's, delivered the closing address, reminiscing ten years back, when he had given a start to the Church Consecration Society for the purpose of lifting the burden of debt from the church, and in consequence he was happy to be present at the time of its full consummation.

The rector, Mr. Walsh, then called for the singing of the Doxology which was rendered with a fervor deeply felt in the hearts of all—for it had been a night of splendid achievement.

After the adjournment of the meeting, and groups of persons still remained to congratulate one another on the success of the evening, Mr. Tuttle announced from the platform that ten dollars had just been placed in his hand and designated for the building of a much needed parish house. The donor was Mrs. George Ryan—one of the workers in the Church School Service League. This was the beginning of a serious purpose to which the Church Consecration Society transferred its responsibility.

The following is the report Mr. Lester, the treasurer, read at this meeting:

# SAINT LUKE'S CONSECRATION SOCIETY

The Treasurer's Ninth Annual Report

# October 18, 1919—October 18, 1920

Balance October 18, 1919, Lawyers Title & Trust Company  RECEIPTS	\$ 1,355.10
C. C. S. Members Pledges         1913.       \$ 50.00       1917.       \$ 257.00         1914.       100.00       1918.       293.00         1915.       110.00       1919.       979.50         1916.       110.00       1920.       1,466.50       \$3,366.00	
Gifts in cash       3,580.00         Gift from Mrs. J. Jarrett Blodgett       3,000.00	
Subscriptions in Liberty Bonds         Loan of 1917, 3½%       \$ 600.00         First Loan converted       300.00         Second Loan       1,500.00         Third Loan       550.00         Fourth Loan       3,100.00         Victory Loan       350.00       6,400.00	
Anna's Memorial War Savings Certificates361.25War Savings Certificates20.00Saint Luke's Church School274.24Saint Luke's Church Red envelopes690.00Interest on Bonds306.89Interest on mortgages1,525.26Interest on loan to Saint Luke's Church128.00Interest on daily bank balances64.73	
Total Receipts for the year	19,716.37
Guaranteed Mortgages due and paid	\$21.071.47
	\$21.071.47
INVESTMENTS	\$21,071.47 15,900.00
	\$21,071.47 15,900.00 \$36,971.47
INVESTMENTS  Victory Liberty Bonds, par	\$21,071.47 15,900.00 \$36,971.47
INVESTMENTS   \$11,500.00   \$11,450.59   With accrued interest	\$21,071.47 15,900.00 \$36,971.47
INVESTMENTS  Victory Liberty Bonds, par	\$21,071.47 15,900.00 \$36,971.47 24,501.39 \$12,470.08 10,000.00 \$2,470.08

#### FINAL PARISH RALLY

## Saint Luke's Day, October 18, 1920

Treasurer of the C. C. S. reported funds in hand amounting to\$62,3	29.11
Amount needed to liquidate our mortgage debt	00.00
Campaign ended with total receipts of	42.43

The following list contains the names of all recorded subscribers from October 18 to November 4, exclusive of C. C. S. members paying regular dues only.

Atkins, George C. Almiroty, Mrs. Louise Alcombrack, Mrs. Reginald Auer, William Lyon Burch, Bishop Charles S. Baddeley, Miss Muriel Bagg, Miss Edith Bingham, Mrs. William In memory of William and Eva Bingham Bowman, Charles Preston Bower, Charles T. Brothers, C. D. B. Brothers, C. D. B.
Brown, Mrs. Holland L.
Brown, Mrs. Charles H.
Brown, Miss May Lester
Browne, Frederick C.
Bunke, Mrs. Oscar
Burch, Mrs. Emily F. M.
Burr, Miss Helen V.
Cable Fugene Cable, Eugene Chambers, Robert W.
Chambers, Mrs. Robert W.
Chambers, Mrs. Robert W.
Chambers, Nelson F.
Colahan, Mrs. C. E.
Coombs, Dr. Charles Whitney
Crane, Mrs. William Carter Crothers, Miss Culman, Mr. and Mrs. William Culman, Miss Jean Frances
Dallas, Mrs. John
Dallas, Miss E. M.
Dalrymple, Gordon
Davenport, Mrs. Mary D. Davis, Miss Katherine H. Decker, Mr. and Mrs. Lowell DeMotte, Earle W. Depew, Mrs. Elizabeth P. Dreher, Miss Dorothy Dreher, Miss Ruth Dressel, Mrs. Florence S. Erbeck, H. and A. Embick, Miss Margaret S. Emerson, Mrs. Mary F. Emerson, Mrs. Mary E.

Emerson, Miss Marion V. Ewald, Miss Jennie D. Falkey, Mrs. J. J. Fisher, Mrs. Harry J. Franklin, Dr. Edward D. Franklin, Mrs. Edward D. Freeman, James D. Gallagher, John
Gallagher, Mrs. James L.
Geoffroy, James L.
Harris, Miss Marion
Harris, Miss Madeline Harrison-Berlitz, Victor Hanson, Mrs. Jennie B. Hatch, Miss Florence K. Hill, Miss Emily B. Hutton, Mrs. Jane James, Mrs. S. H. Kahrs, J. Henry Kahrs, Mrs. J. Henry In memory of Father Louis H. Kragel Kahrs, Miss Grace Kahrs, Miss Gertrude Kerr, John Kilbourne, Clarence R. Kilbourne, Mrs. Clarence R. Kirby, Mrs. William H. Kitabjian, Mrs. Virginia A. Kitchel, Miss Carolyn H. Klanhammer, G. Kronenbitter, Mr. and Mrs. Wm. Kronenbitter, Mr. and Mrs. W. P. Lancaster, Miss Anna L. Lancaster, Miss Anna L.
Lang, Daughters of Lucy Lang
Lester, Miss M. Elizabeth
Lester, William C.
Lester, Mrs. William C.
Lester, A. Edward
Lester, Drew Mastin
McSwigin, Mrs. J.
McSwigin, Miss Selina
McNaier, Mrs. Walter J.
Mayers, Mr. and Mrs. George

Medina, Harold R.
Meylan, Mrs. George L.
Meylan, Miss Juliette
Milward, Mrs. James
Molleson, Mrs. Stanley Holcombe
Molleson, Miss Mary Virginia
Molleson, Miss Jane Roberts
Moore, Mr. and Mrs. Raymond M Moore, Mr. and Mrs. Raymond M. Mott, Mr. and Mrs. Henry W. Mott, Mrs. John Muhlenfels, Miss Alice M. Oerzen, Mrs. Eleanor E. Oldham, Reverend and Mrs. George Ashton Oldham, Master George Ashton, Jr. Paynter, Edward B. Pedersen, Prof. Frederick M. Plummer, Miss Arlene Potter, B. H. Pott, James, Special Treas. Raplee, Miss Elizabeth V. Reynolds, Miss Lottie S. Richardson, Mr. and Mrs. Fred. J. Rider, Miss Zella Rider, Miss Alberta Rogers, Miss Jemima Rudolph, Harry Runyon, Mrs. Sarah Runyon, Miss Louise S. Runyon, Miss Helen DeM. Ryan, George and family Saint Luke's Church School Samaritan League Sayer, Mrs. Edmund Sayer, John D. Sayer, Arnold C. Sayer, Miss Ann Sayer, Miss Ruth Simpson, Mrs. Fred. Irving Snowden, Mr. and Mrs. Charles H. Sperry, Mrs. Edward C. Sperry, Miss Lucy Wilson Smith, Mrs. Robert F. Smith, Miss Anna E. Smith, Mr. and Mrs. J. Simonton, Mrs. Fanny Smith, J. B.

Scheidet, Mrs. August Sosnowski, Miss Anita de Stabler, Walter Stabler, Mrs. Walter Stabler, Miss Dorothy Stabler, Miss Marian Stabler, Francis Stablet, Flancis
Stebbins, Miss Belle M.
Steffens, Mr. and Mrs. Charles D.
Steele, Miss Alice
Stiles, Dr. and Mrs. J. W.
Storer, Dr. and Mrs. John H.
Sutcliffe, Mrs. E.
Stales Mrs. Hearty W. Sykes, Mrs. Henry W. Sykes, Miss Dorothy Taylor, Mrs. Samuel R. Taylor, Mrs. Samuel R.
Thompson, Mrs. Margaret A.
Thompson, Mrs. Phoebe L.
Tiemann, Mrs. Alice J.
Tower, Edward M. C.
Tower, Mrs. Edward M. C.
Tretheway, Mr. and Mrs. A. F. Tuthill, Mrs. Orilla M. Tuttle, Mrs. H. Croswell Tuttle, Charles H. Tuttle, Mrs. Charles H. Tuttle, Master Henry Croswell Uchijama, Miss Unverzagt, Mrs. D. W. Unverzagt, Miss Ruth Unwin, Francis M. Walsh, Rev. William Thomas Walsh, Mrs. William Thomas Walsh, Miss Priscilla Wallace, Mr. and Mrs. William H. Way, William M. Weed, Mrs. Frederick T. Weed, Miss Margaret F. Wheeler, Mrs. Harry Williams, J. M.
Wilson, Mrs. William G.
Wilson, Richard J.
Worst, Mrs. Louise A. Wyckoff, Frederick A. Wyckoff, Mrs. Frederick A. Yamaski, Ruizo

# THE CONSECRATION FESTIVAL OF THE SUNDAY SCHOOL

On October 31st, the Twenty-second Sunday after Trinity, it was arranged by rector and superintendent (Mr. Tuttle), that the Church School should hold its special service at eleven A.M. to

celebrate the Hundredth Anniversary. Seven neighboring Sunday Schools and one from Hudson Street, Saint Luke's Chapel, took part in the program to felicitate Saint Luke's on its glorious event. They were Saint Andrew's, Chapel of the Intercession, Saint Mary's in Lawrence Street, Holy Trinity (Harlem), St. Nicholas Avenue Presbyterian, Church of the Atonement (Lutheran), Washington Heights Baptist, and old Saint Luke's in Hudson Street. After the large procession through the aisles of the church, comprising clergy, choir, scholars, teachers and officers, singing "Onward Christian Soldiers" and "Stand Up for Jesus," the visiting delegations were heartily welcomed by an announcement from the steps of the chancel given by the rector. Then followed the recital of the Creed by the large congregation, the reading of the lesson and prayers, all joining in the General Thanksgiving. The children, occupying the body of the church, arose and made a salute to the American flag, "I pledge allegiance to my Flag, and to the Republic for which it stands; one nation indivisible, with Liberty and Justice for all!" After the singing of "America, the Beautiful," the schools gave the salute to the Christian Flag; "I pledge allegiance to my Flag, and to the Saviour for whose Kingdom it stands; One Brotherhood uniting all Mankind in Service and Love!"

For the benefit and entertainment of the children a pageant was presented in front of the chancel portraying "the Christian character and its virtues."

Though sufficient funds had been raised to cancel the mortgage debt, the Sunday School, through the "stones of the church," (cardboard boxes) made its largest single offering in the history of its organization—it approached nearly \$700 and was applied on the reduction of the floating debt. Some of the visiting school delegates participated with their gifts to swell the amount and the names of Saint Andrew's Afternoon Church School, the Church School of the Chapel of the Intercession and Saint Luke's Boys' Club, were added to the list of contributors to the Church Consecration Society.

# CONSECRATION AND HUNDREDTH ANNIVERSARY OF SAINT LUKE'S EPISCOPAL CHURCH SUNDAY, NOVEMBER 7th, 1920

Right Reverend Charles Sumner Burch, Bishop of New York, Consecrator

Reverend G. Ashton Oldham, B.D., Preacher Reverend Milo H. Gates, D.D., Master of Ceremonies

The service started at 10:30 A.M., with a harp and violin recital. The instrument numbers were Pergolesi's Pastorale, Matty's Nocturne and Dubois' Paradisum, rendered by Mr. A. F. Pinto, harpist, and Mr. Karl Klein, violinist. Passing through the ambulatory, the long procession entered the church singing "Rise, crowned with light, imperial Salem, Rise!" also the hymn, "Oh, 'twas a joyful sound to hear." The procession, led by crucifers, the choir, clergy and bishop, included the vestry and associate vestry (the warden, Mr. Morrison, not able to join on account of his broken leg), heads of various organizations connected with the parish work and Saint Luke's Battalion who attended in a body. When the choir and clergy reached the sacrarium, the bishop commenced to read the solemn, jubilant service of the Order for the Consecration of Churches to be found in the Book of Common Prayer.

After the antiphonal recitation by the bishop and clergy of Psalm 24, "the earth is the Lord's and all that therein is;" the warden, Mr. Morrison, being supported by two vestrymen to the chancel rails, handed the necessary papers to the bishop, who then read the prayers of consecration with his face turned to the congregation. Then followed the hymn, "O, God, our help in ages past," when the Reverend Mr. Oldham entered the pulpit to deliver the sermon. His text was the first verse of Psalm 115, "Not unto us, O Lord, not unto us, but unto Thy Name give the praise." He reviewed the one hundred years of Saint Luke's history, stating that three of its early rectors, an assistant rector and two curates, had been elevated to bishoprics. At that time Mr. Oldham had no idea he would become Bishop of Albany and add one more to Saint Luke's list of honored rectors.

Bishop Burch in a brief address declared that Saint Luke's had been a constant source of spiritual value to New York City. He told of the early struggles of the parish while it had its location at Hudson and Grove Street, and said it had weathered many storms.

The Office of the Holy Communion brought to an end this wonderful epoch-making ceremony at Saint Luke's. The music set to it, in the key of "F" was specially composed for the occasion as a personal expression of loyalty and devotion to Saint Luke's Church, its rector and its people, by the organist and choir master, Dr. Charles Whitney Coombs. Reference has previously been made to the beautifully intoned Nicene Creed, and the bishop's smile of appreciation—so characteristic of his warm, human heart.

Brahms' "How lovely is Thy dwelling place, O Lord of Hosts," was chosen for the offertory anthem—the collection amounting to nearly five hundred dollars being applied on the reduction of the floating debt.

With the singing of the Recessional Hymn, "The Church's One Foundation," as the procession moved through the aisles to the ambulatory, Saint Luke's closed its divine, inspirational celebration of the first one hundred years of its existence.

Other clergymen attending the service were the Reverend Doctor Hughell E. W. Fosbroke of the General Theological Seminary; the Reverend Doctor James B. Wasson; the Reverend Mr. Edward H. Schlueter, Vicar of Saint Luke's Chapel in Hudson Street, and the Reverend Mr. Toga, a converted Japanese. Prominent lay visitors were Mrs. J. Jarrett Blodgett, who helped liberally with the debt fund; Mr. Haley Fiske, whose wife is a descendant of Don Alonzo Cushman and Mrs. Peter Ritter—founders of Saint Luke's Church; Mr. Richard M. Pott, the Diocesan treasurer, a nephew of Mr. Francis Pott, officer of Saint Luke's nearly forty years; Mr. Pierre Fleming MacDonald and daughter, descendants of Mr. Anthony Bleecker MacDonald, the pilot and protector of the church in days of peril; the Hon. John Bassett Moore and Everett P. Wheeler, prominent lawyer born in Grove Street and baptised in the Greenwich Village Church by the Reverend Doctor Forbes. Delegations from various institutions were present. Saint Luke's Home for Aged Women, Home for Old Men and Aged Couples, Episcopal Orphan Asylum and representatives of the Church of the Beloved Disciple.

After the service the rector, Mr. Walsh and his wife, entertained Bishop Burch and all visiting clergymen at a dinner in the rectory—the famous "Hamilton Grange"—built and occupied by Alexander Hamilton.

#### VESTRY MEETING

The next evening, Monday, November 8th, 1920, the vestry met at the residence of the senior warden, Mr. Morrison, 465 West 144th Street, and voted several resolutions:

First: That a certificate of the satisfaction of the mortgage be framed and hung in the church.

Second: That the original mortgage deed be put in the safe deposit vault among the archives of the church.

Third: That the clerk write an account of the one hundredth anniversary services on Sunday, November 7th, 1920, together with the names of the clergy participating, and all other interesting features in connection therewith.

This last resolution failed of execution—the clerk of the vestry at that time being overwhelmed with the exactions of his profession (a physician).

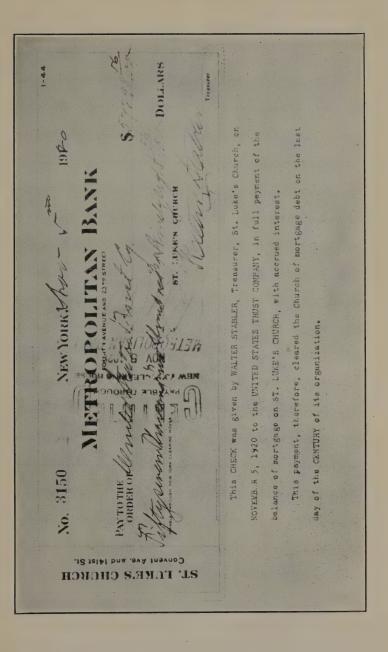
Fourth: Moved by Mr. Stabler and carried that a list be obtained of all who contributed to the Church Consecration Society, this list to be typewritten and hung in the vestry-room of the church, and also to be incorporated in the minute book of the vestry.

Fifth: That the clerk write Mr. Coombs, the organist, expressing the appreciation of the entire parish for the beautiful musical program he had so aptly arranged in commemoration of the one hundredth anniversary of the founding of the church.

## ADVENT ELECTION AND PARISH MEETING

Notice had been announced for a parish meeting in connection with the annual Advent election to take place Monday evening, November 29th, 1920. On account of the death last July of the junior warden, Mr. William F. Weeks, it was necessary to choose a successor for that office, likewise to elect three vestrymen, whose terms had expired. They were Messrs. Jacob Hoehn, J. Henry Kahrs and Wm. C. Lester.

During the interval of an hour, when the polls were to be left open, Mr. Walter Stabler, the church treasurer, read a statement of accounts, followed by Mr. Lester, special treasurer of the Church Consecration Society, who made a report for that organization.





That the parish appreciated Mr. Lester's voluntary labor for ten years in behalf of the liquidation of the mortgage, was evidenced when the chairman of tellers, Mr. Gordon Dalrymple, announced his election to the office of junior warden, followed by great applause. Mr. Frederick A. Wyckoff, former associate vestryman, was chosen to supply the vacancy in the vestry made by Mr. Lester's advancement, and Messrs. Jacob Hoehn and J. H. Kahrs were re-elected for the term of three years. General gratification was expressed by the entire parish at the election of Mr. Lester, and a unanimous vote of thanks and appreciation was extended to him for his indefatigable and strenuous efforts as treasurer of the Church Consecration Society, an organization without a single bill of expense. Mr. Lester was elected a member of the vestry during the rectorship of the Reverend Doctor Patey, Easter Monday, April 18th, 1901, and served Saint Luke's in the capacity of superintendent of the Sunday School, church treasurer and clerk, besides actively working on various committees.

He reported at this meeting that the Church Consecration Society having achieved its aim, had surplus funds on hand consisting of cash and securities, the disposition of which would be determined at a meeting of the Society to be held in the near future.

When the church treasurer paid over the remainder of the mortgage debt to the United States Mortgage and Trust Co. he reported the happy fact to Mr. Lester by telephone, saying, "Praise God from whom all blessings flow!"

# SAINT LUKE'S CHURCH CONSECRATION SOCIETY MEETING JANUARY 20, 1921

As the C. C. S. had achieved its definite aim of liquidating the mortgage debt of \$67,000 and had excess funds on hand consisting of cash \$661.18 and securities amounting to \$3,981.25, this meeting was called to consider disbandment and the closing of the treasurer's accounts.

A large attendance of C. C. S. members, proud of their record, awaited the calling of the meeting to order by the rector. Following the reading of the minutes, the treasurer submitted his final report, which had been audited on January 12, by a special committee, consisting of W. J. Shearman, accountant, Robert F. Smith and J. Henry Kahrs.

# SAINT LUKE'S CONSECRATION SOCIETY TREASURER'S FINAL REPORT

October 18, 1920—January 20, 1921

Balance October 18, 1920, Lawyers Title & Trust Co\$2,470.08		
RECEIPTS		
C. C. S. Members Pledges		
1915\$ 5.00 1918\$ 82.50 191629.94 1919475.50 191760.00 1920659.50 \$1,312.44 Gifts in bonds, converted into cash and cash paid in6,594.31		
Saint Luke's Church, Red envelopes		
Saint Luke's Church School		
Special outside drive, Richard M. Pott, Treas		
Interest on daily bank balance		
Interest on mortgages to Nov. 3rd		
Mortgages paid on Nov. 3rd		
Liberty Bonds with coupons attached sold on Nov. 3rd 18,334.74 City of N. Y. note with interest 5,171.89		
Consecration Sunday collection		
\$58,661.18		
DISBURSEMENTS		
November 4th, 1920 Paid Saint Luke's Church the balance of the mortgage of \$67,000.00 \$57,000.00		
Cash balance in Lawyers Title & Trust Co. \$1,661.18 Paid Saint Luke's Church Nov. 23rd, 1920 1,000.00		
Cash balance Jan. 20th, 1921		
UNSOLD SECURITIES		
Liberty Bonds, Registered, First Loan Converted		
Bond No. 55\$1,000.00		
Bond No. 56		
Second Loan No. 200.675         1,000.00           Fourth Loan No. 163.831         500.00		
Liberty Bond Coupon, Fourth Loan No. 3,310.641		
Anna's Memorial, War Savings Certificates,		
War Savings Certificates,		
Total amount of securities on hand, January 20, 1921		
SUMMARY		
February 7th, 1912—January 20, 1921		
Payment of mortgage in full		
Cash surplus		
Unsold securities		

\$72,642.43

(Signed) WM. C. LESTER, Treasurer.

In anticipation of a resolution (which was duly made) to turn over all funds to the Church Treasurer, Mr. Walter Stabler, Mr. Lester brought the securities and a check for the cash balance, and Mr. Stabler receipted for them in the cash book of accounts.

It was then moved that the C. C. S. disband, but the motion was lost amid loud cries of "NO! NO!" The evident sense of the members seemed to be, "The C. C. S. is ready for another effort. Show us."

Mr. E. M. C. Tower, after paying a glowing tribute to the work of the Society, moved that the present organization be continued. Mr. Tuttle seconded Mr. Tower's motion, but added that interest in any organization is always augmented by having some definite object in view to work for. He, therefore, suggested making plans for the building of a Parish House, the structure to be commenced and added to as funds were received.

Capt. John P. Leo aptly remarked that he believed the great success of the Church Consecration Society was due to the fact that the Society had set for itself a definite goal and that they had succeeded in reaching that goal because they had kept it ever before them. That had they for any length of time lost track of their ultimate objective, he doubted that the present stupendous success would have been attained. Capt. Leo, however, took exception to the suggestion of Mr. Tuttle in so much that a Parish House be built piecemeal, and moved the following amendment: "Resolved, that the C. C. S. proceed to raise \$25,000 for a Parish House." Mr. Tuttle accepted the amendment. It was seconded by Mr. Stabler and unanimously adopted. Thereupon the chair appointed a Parish House Building Committee, comprising Messrs. Lester, Morrison, Leo, Storer, Tuttle, Stabler, Tower and Wyckoff.

The old officers were re-elected and the meeting ended in jubilation. The spirit of Saint Luke's was again in the saddle and we prophesy another great achievement for the C. C. S.

"The purposes of the Church Consecration Society are the preservation of Saint Luke's Church free of debt. The building of a Parish House, when sufficient funds are obtained. The solicitation of Special Gifts In Memoriam, for endowment, equipment and maintenance."

## THE MORTGAGE DEBT OF SAINT ANDREW'S CHURCH

A pleasant neighborly act was a marked feature of the parish meeting held November 29, 1920. Mr. Tuttle having referred to the efforts of Saint Andrew's to raise \$35,000 of its mortgage, and that he believed our parish endeavor had been an incentive to their parish to raise that sum—the following resolution was unanimously adopted, that a donation of one hundred dollars from Saint Luke's treasury be presented for that object, and that individuals be invited to increase that amount as much as possible." The chair appointed Mr. Tuttle and Mr. Molleson to collect such subscriptions and forward them to the treasurer of Saint Andrew's Church. They raised one hundred and fifty dollars that night.

With this benevolent incident of friendly brotherhood, so typical of the heart and life of Saint Luke's parish, we bring to an end its remarkable history of the first hundred years.

During that period its record tabulates 8,116 baptisms, 5,096 united in Holy Matrimony and 4,767 burials. Of its multitudinous ministrations to the needy, sick and sufferers in all conditions of life, it has no record.

May blessings come to reinvigorate and energize Saint Luke's Church in all its acts performed for the spiritual benefit of mankind, during the century to follow.

# NAMES OF MEN WHO SERVED ON THE VESTRY AND ASSOCIATE VESTRY IN THE YEARS 1917 TO 1920 OF THE RECTORSHIP OF THE REVEREND WILLIAM THOMAS WALSH, S.T.B.

1917
Wardens
John Hamilton Morrison
William Frederick Weeks
Vestrymen
John H. Storer, M.D.
William C. Lester
Charles H. Tuttle
Jacob Hoehn
Edward M. C. Tower
Walter Stabler
Frederick M. Pedersen
Charles H. Pearson
J. Henry Kahrs

1918
No change

1919
No change

1920
William C. Lester
Junior Warden

Frederick A. Wyckoff
Vestryman

Associate Vestry
C. Whitney Coombs
Gordon Dalrymple
Edward C. Sperry
Frederick C. Browne
Gove S. Harrington, M.D.
Henry W. Mott
Clarence R. Kilbourne
Prof. Robert F. Smith
Charles S. Shields
Samuel Roberts Taylor
Francis M. Unwin
Lowell L. Decker
Charles H. Snowden

#### BIOGRAPHICAL SKETCH

The Reverend William Thomas Walsh, S.T.B., the son of Peter Walsh and Ellen Scannell, was born in Quincy, Massachusetts, July 17th, 1877. His preliminary education was obtained at the Public Grammar and High School of that city, and his classical studies were completed at Saint Bonaventure's College, Alleghany, New York.

For five years he pursued a course in philosophy and theology at Saint John's Seminary, Boston, Mass., where he received the degree of Bachelor of Sacred Theology. In the year 1904 he was ordained priest of the Roman Catholic Church, at the Cathedral of the Holy Cross, in Boston. For two years he engaged in post-graduate studies at the Catholic University of Washington, D. C., and conducted Preaching and Teaching Missions as a Paulist Father for seven years—the last two years being devoted to "Missions to Non-Catholics."

After many private conferences with the Right Reverend David H. Greer, D.D., Bishop of New York, to whom he made application to be received into the Episcopal Church, Mr. Walsh was obliged to serve a probation of six months.

His priestly orders being acknowledged as valid, he was received into the Church November 30th, 1912, by Bishop Greer in the Chapel of the Diocesan House, New York City, in the presence of Canon George Nelson and Archdeacon William H. Pott as witnesses.

After a curacy of six months at Saint Marks-in-the-Bouwerie, under the Reverend Doctor Guthrie, he was called to be rector of the Church of Saint Mary, Mott Haven, New York.

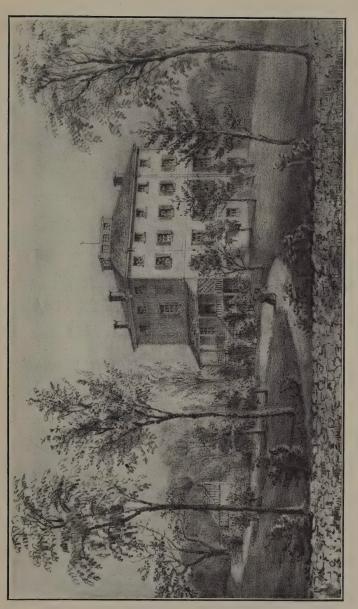
This office he resigned December 19th, 1917, to accept the rectorship of Saint Luke's Church, entering upon his official duties, January 20th, 1918.

# **BIOGRAPHY**

THREE PROMINENT FOUNDERS OF SAINT LUKE'S CLEMENT CLARKE MOORE, LL.D.

About the year 1750 a retired officer of the British army, Captain Thomas Clarke, and a veteran of the provincial service who had done fighting in the French and Indian War, bought a farm on the shores of the Hudson River three miles north of the town of New York and built his country seat which he called "Chelsea" after the widely-known army hospital in London, England. In this delightful retreat the veteran warrior expected to spend the evening of his life in peaceful repose. The spot he chose on which to build his house would correspond to-day with Ninth Avenue and Twenty-third Street —about two hundred feet west of the avenue with its northern corner on the southern line of the street. But the old soldier was not to die as he wished in this house he had built. When his last sickness was upon him the house was burned to the ground, and he was saved by rescuing neighbors who carried him to an adjoining farm house where he died. His widow, being in the prime of life and energetic, set herself to the work of rebuilding the house—a two-story large square structure standing on the crest of a hill which gently sloped to the river.

In this house, July 15th, 1779, Clement Clarke Moore was born, son of widow Clarke's daughter and the Right Reverend Benjamin Moore, D.D., rector of Trinity Church and Bishop of New York. At the death of the widow in 1802 the dwelling with the estate passed to Bishop Moore and his wife, and by them, in the year 1813, was conveyed to their only son. Upon coming into possession he added another story to the house and a cellar was dug beneath the old foundation. About this time he married the granddaughter of Stephen Van Cortlandt—the elder brother of Lieutenant-Governor Van Cortlandt.



RESIDENCE OF CLEMENT CLARKE MOORE, L.L.D. (First Senior Warden of Saint Luke's Church)
Between 9th and 10th Avenues and 22nd and 23rd Streets
Demolished 1854



It was to Clement Clarke Moore that Chelsea owed its existence as a village a long while in advance of the period when it became a part of the City of New York, for he opened up roads and built houses. His estate by inheritance and purchase extended from the north side of Nineteenth Street to the south side of Twenty-fourth Street, and from the west side of Eighth Avenue to the river. The Chelsea house was chiefly occupied by the family as a summer residence. In "Valentine's Corporation Manual for 1864" is a picture of an odd-looking building called "The Pulpit" which stood on Moore's hill. It was the Doctor's study and library. The winter home of the family during the years 1816-17-18, was at 180 Broadway between Maiden Lane and John Street, at which time he was vestryman of Saint Mark's Church. After a removal to No. 2 Charlton Street in Greenwich Village he became a founder of "Saint Luke's-in-the-Fields" and its first senior warden. In 1852 he built and occupied a house with his family on the southwest corner of Ninth Avenue and Twenty-third Street when he became a founder of Saint Peter's Church in West Twentieth Street. The old homestead in which he was born and where he wrote the poem, in 1822, "A Visit from St. Nicholas," standing at a considerable elevation above the street level, yielded at last to the exactions of an expansive city and in 1854 disappeared completely from its flowery grounds and grassy terraces. It probably was more picturesque than comfortable—certainly its owner did not seem greatly to regret its loss, according to his brief history of the property.

In youth, his father, the bishop, taught him Latin and Greek, and he was graduated from Columbia College in 1798, Bishop Moore being third president of that institution (1801-1811). Having applied himself to study, he published, in 1809, "A Hebrew and English Lexicon" in two volumes. It deserves honor as a pioneer, being the first Hebrew lexicon published in this country. In the preface the following appears: "The compiler hopes it may be of service to his young countrymen in breaking down the impediments which present themselves at the entrance to the study of Hebrew."

Doctor Moore's learning was recognized by the Church. The General Theological Seminary, established in New York City in 1819, having been moved to New Haven in 1820, he was appointed Professor of Biblical Learning, the Department of Interpretation of

Scriptures being added in the Seminary. In 1821 the Seminary in New Haven was united with that of New York to form "The General Theological Seminary" and Doctor Moore was made Professor of "Hebrew and Greek Literature," which title was afterwards changed to "Oriental and Greek Literature."

Doctor Moore is chiefly known as the generous benefactor of the Seminary, giving sixty lots of land from his family inheritance "on condition that the buildings of the Theological School be erected thereon." This offer was accepted by the Theological Committee of the General Convention held in Philadelphia, February 7, 1819; but the buildings were not erected until 1825. The deeds are dated September 14, 1825, and June 17, 1835. The final conveyance included a whole city block.

In 1823 Professor Moore delivered an address in Trinity Church, this city, concerning details of the Seminary. His salary at this time was \$750. He resigned in 1850 being made emeritus professor. In 1861 he bought a house in Newport, Rhode Island, where he lived in summer. Here he died July 10, 1863. His funeral at Trinity Church, Newport, was numerously attended. His remains were brought to New York City on July 11th, one of the most frantic days of the "Draft Riots," and it was deemed prudent to inter them promptly. He was buried in the family vault in the north part of Saint Luke's Churchyard in Hudson Street. Later his remains were reinterred in Trinity Cemetery, Broadway and 155th Street, where on every Christmas Eve his grave is visited by a long procession, including children from the Sunday School of the Chapel of the Intercession, the vested choir and clergy and the Christmas Poem is recited in memory of its author. He wrote it for the amusement of his children: Charity E., born September, 1816; Clement, born January, 1821, and Emily, born April, 1822.

In person Doctor Moore was slight and delicate and his disposition kind and genial as his poems testify. His writings are too numerous to mention in this brief sketch.

## DON ALONZO CUSHMAN

Shortly after his birth in 1792 at Coventry, Connecticut, his parents migrated to Richfield, New York, then considered far west.

Here was spent the usual life of a farmer's family, clearing land of timber, cultivating the soil, etc. However, his father preferring a business career for the boy, placed him, at the age of twelve, in a store at Cooperstown, New York. He also served as a clerk to a merchant in Lansingburgh, where at fifteen he experienced his first great sorrow—the death of a beloved mother.

Two years later by the influence of his employer and friends at Lansingburgh he obtained a position in a wholesale dry-goods establishment in New York City where his intensive mercantile career developed.

Mindful of deficiencies in early education he devoted every leisure moment to study and attained to a mental culture far above mediocrity. After many interesting experiences which ripened business acumen he and his fellow clerk, Archibald Falconer, bought out the business and formed a partnership in January, 1815. In December of the same year he married Mathilda Charity Smith Ritter, daughter of Peter and Catherine Post Ritter. They had six sons and four daughters.

Being prosperous in business he bestowed on his children every educational and social advantage.

After thirty-eight years of active commercial life he retired from business in 1853 when ill-health confronted him and necessitated many trips abroad for consultation with medical specialists.

He was called one of the merchant princes of New York, which was an apt cognomen in his case, for his life was indeed a noble one.

He took a lively interest in the charitable and religious organizations of the Protestant Episcopal Church and was one of the first to establish a church in Greenwich Village, persuading Reverend George Upfold, M.D., his former rector of Trinity Church, Lansingburgh, to become first rector of Saint Luke's, New York City, and giving him twenty dollars, its initial offering. There is a fine picture of Mr. Cushman in the book of the Cushman Genealogy which was compiled in 1855.

He died May 1, 1875, his wife Mathilda surviving until October 1, 1881.

During the years he lived with his family in Barrow Street near Hudson Street he was interested in Saint Luke's Church, actively serving on its vestry; but a removal to the vicinity of Twenty-first Street caused a transference of interest to Saint Peter's Church located in the Chelsea district. Here may be seen three beautiful memorials, the lectern, the pulpit and chancel rails in the name of Don Alonzo Cushman and Mathilda C. S. Cushman.

## FLOYD SMITH

When Christ Church in New York City stood on the north side of Ann Street between William and Nassau Streets, a wedding took place in the year 1812 on May 23rd, the officiating clergyman, Reverend Thomas Lyell, being the rector of the parish.

The bride was Catherine Ritter and the happy bridegroom was Floyd Smith. It probably was an elaborate ceremony, for there were two bridesmaids and two groomsmen. The latter were Peter R. Post and Edward B. Davis, and the former were Sally M. Post and Matilda C. S. Ritter—cousin and sister of the bride—her uncle William Post being a founder of Christ Church in 1793.

On the baptismal register in the year 1813 two baptisms are recorded the same day:

"Catherine Ann Ritter, born May 5th, 1813, daughter of Floyd and Catherine Smith, baptized Sunday afternoon, May 20th, 1813, by the Reverend Thomas Lyell—also by the same reverend gentleman, Floyd Smith was baptized, at the age of 22 years, 4 months and one day."

This mature baptism was doubtless owing to the religious influence of the bride's mother, Mrs. Peter Ritter, who was one of the founders of Saint Luke's Church in Greenwich Village.

Floyd Smith, son of Daniel and Ann Smith, was born 29th of January, 1791, in the Village of Ward's Bridge, Township of Montgomery, Orange County, New York. Likely either his father or mother was a relation of William Floyd—a signer of the Declaration of Independence—for they named their son for him. When he was 19 years old he came to New York City and started his career as a hardware merchant—a business the Ritter family combined with their jewelry trade. He lived in their household on the corner of Broadway and Maiden Lane the year before he was married.

When his wife's father died and the Ritter family moved to Greenwich Village, Floyd Smith took a house in Barrow Street around the corner of Hudson Street. In the City Directory of 1822 he is listed as an accountant, residing in Bedford Street near Arden Street. In 1823 he presented Saint Luke's Church with a complete silver communion set and was one of the first contributors to the salary of the first rector, Reverend George Upfold, M.D. His name is engraved on the cornerstone of the church. He was a vestryman from 1820 to 1840, a warden from 1827, and a treasurer for the collection of pew rents. He was many years a member of the Standing Committee of the Protestant Episcopal Church of the Diocese of New York, a founder of the City Mission Society in 1833, a founder of the Northern Dispensary in Waverly Place, and treasurer 20 years of the College of Physicians and Surgeons in New York.

When he moved from Greenwich Village and resided at No. 251 West Nineteenth Street, he served on the vestry of Saint Peter's Church from 1834-1835. He was a devoted friend and admirer of Reverend Samuel Seabury, founder of the Church of the Annunciation in West Fourteenth Street, where he served as senior warden from 1858-1868. A memorial tablet was erected to him in that church but was moved to the tower of the General Theological Seminary, not far from his last earthly residence, No. 435 West Twenty-first Street, where he died in 1874 at the age of 83.

He was vice-president of the Manhattan Gas Light Company from the time of its organization until his death.

# ASSISTANT MINISTER TO REVEREND DOCTOR TUTTLE, RIGHT REVEREND WILLIAM DAVID WALKER, LL.D.

Born in New York City June 29, 1839, he was graduated from Columbia College when he was twenty years old, June, 1859. His mind being set steadfastly on a ministerial career, he entered without delay the General Theological Seminary and received the degree of B.D. in 1862. About a week after, June 29, 1862, he was ordained to the diaconate in the Church of the Transfiguration by Bishop Horatio Potter, who advanced him to the priesthood the next year, June 29, 1863, in Calvary Church. He was engaged by Reverend Isaac H. Tuttle, D.D., to come to Saint Luke's Church as his assistant, but a call to the pastoral charge of the Chapel of Calvary Church

in Twenty-third Street, east of Third Avenue, cut short his curacy at Saint Luke's to the regret of its many parishioners. He remained a most successful pastor at Calvary Chapel until his elevation to the episcopate of the missionary jurisdiction of North Dakota, December 20, 1883. He was an indefatigable laborer among the Indians, making numerous conversions, teaching agriculture and influencing the building of simple houses to live in. He originated the idea of a traveling church on wheels to facilitate his ministrations over the ground of his vast and sparsely-settled diocese. The car was furnished with all the accessories for worship, including a small organ, and divine services were held in isolated places where no church building existed.

After fourteen years of devotional work in North Dakota he was translated to the Bishopric of the diocese of Western New York, in January, 1897, succeeding the Right Reverend A. Cleveland Coxe, D.D.

He died May 2, 1917.

# ASSISTANT MINISTER TO REVEREND DOCTOR TUTTLE, RIGHT REVEREND EDWARD ROBERT ATWILL, D.D.

From Red Hook, Dutchess County, New York, where he was born February 18, 1840, his parents moved to Hudson, New York, and became regular attendants of Christ Church during the rectorship of Reverend Isaac Henry Tuttle.

The boy developed a warm attachment for his rector, and five years later, when he came to New York City to reside with his uncle in order to pursue his education at Columbia College, he chose Saint Luke's for his church home because Doctor Tuttle was its rector, saying he was going to be a minister just like him.

His uncle was a retail dry-goods merchant with a store in Spring Street near Greenwich, and Mrs. Tuttle (the rector's wife) went there with her daughters to buy their dress goods.

After taking his collegiate degree in 1862 he entered the General Theological Seminary, and while a student he served at Saint Luke's as a lay-reader and visitor. His ordination to the diaconate took place in Calvary Church July 3, 1864, when he became assistant minister at Saint Luke's and where he was advanced to the priesthood April 1, 1865. He accepted a call to the rectorship of Saint Paul's, Wil-

liamsburg, Long Island, New York, which he resigned in 1867 to assume charge of Saint Paul's, Burlington, Vermont. In this parish he remained until 1882 when he became rector of Trinity Church, Toledo, Ohio, retaining the charge until October 14, 1890, when he was consecrated the first Bishop of the new diocese of Western Missouri.

He died in Kansas City January 24, 1911.

## RIGHT REVEREND CORTLANDT WHITEHEAD, D.D.

Saint Luke's Church numbers Bishop Whitehead among its distinguished members for two reasons. On account of his baptism and because his father, William A. Whitehead, was a vestryman, serving from 1840 to 1843. The family resided at No. 12 Grove Street, Greenwich Village, where Bishop Whitehead was born October 30, 1842, and the rector of Saint Luke's, the Reverend John Murray

Forbes, D.D., baptized him in January, 1843.

He graduated at Phillips' Academy, Andover, in 1859, entering Yale College the same year, receiving his degree in 1863. His theological course was taken at the Philadelphia Divinity School where he was graduated in 1867. He received deacon's orders the same year in Trinity Church, Newark, N. J., and was advanced to the priesthood in Saint Mark's Chapel, Black Hawk, Colorado, August 8, 1868, by Bishop Randall. He served three years in Colorado when he returned to the east and became rector of the Church of the Nativity, South Bethlehem, Pa. While in this rectorship he was elected to the episcopate and was consecrated Bishop of Pittsburgh in Trinity Church, Pittsburgh, January 25, 1882.

Bishop Whitehead was of distinguished Revolutionary and Colonial

ancestry.

When Saint Luke's celebrated its ninetieth anniversary he was invited by the rector, Reverend G. Ashton Oldham, to attend the ceremony and make an address, which he cordially accepted. He was also invited by the vicar of Saint Luke's Chapel in Hudson Street, Reverend Edward Schlueter, to attend the hundredth anniversary of the consecration of the old church, Ascension Day, 1922. A few months later he was stricken with heart disease in a railroad car and carried to the Prospect House, Niagara Falls, where he died the next day, September 18, 1922.

He was second Bishop of the Diocese of Pittsburgh, Pa., and the third eldest member of the House of Bishops.

Union College gave him the honorary degree of D.D. in 1880; Hobart College, S.T.D., in 1887; Saint Stephen's College in 1890, and the University of Pennsylvania, LL.D., in 1912.

## LIEUTENANT EDWARD GABAUDAN

### A SAINT LUKE'S BOY

When Admiral Farragut was a young midshipman he cruised in the Gulf of Mexico and about the West Indies two years and a half. He made the acquaintaince of an English family in the West Indies who were kind and hospitable and whose daughter married a French chemist by the name of Gabaudan. He brought his wife to New York City where he operated a large drug store on Fifth Avenue. They had two daughters and one son.

When the Civil War broke out Farragut, who was then a captain, living in Norfolk, Virginia, was obliged to flee north with his family on account of his sympathy with the Union. In New York City he renewed his acquaintance with Mr. Gabaudan and his wife and young Gabaudan sailed with him on the flagship *Hartford* in 1862 as his private secretary—the Government having appointed Farragut in command of the southern fleet.

He witnessed the battle of New Orleans and the remarkable passage of the batteries at Port Hudson. Every day was full of exciting incidents and the battle of Mobile Bay was in project.

Farragut needed some despatches taken down the river to General Banks. It was a hazardous undertaking—no one offered to do it, so the young secretary volunteered to bear the message. He prepared a small dug-out, covering it with twigs so as to resemble floating trees. At night he lay down in his little craft, with paddle and pistol by his side, and drifted with the current. Once a Confederate boat pulled out into the stream to investigate the somewhat large tree, but returned to report "It was only a log." He safely reached General Banks and the secret message brought about the capture of Mobile and put the North in control of the Mississippi River.

After the war young Gabaudan's health failed—tuberculosis developed—and he died in 1868 at the age of twenty-five. He was

buried in Saint Luke's Churchyard with military honors—guns being fired over his grave—Admiral Farragut and his son Loyall attending the funeral.

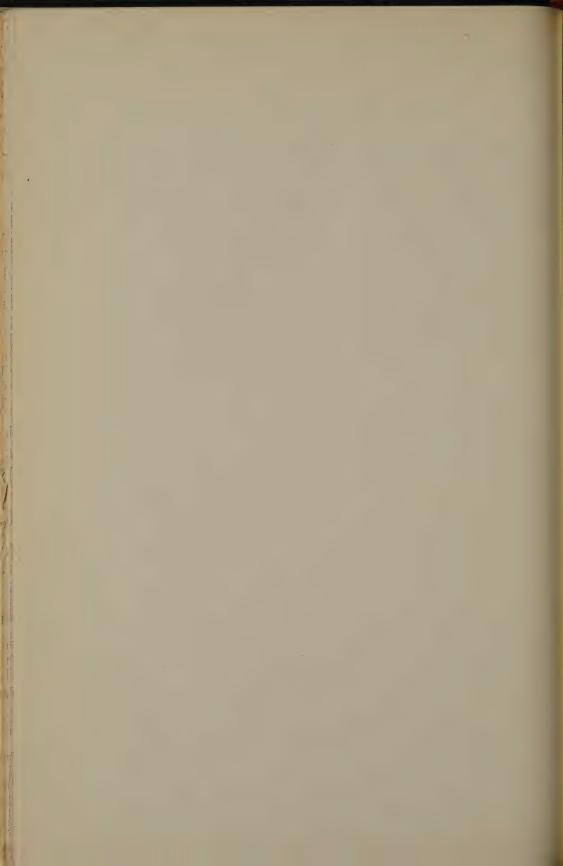
This account is related as a memorial to Lieutenant Gabaudan and in fulfillment of a promise to his elder sister, Josephine, who died a beneficiary in Saint Luke's Home for Aged Women—her parents one time being contributors to the support of the institution.

Seven officers went forth to the Civil War from Saint Luke's. An intimate friend of Lieutenant Gabaudan and a member of the same confirmation class (1854), was Edward Lewis Mitchell, First Lieutenant, 16th Infantry, under Captain Barry. He was killed in 1862 at the bloody struggle of Pittsburgh Landing soon after he had hastily penciled home the following words:

"On the battlefield, Monday, April 7.

Loving you all dearly, if I die my last wish will be, that I could have kissed you first. God and Our Country!"

He was interred in the old churchyard in Hudson Street, May 5, 1862. Doctor Tuttle delivered an eloquent address at the funeral which the Mitchell family ordered printed and distributed among friends.



## **APPENDICES**

Ι

## CONTRIBUTORS TO BUILDING SAINT LUKE'S CHURCH, HUDSON STREET—1820-1821

Thomas Waters Mr. Bristed Clement C. Moore T. D. Moore N. F. Moore Charity C. Clark Richard Amos Henry A. & J. G. Coster John Jacob Astor John Anthon James Barclay George Coggill
Henry Barclay
Capt. Angus
John Carrow
Thos. S. Clarkson Wm. Bayard Saml. Corp W. Coleman Tunis Bergh John Drake Dr. Chas. Drake Mr. De Rham Thos. Dixon Wm. Brown E. D. Dunscomb S. Gilford, Jr. Wm. Baraclough Wm. Graves Livinus Clarkson Mr. Hawes Isaac C. Jones John Jones Wm. Jauncey T. Gibbons P. A. Jay B. Livingston John Leonard Edward Laight David Lydig Edward Lyde T. W. Ludlow Murray Hoffman Miss Hammersley John Hagerty Chester Jennings
D. B. Ogden Thos. L. Ogden Ogden, Day & Co. John Mason

David Marsh John Pintard N. Prime Rev. James Milnor, D.D. Wm. Proster Jos. Pettit John Pershine Dr. Waight Post Susan Post Catherine Post R. & C. Oakley John Rogers B. W. Rogers N. Rogers Philip Rhinelander John Reid Eliz. Rapp G. & H. Lewis T. S. Schermerhorn Thos. H. Smith H. Spooner Robt. Strong Thos. C. Taylor James Vincent Herman Vosburgh G. C. Verplanck G. C. Verplanck George Warner James N. Wells Chas. Walker Wm. Woodham Wm. Weyman George Wragg Richard Wyles Joshua Wadding Richard Wyles
Joshua Waddington
John E. West
Ezra Weeks
Robt. Waite, Jr.
Henry Young
Thos. A. Townsend
Wm. Brown B. M. Brown Warren Haight Joshua Jones Chas. Ludlow Gutian Ludlow Moses Rogers Morris Robinson McAdam John N. Smith Abraham Valentine

## II

A SERMON PREACHED IN SAINT LUKE'S CHURCH, NEW YORK, SEPTEMBER 25, 1831, BY THE RIGHT REVEREND LEVI SILLIMAN IVES, D.D., BISHOP OF NORTH CAROLINA, ON TAKING LEAVE OF HIS CONGREGATION

### Acts, xx. 32

"And now, Brethren, I commend you to God and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

No stronger arguments of consolation can be urged at an hour like the present, than are suggested in the text.—Here, the mind oppressed with the sadness of earthly separations, is taught to look forward to the enjoyment of an eternal inheritance with all them which are sanctified,—And in the pursuit of that inheritance, to consider the way made clear, by Him who ordereth all things well, to full and triumphant success.

There are trials, I know, which unsupported nature could not well bear,—which no earthly philosophy could view with indifference, or suffer without distraction. *Trials* calculated to arrest the wildest spirit, relax the sternest features of insensibility, and expose the blindness and feebleness of human reason. And such may be deemed the character of those to which, as pastor and people, we are now subjected.

But if, when the scenes of this troublesome life shall have come to an end, we can be admitted to the bliss of an eternal state,—and if, amid the difficulties of our way thither, we are allowed to confide in the sure protection of an almighty Saviour and friend, where, even at the most fearful crisis of our existence, is reasonable cause for discouragement or alarm?

Beloved Brethern, did the present scene bound our hopes, there would be much in it, I admit, too difficult to be cleared up by any theories of man, or revelations of heaven. The sufferings of the good, and the prosperity of the bad, with the unnumbered mysteries and inequalities of human life, can be explained only by reference to a future and better state. But let it once be admitted that such a state exists, and that its blessedness is open to the attainment of all, and we need no other ground on which to stand in our expostulations with you, to bear patiently, yea joyfully, the evils of your earthly condition. It is enough, therefore, Brethren, to lighten the depressions of this parting hour, that "I can commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

I. Our first proposition then, is, that we are the transient sojourners of a probationary world, destined to an eternal state.

The thought, though familiar, has a striking fitness to the present occasion. Though oft repeated, and oft put aside as uninteresting, it now pleads with the energy of a final appeal, and will not, I trust, be wholly unheeded.

I know we every day hear that we should live for eternity, and almost every day live as if eternity were stamped on the *present*. Yes, I know that in the lessons of almost every hour, we read the uncertain and capricious tenure by

which we hold the days of our probation, and that we trifle them away, or mourn over their disappointments, as if they could never end. But may not the awakening truth that I, as your minister, am now entreating you for the last time, to meditate upon the realities of another life, have the effect to fasten upon the hearts of us all the solemn lesson of our immortal destination?

We are strangers and pilgrims on the earth; we seek a better country. An inheritance with the saints in light is placed within the reach of all the guilty beings of our race: what characters of vanity is the thought calculated to impress upon every thing terrestrial. An inheritance with the saints in light! Alas! beloved Brethern, do we know its nature and extent? Have we any just conception of the scenes of bliss it unfolds-have our thoughts yet reached the summit of perfect felicity in the presence of God and the LAMB? An inheritance with the saints in light! Conceive, if you can, the finished beauties of the most perfect landscape—the refined delights of the most exalted society the fond endearments of the purest love. Let your senses be regaled by the sweetest melody-your thoughts visited by the loftiest contemplations-your souls drawn forth in the most holy and transporting service. Let new accessions be made perpetually to your bliss; new scenes of glory to burst continually upon your view; new anthems of praise to raise higher and higher the pulse of your joy; and then let all the sufferings of earth at once and for ever give place to such a state of felicity. Conceive of this, and you will then have but a faint idea of the real blessedness of an inheritance with the saints in light. Oh, who that has a glimpse of such an inheritance, will not lose sight of every thing earthly, except a preparation for its speedy enjoyment? Who that can even contemplate an eternal weight of glory opening thus brightly upon him, will not be ready to make every sacrifice, and endure every hardship, in His service who purchased it with his blood?

What heart so base as to revel in sublunary pleasure; what desires so sensual as to cling to mere earthly good; what spirit so perverse as to murmur at present trials; while heaven with its glories is thus within our reach! Brethren, "I hope better things of you, and things which accompany salvation." I hope, in regard to many from whom I am now to be separated, that were their faith put to the test, it would bear them onward at every hazard and every sacrifice to that over-bright inheritance upon which they are entreated to enter "with

all them that are sanctified."

II. The text, however, not only presents for your incitement this glorious prospect at the termination of your course, but also allows me, while you are in the pursuit of it, to commend you to God.

The providence of God, therefore, is the second topic of consolation I am

now to present.

It is in our nature, since the lapse of the first human pair, to fly from the presence of our Maker; to cast off his authority; to disown his protection, and to keep ourselves as distant from him as possible. Hence it is to be looked for, that to some of my hearers, the consideration now suggested will administer no comfort. But notwithstanding this, I cannot forbear urging it as matter of encouragement to myself. For I see in the benignity of that providence which causes the sun to rise on the evil and on the good, the only hope to such persons

of rescue from their perilous state. I see in the continued existence of the haters of the Holy One, of the revilers of his name, of the violaters of his laws, of the despisers of his grace, the merciful tokens of a forbearing God, whose goodness may yet bring them to repentance and acknowledgment of the truth. Although I have long pleaded in vain, and must now leave them with the melancholy, the mortifying reflection, that my words have appeared to them like idle tales; yet my prayers will still ascend for them in hope, as I commend them to God.

To the good man, however, the continual providence of GoD opens a source of encouragement and support, of the most animating description.

There are days of darkness on earth which all the lights of an expected heaven cannot cheer; seasons of distress which no anticipation allowed to man is able to infuse with tranquil and enlivening hope. But let the doctrine of divine and particular superintendence be introduced, and the pious children of sorrow have an omnipotent arm on which to lean, and the illuminations of infinite wisdom to guide amid the perplexities of their way.

Yes, friends of Gop! with whom I have taken sweet counsel-whose interests I have watched, whose good I have often sought at the footstool of mercy, to you there is a legacy of holy peace in the continual benedictions of providing heaven. With what heartfelt confidence I commend you to Goo,-All things shall work together for good to them that love him.—I ask no more. "He is faithful who hath promised!" I may never again be allowed to bear the words of comfort and salvation to your chamber of sickness, or to the couch of your dying friends—never again be allowed to cheer the mourners in your Zion, or to press upon them the lessons of mortality—yet you are not left comfortless; the voice of consolation shall still be heard in your dwellings, the lessons of wisdom still pressed home upon your hearts,—Gop will provide. That great and good Being who keeps you in the darkness of the night-watches, will be your safety in the darkness of sorrow. Thus assured and animated, I commend you to God, and with you I commend myself.—At thy bidding, and in thy strength, O my God, I go forth to the fearful work, "O let me not be confounded, for in thee is my trust." How rich, how abundant the consolation flowing from the faithful providence of Gop! No wonder that apostles could take joyfully the spoiling of their goods, that the martyr could exult in the midst of consuming fires.

But the providence of God, though continually and specially exerted, does not work miracles in our behalf.—"Thou shalt not tempt the Lord thy God," "Thou shalt not create a necessity for his interposition, by needless exposure, or by idle neglect," was the lesson of divine wisdom which fell from the lips of Jesus as he exposed the devices of Satan. Such direct interposition is rendered needless by divinely appointed means, in the proper use of which our present and eternal good may be secured. Not only may I commend you to God, therefore, but also to the word of his grace, which is able to build you up and to give you an inheritance among all them which are sanctified."

III. The gracious and effectual influences of the blessed Gospel then, to which I now commend you, is the third argument of consolation suggested by the text,—and here is the real foundation of all our encouragements and hopes.

The mansions of heaven may be revealed to us, the good providence of Gon may be engaged to defend us in our way thither, but the most interesting question of all remains;—how is that way to be opened to us, how are we to be persuaded and enabled to walk in it?

That sin once placed an impassable barrier to our entering heaven, no one can doubt who credits the word of GoD; that our hearts are naturally averse to the ways of holiness, and naturally insufficient to resist the enticements to sin, no one will question who has attended at all to the lessons of his own experience.

But all barriers may be removed, all aversion overcome, all enticements resisted, by resorting to the Gospel of the grace of God.—This word of his grace first opens the way of reconciliation,—it declares good tidings, it brings the message of favor to man, it tells of blood which cleanses from all sin, of obedience unto death which magnifies the law, of justification by faith on the Son of God who bore our sins in his own body on the tree; it tells, though our rash rebellion had barred heaven against us, that a new and living way is open through the propitiatory righteousness of Jesus;—in his name it proclaims, "I am the way, the truth, and the life: no man cometh unto the Father but by me."

Thus our entrance on the heavenly course is made clear; a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world, in the death of the only-begotten of the Father, has removed every obstacle to our advance in the way of immortal life.

But the nature of man is averse to this holy way, his natural powers are inadequate to its arduous pursuits, his soul, unchanged in its affections and unwashed from its sins, could never enjoy, yea, could never endure the felicities

of spiritual existence.

Blessed be Gop, here again I am enabled to commend you to the word of his grace, for that word invites to the renewing and sanctifying power of the Holy GHOST; by that it is able to build you up.—Yes, brethren, to build you up.— Naturally your soul is in moral ruins-the destroyer has passed over it, and left in his train nothing but the disordered and mouldering fragments of your primeval greatness.—This temple within you must be restored—a mighty work must pass upon it—the Spirit of the living God must employ his energy in rescuing it from utter decay, and building it up, gradually rearing it anew, and giving it strength, and beauty, and perfection!

"Except a man be born of water and of the Spirit he cannot enter into the kingdom of Gop." "If any man be in CHRIST he is a new creature." "Ye are washed, ye are sanctified, ye are justified in the name of the LORD JESUS and by the Spirit of our Gon;" for "ye are built up an habitation of Gon through the Spirit;"-hence "ye become the temple of the Holy Ghost, and the Spirit

of God dwelleth in you."

Beloved Brethren, let me leave among you my parting testimony, to the infinite importance of this doctrine-The doctrine of conversion to God by the power of the Holy Ghost, "shed on us abundantly through Jesus Christ our Saviour!" There are errors abroad, I know, in regard to this doctrine, errors in theory, and far greater ones in practice; but depend upon it, they are not wholly confined to the abettors and victims of fanaticism. Would to God they were! The fanatic, with all his bewildering extravagances, "all his hay, wood, and stubble, may yet be saved so as by fire." But what hope is there for him, who, in his panic to escape fanaticism, retreats to the cold regions of dead formality; who, lest a spark of enthusiasm should light up his affections, excludes from his religion all sentiments of holy love, and does despite unto the Spirit of Grace!

Beloved Brethren, let me entreat you to beware of deception in a matter of such vital moment! You desire salvation; you would not fail of an inheritance with the just; but to enjoy it, your natures must be renewed, your affections aroused and purified; and this can be accomplished only by the ever-blessed Spirit. You may without him seek to attain eternal life; you may cleanse yourselves from many outward sins, and seem to make some progress in holiness; you may stumble on for a time in the blindness of your own minds and in the feebleness of your own strength; but it you would gain an inheritance among all them which are sanctified, be finally admitted to the presence of God and the Lamb, you must be built up by the word of his grace.

Here is no need of mistake. The religion of Jesus is spiritual, and hence must have its foundation in the heart; it is a living principle, and consequently must infuse life and energy through the soul; it is animated by the most spirit-stirring motives, and therefore cannot become ours without kindling in the affections the fire of love!—"If any man have not the spirit of Christ he is none of his." I repeat it, in this matter there is no need of mistake. Ample provision is made for our being on the one hand savingly affected by our religion, and on the other, properly guarded from the influence of fanatical error; we have only to follow the dictates of that word of God's grace to which we are now commended.

This is the only source of divine illumination, the only fountain of spiritual cleansing, to which we can safely resort.—Other lights we may follow, other means adopt; but rest assured all will end in delusion, except it spring from this fountain of light and strength opened in the Gospel. Let this, however, be your dependence, and it will not fail to build you up and secure to you an inheritance with the just made perfect.

In that Church, which it makes the ground and pillar of the truth, and to which it calls every one of you,—you may receive the adoption of sons, and become inheritors of the kingdom of your Father. In union with the ministry, in the cordial reception of the doctrines, and in the faithful and spiritual participation of the sacraments of that Church, you will not fail to be edified and advanced in the life of faith; your soul will be enlarged, your affections more and more enlivened with grateful love, and your hearts made pure and spiritual and heavenly in their desires and aims.—Thus the temple of God within you will be restored, the word of his grace will build you up, and give you an inheritance among all them which are sanctified.

You see then, Brethren, the conclusion of the whole matter. You see the plain and express design of the Gospel; that it is simply and solely to fit you for heaven, in a manner calculated to honor the *holiness of Gon.*—To fit you for heaven, by filling your souls with heavenly dispositions and desires; by uniting your heart through faith to Jesus the Mediator, who has ascended on

high, by establishing through the agency of the blessed Comforter, a holy intercourse between the soul and a reconciled GoD; and by a daily elevation, through a faithful employment of the appointed means of grace, of the thoughts and affections above transitory things, towards the objects of a purer, and spiritual, and eternal existence!

Thus commended to the word of Gon's grace, which is able to build us up, what new attraction is given to our heavenly inheritance! what new light is thrown along the path of the divine dispensations!—In this view of our relation, as believers, to God and heaven, we are bound to that better country by the firmest and most interesting ties; our welfare becomes entirely identified with the honor and advancement of the kingdom of Christ, while nothing can occur in the progress of God's dispensations that is not calculated, under the sanctifying power of his grace, "to work out for us a far more exceeding and eternal weight of glory."

My soul, hush thy complainings, cease thy troubled thoughts; why tremble at the trying fortunes of an earthly state; thou art already the citizen of a better world; a stranger and pilgrim here, thy home is above, thy treasures at God's right hand. "Rejoice then in the LORD, and again I say, rejoice!"

Fear not, friends of Jesus! ye are led by the Spirit of God, ye are defended by the word of his grace. Fear not, let your hands be strong, and your hearts be filled with praise; for although I feel from the bottom of my soul that the pang of separation from you is severe indeed, yet with a firm trust and joyful hope, "I commend you to God and to the word of his grace, which is able to build you up and to give you an inheritance among all them which are sanctified."

But before I leave you, suffer the word of exhortation; let me, according to mine office, bid you be faithful to yourselves, your Church, and your God.

My heart has been set upon your salvation; God is my witness, that my efforts and prayers have been continually, that I might build you up in the life of faith, and present you at last, justified, sanctified, and saved through the blood of Jesus.—God be praised, I have enjoyed some tokens of his blessing upon my poor and unprofitable labors. My soul is humbled within me, that I have not honored him more, but my lips would praise him that he has given me a single proof of his approbation; that he has acknowledged me as the instrument of conversion to any sinner, of edification to any of his people.

In the little progress, however, that we have made, I can distinctly perceive, beloved Brethren, the connexion between the means and the blessing. To preserve this connexion is what I would now press upon your regard.

As to the doctrines of Christ crucified, to be believed, you have my views and admonitions already,—Now I am particularly to enjoin the things to be done.

In the first place, be faithful in your duties to God, those duties divinely set forth; cultivate in your souls the spirit of filial and grateful obedience; never seek to palliate spiritual sloth or neglect, to shun your sacred obligations; never permit the world, nor the things of the world, to interpose between your souls and your religious duty; never allow yourselves to regard any thing as needless which bears the high sanction of heaven. Be faithful unto God, be assiduous to walk in all his commandments and ordinances blameless!

In the second place, continue to be at peace among yourselves. At peace we have been. In this respect God has greatly blessed us; our hearts have been as the heart of one man; our voice of prayer and song of praise have ascended without discord to the God of peace; and he has smiled upon us from his holy habitation! Go on, beloved Brethren, to keep the unity of the Spirit in the bond of peace, and you will continue to dwell amid the smiles of the Holy One; but should you fall into dissension, you will fall into the wide spread snare of the devil, for with envy and strife you will have every evil work.—Be at peace, then, Brethren, among yourselves!

And, thirdly, let me exhort you to give increased attention to those methods of spiritual instruction and improvement I have introduced among you, and which will continue to be acted upon by my successor.

The Bible is the only fountain of truth. In the hand of Christ's minister, it is indeed the sword of the Spirit—by far the most powerful and effectual instrument in turning the hearts of the disobedient to the wisdom of the just. The Bible Class, therefore, I regard as a most invaluable blessing to the mem-

bers of a congregation.

In regard to this, suffer me to record my testimony. Past experience has shown me that no other method of preaching is equally successful. It is the way to reach most effectually the heart, to awaken the attention, to impress the memory, to engage the powers of the soul, and to infuse into them a sanctifying and invigorating influence. Brethren, I speak with facts before me. In this assembly, more could be named whose concern for the soul has been awakened, and whose hearts have been renewed, under the instructions of the Bible Class, than through the application of any other means. Those who have neglected it, know not the blessing they have lost. Let me persuade you then, in future, to give it your best attention, your most fervent prayers. And with it remember the classes of instruction for your children. Encourage their attendance, and in all things co-operate with their pastor. And do not neglect the Sunday School of your parish-sustain the hands of your youth, who with pious zeal have devoted themselves to this holy work. Leave them not to labor alone; but by every means in your power give them your countenance and support. The blessings of the needy shall be upon you; yea, ye shall be blessed of your GoD.

And while you are thus diligent in promoting the spiritual interests of your parish, keep in mind, fourthly, the value of a Missionary spirit. Cherish it as the *spirit of* Christ! You can hardly conceive its importance to your religious prosperity. Experience might teach you something of this importance; for you have not been backward in the Missionary enterprise. The wretchedness of the destitute has already aroused your sensibilities, and engaged your efforts. In what you have done for the interesting Mission at *Green Bay*—in the self-denying and praiseworthy exertions of the ladies of the congregation in favor of Diocesan Missions and Theological Education, you have furnished the best evidences of a *Missionary spirit;*—and depend upon it, beloved Brethren, in these things you have lost nothing. On the contrary, you have gained much. All you have bestowed in the spirit of Christian love, has been so much added to your treasures in heaven. I have now to entreat you to complete what is so

well begun:—not to suffer any diminution of your zeal in these noble and well-deserving enterprises upon which you have entered. They are needful to your personal advance towards the inheritance of the just.

In proportion as you do good in the spirit of goodness, will be your growth in grace, and your meetness for that kingdom which is established in the love of God. Cherish then among you the Missionary spirit. It is the spirit of Him who said, "Go into all the world, and preach the Gospel to every creature."

As the final means of your prosperity, beloved Brethren, let me persuade you to regard with kindness and affection those who minister with you in holy things; "to esteem them very highly in love for their work's sake." I urge this upon you the more cheerfully, in consideration of the exemplary forbearance and regard I have uniformly experienced at your hands. Nothing more could have been asked—nothing more received from a devoted and affectionate flock. Memory, while life remains, will recur with unalloyed pleasure to my connexion with this congregation. Oft will it prove to me a most grateful solace amid the toils and anxieties of that distant scene of labor which now calls me away. Brethren, you will extend your affection to him who, in the providence of God, is to succeed me.\* Confident am I that he will be found worthy of it. Although he comes among you comparatively a stranger, you will soon experience in him the devoted friend, the assiduous pastor. Receive him, then, in the spirit of love. Cherish him as his talents, his piety, his fidelity will deserve; -- and most of all, be obedient to the message with which he is intrusted by the LORD of HOSTS. Be true to that Church (here I need not urge you) which JESUS purchased with his blood, and in which you have the happiness to be nurtured for eternal life. It is for the preservation of this Church in its doctrines, its constitution, and its holiness, that your minister will exert his influence and his powers. Co-operate with him, I entreat you, in his noble work—and may God Almighty bless you under his ministrations.

Thus have I briefly presented what is to be believed and done, in order to secure that blessing here and forever. But remember, that you are to do all in the name of Christ; and when you have done all, that you are to say, and say from the heart, "We are unprofitable servants, for we have done nothing more than was our duty to do!"

"And now, Brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." But oh, you may fail of that inheritance. Unnumbered snares beset you; unnumbered evils endanger your everlasting peace! One only, however, can shut you from the kingdom of God—it is a hard and impenitent heart.

Finally, Brethren, farewell. I go to do the will of God; perhaps to suffer much in his service—but let his will be done. This was the language of submission, uttered by one whom we still remember with tears—by one sinking under the weight of his cares and labors, far from his home. And oh, may my heart never forget to respond, "God's will be done." They say I am called to endure hardship—be it so. Let privation and suffering—let hunger and thirst,

<sup>\*</sup>The Reverend William R. Whittingham, whose praise, although a young man, is already in all the Churches.

sickness and death, be my lot; but oh! my God, spare me the misery of hearing at last the curse of eternal banishment from thy presence pronounced upon any individual of this congregation!

## III

A SERMON PREACHED IN SAINT LUKE'S CHURCH, NEW YORK,
BY THE REV. WILLIAM R. WHITTINGHAM, A.M., RECTOR
OF THE CHURCH, ON FRIDAY, AUGUST 3, 1832, THE DAY
OF PUBLIC HUMILIATION AND PRAYER AT THE
TIME OF THE ASIATIC CHOLERA IN NEW YORK
CITY, RECOMMENDED BY THE MAYOR
AND COMMON COUNCIL

New York, 4th August, 1832.

### REV. W. R. WHITTINGHAM:

REVEREND AND DEAR SIR—The undersigned members of the Congregation of Saint Luke's Church, having listened with the most profound and gratified attention to your very able, and truly eloquent Sermon, on occasion of the day of Humiliation and Prayer, observed on Friday the 3d instant, pursuant to the recommendation of the Honorable the Corporation of the city, and believing the sentiments inculcated therein, should receive a more general diffusion than if confined merely to the members of your Congregation, would respectfully solicit you to place the manuscript thereof at their disposal for publication. Assuring you of the high respect we entertain for your talents, piety, and the general excellence and usefulness of your clerical character,

We have the honor to be, Reverend Sir,

Your faithful Friends, and obedient Servants,

D. A. Cushman,
George Coggill,
Henry Ritter,
John P. Roome,
Peter Ritter,
C. C. Moore,
Floyd Smith,
Cornelius Oakley,
Timothy Whittemore,
Joseph W. Beadel,
Edward D. West,
J. A. Boocock,
Henry J. Seaman,
C. N. S. Rowland,
T. J. Waters,
Farnham Hall,
Charles D. Hall,
W. H. Townsend,
N. Bradner Smith,

Henry Waterbury, John Flint, John McRae, E. Roome, J. R. Satterlee, Joseph Lewis, John R. Lewis, John F. Randolph, B. B. Howell, Edward R. Thompson, John De Camp, John Richards, A. Backus, F. R. Backus, H. H. Elliott, John Roome, George N. Sewell, John Richardson. Walter Roome,

M. K. Roome,
W. H. Beare,
Vincent W. Many,
Robert Strong,
Daniel D. Mortimer,
Daniel French,
John W. Smith,
W. A. Hardenbrook,
William H. Bell,
Elias B. Dayton,
C. Webb,
G. F. Mott,
W. H. Mott
James Stewart,
John Dowdney,
Benjamin A. Hatch,
Samuel Hoffman,
Thomas Browning.

MESSRS. D. A. CUSHMAN, GEORGE COGGILL, AND OTHERS:

Gentlemen—While I cannot appropriate the laudatory epithets which you have been pleased to apply to my endeavors for your instruction on Friday last, I feel bound to accede to your request, by the consideration that thus, whatever small effect they may have had, will be at least prolonged. I now send you the manuscript, as taken from the pulpit after its delivery.

Your faithful Friend and Pastor,

W. R. WHITTINGHAM.

St. Luke's Parsonage, Monday, Aug. 6, 1832.

#### SERMON

Doubtless, Christian hearers, the aspect of our times, to the few who can rise above the mists of prejudice and self-satisfied security, is awful. The history of our race affords no example of so many and so great changes in its general condition-its divisions-the relations of its several parts, as the past half-century has witnessed; and yet they seem to be but beginning. The barriers of civilization and improvement, spiritual and intellectual, seem to have been broken down. The East is drawing from its merchant-conquerors knowledge, the element of power, to restore to its millions their relative importance in the balance of human destinies; and with it, receiving back the boon of life eternal, once its own unshared deposit. Africa is opening up its deserts to the access of commerce, science, and the arts, that they may make straight the paths of the messengers of truth, and prepare a highway for the King Messiah. New facilities of communication are daily contracting the intervals between the extremes of the inhabitable world, and drawing men closer into one family, and sapping every partition-wall of prejudice and mutual ignorance. The savage learns and longs for the advantages of civilization: the victim of oppression hears of freedom and its institutions, and clanks his chains in trial of their strength: the ignorant witness the effects of education, and are awakened to their need .-Were this all, it were a picture of joy-a theme for unmingled, unrestrained exulting. But while science and civilization, and, to some degree, religion too, are on their march to the haunts of ignorance and barbarity, what is the state of their ancient homes—the seats in which they have been nursled into this new vigor, and animated to their progressing conquests?—Say, Brethren, you who are wise in the "signs of the times"-what is the state, what are the prospects of Europe, polished, proud, happy Europe?—It baffles wisdom to form a reasonable estimate of the results of elements now fermenting in its bosom! Change after change is flashing across its political horizon with fearful and bewildering rapidity. Its most solid and age-honored structures of civil polity totter to their very foundation-stones. Men have learned the power of numbers, and while the few yet monopolize too much of intellectual and material wealth, the many, without knowledge, without principle, without stability or foresight, seem resolved to seize the reins of power, and dash onward in the fearful race of dissolution and devastation. Insurrection after insurrection breaks out, rages, and is quelled but to break out anew with fresh fury in forms of new terror. Slaughter, fire and famine, have left their den, and range as if in horrid merriment, now here, now there, while half-learned ignorance, and reckless discontent, and gaunt poverty, halloo them on. Pestilence, too, has had its share, and one while joining its dread sisters, as in miserable Poland, fattened on the banquet of human suffering; another while alternating with their ravages, as in the corrupt capital of France, slain its thousands in the intermission of revolution and civil war.

It is true, an ocean rolls between us and these scenes. It is true, the old world may be crumbling into ruins, and the new yet flourish in all the greenness and pride of youth. But is it possible for any-the most sanguine, the most blind adorer of his country, its institutions, and its destinies-to turn his troubled sight from Europe's lowering horizon to the prospects of his own land with perfect satisfaction? The pestilence, which he traced there by its desolations, he finds flitting in its capricious course over his own loved soil, with arrows fresh dipped in ranker poison. As its attendants, commercial distress, and haggard want among the laboring poor, deepen every wound, and pour in stinging venom. From the far west, he hears the war cry of the savage, and by the light of their burning homes sees the pioneers of civilization, his fellow countrymen—it may be, his friends, his kinsmen—stretched, mangled corpses, on the soil which they have won from the forest and the wild-beast. In the south, the muttering thunders of discontent give too plain forebodings of a storm-how lasting, and of what mournful power, who dare prognosticate? In the meanwhile, what is the spirit of the people? What the resources of their rulers? What redeeming considerations do they afford us? What earnests of success, in spite of gathering dangers?—Alas! alas! to the patriot, few and feeble: to the Christian, none!-While party-spirit and sordid aim of selfinterest rule, what can the patriot hope? While the providence of GoD is scoffed at, or forgotten, or still worse, made the base pretence of partizans; while his power is set at bold defiance, with impunity; while his institutions are held as mere customs, "more honored in the breach than the observance"what can the Christian look for, but tribulation, wrath, and anguish?

My Brethren! does this seem a dark picture—overcharged—distorted?—Would that it were! Would that any or every particular could be brought to truth's touchstone and found wanting! But these are facts, exposed to public observation, chronicled in public records, trumpeted forth by the public voice. Singly taken, there is not a daily print which does not present some one or other to your view, in deeper colors than have now been given. "But it is their aggregation," says some complainer, "which gives them such dread significance! Why cluster in one group of horror these scattered indications of present and approaching evil?"—Why?—Because the subject is one. Are we not, as yet, one family; brethren; of one tongue; with one home; one sense of common honor, one joint charter of liberty, our boast and treasure?—Let us but meet the surrounding evils in oneness of spirit and action—the right spirit, and its fruits in fit action—and we are yet safe.

Thus circumstanced, my Christian hearers, we are met in the presence of our Creator, to humble ourselves under His mighty hand and supplicate His mercy and deliverance. The immediate occasion is the devastation of pestilence which even now lays waste our city—the pinching want to which some among us are busily employed in ministering, which others already feel. Death stalks around us, and at one turn lays his icy hand upon a neighbor; at another, snatches from our embrace a friend, a wife, a child; at the next, perhaps, will summon us before our God. Disease blights the energies and blasts the prospects of those whom death has spared. Famine stares thousands in the face, thrown out of their employ, or deprived of their supporters. Even the merchant and the man of wealth feel the effects of the total desertion of our once busy streets and bustling wharves.

What are we to do? How shall we demean ourselves?—Give up to despair, and resign all to hopeless ruin?—Or toil on in fruitless struggles to contend with pestilence and its frightful train?—The one is the coward's choice; the dull-souled sluggard and the brute may make it, but not men, trained in honest energy and activity; not mortals taught the Gospel of Jesus!—The other is a course which might become the pagan Stoic, or the fatalist: but what boots it to combat an unseen enemy with mere human strength?—Let the worldling and the infidel quail under our calamity in despair, or meet it with sullen doggedness! We, Brethren, have another resource! We will look for the Hand which regulates our times. We will seek out that with which He is offended. We will humble ourselves before Him, and be sorry for our sins.—Thus shall good come out of evil, and our last estate be better than our first.

When Solomon, Israel's monarch in the days of its glory, had finished the beautiful house which "the LORD had chosen to put his name there," and his dedication of it was accepted by the mark of Gop's special presence—the thick cloud with which the whole edifice was filled, so that even the priests could not stand to minister; encouraged by this high favor, he went on to supplicate that thenceforth for ever the prayer of faith directed to that hallowed spot in all emergencies, might receive a gracious answer—that Gop's people might be visited, whensoever their distresses led them to cry to Him for help.

With one portion of this prayer we are more particularly interested. Had it been composed with regard to our circumstances, it could not have been more applicable.

"If there be in the land famine, if there be pestilence," are the words—(they are found in the 37th and following verses of the viiith chapter of the First Book of Kings)—"If there be in the land famine, if there be pestilence,—whatsoever plague, whatsoever sickness there be; what prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house: then hear thou in heaven thy dwelling-place and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, even thou only, knowest the hearts of all the children of men;) that they may fear thee all the days that they live in the land which thou gavest unto our fathers."

In the spirit of this passage, Brethren, we are now assembled. Our presence in the temple of Jehovah bears witness that we own Him as the governor of His creation—the lord of life and death, in whose hand are our times, to deal them out in His own wise measure, and the hearts of men, to turn them as He will. The purpose of our convening testifies our belief that, while in heaven and earth He doth whatsoever pleaseth Him, ruling all things by the counsel of His will, He is at the same time a hearer of prayer—a rewarder of those who seek Him—a preserver of all such as put their trust in Him.

Yet it may be well to settle our conviction of these great truths, by dwelling on their evidence and bearing, before we attempt to institute the inquiries which they prompt—Why is He dealing thus with us? How shall we turn His visitations to due account?

It is but lately, Brethren, that a discourse from this place fully proved how far your preacher is from wishing to teach you to regard the afflictive dispensation under which we have been, and yet are, suffering, as a retributive display of justice. I have maintained, and am still prepared to prove, that there is no warrant in Scripture for considering national calamities or success as positive inflictions of divine wrath or returns of recompense; that in individual instances it is notoriously a fallacious and dangerous rule, the offspring of enthusiasm, the parent of fanaticism: that, ignorant of the motives, plans, and reasons of the Omniscient, it were the highest presumption in us to decide on the exertions of His almightiness.

Nay, more than this: no one event or series of events in the history of nations or of an individual can we fix on as the *special* exercise of divine power and rule, unless its miraculous nature, or express revelation, so characterize it. Famine, sword, or pestilence, may depopulate a nation, and no single link in the thousand-stranded chain of second causes be displaced or superseded. The red bolt of heaven may fall on our fellow being, or the most extraordinary combination or circumstances shelter him among the ruins of a crumbling edifice, and no warrant be afforded us for believing that any thing out of the ordinary course of nature has occurred.

Admit this reasoning to the uttermost extent; and what follows?

One result, certainly! It takes the rod of almighty vengeance out of the hand of puny man, and for ever silences his dogmatic denunciations of divine wrath visibly revealed against a fellow being.

But does it in the least diminish the reality of a superior, a divine agency in all the scenes that chequer this many-colored world? No, surely! for what though all were the regular interworking of second causes, with not one interruption, change, or accommodation to by-ends or occasional occurrences; who gave those second causes efficacy? Who laid down their plan? assigned their limits? interwove them in the vast web of being? Does it at all affect the exertion of creative power, whether all be guided by unerring wisdom, with attention to the minutest variations of free agency, from the foundation of the world: or the provision of the counterpoise, and return of recompense, good or

evil, be reserved for its continual interpositions? Assuredly not! Unquestionably, all the difficulty in the matter arises from the littleness of our conceptions—from man's measuring his Maker by himself! If we lay our plans and provide our means, the intervention of free agency on any part may disconcert us, disarrange our schemes, and frustrate their effects. Why? Because we foreknew it not. Because we were dealing with matter and intelligence independent of ourselves. But when Omniscience plans, and Omnisotence is to execute; wherein is the difficulty of supposing one great scheme to comprise and provide for all that we call contingencies?—to arrange the whole agency and reagency of mind and matter with such consummate skill, that, from the falling of a hair to the crush of worlds, all shall have been foreseen; all regulated; all brought to bear on one great end—the advancement of the Creator's glory, in the manifestation of His attributes?

But our reasoning may follow another train.

Undeniable as it is that we do not know any single event in the ordinary history of our race to be a special interposition of God's providence, it is equally certain—it follows precisely from the same premises—that we cannot be sure in any case, that divine power is not there immediately exerted, for the accomplishment of some special end. That it is so, may not be announced by prophecy. It may not be displayed in miracles.—Does it therefore follow that it cannot be operating, in goodness or severity, by the employment of the material elements, or human passions?

"What?" you ask, "shall the career of a Robespierre or a Napoleon be regarded as a work of God? Can we look upon the frantic orgies of a Parisian mob, or the insane cruelties of a Grand Duke Constantine, as instruments of Providence?"—If not, then tell me if they are to be regarded as events in the created universe, resulting from powers given by the Author of being, occurring within the sphere of His control? There is no greater incongruity in the one supposition than in the other: whatever of difficulty attaches to either, springs from our incompetence to look at the divine plan, or test its operation.

One thing we know assuredly; that in times past the Almighty has accomplished special ends by the use of just such means—has constrained the wrath of man to praise Him, and wrought safety to His people, and judgment on the rebels against His will, by the fury of the elements, or the poison of a tainted atmosphere.—And this more we know; He has nowhere declared an intention to cease such manifestations of His power, though special purposes no longer require that their existence and extent should be made the subject of revelation.

Now, reason from analogy (and from the analogy of Gon's dealings it is fit and right to reason when we endeavor to ascertain the traces of His power and wisdom)—reason from analogy, and what is the *probability?*—Thirty-five centuries ago, Israel, encamped in the desert, breaks out in rebellion against its divinely-commissioned leader; and in one night a pestilence destroys fourteen thousand of the guilty. Here was the hand of Gon, confessedly—for it was a miracle. Five hundred years after, David numbers Israel; and the breach

of a divine injunction is followed by instant punishment. He had been proud of the mighty nation united under him, and is taught humility by having them swept off in the gradual progress of a plague. Again, the direct interposition of Providence is known, for the eyes of David were opened to see its ministering agent, the destroying angel. After a lapse of three thousand years, a pestilence walks the circuit of the earth, destroying fifty millions of its inhabitants, baffling man's ingenuity to detect its causes, and his skill to check its ravages. Where should we soonest expect to find the Creator's interposing arm? In the slaughter of a few thousands pent in their camp in a petty corner of one quarter of the earth, or of perhaps not half so many in one mountain-town—or in the belt of disease and death spread around the globe, and hurrying into eternity more than one-twentieth of our race?—Now, in the first two cases it is certain, that the Lord of all thought it not beneath him to interfere. Shall we dare to say He ought not—He might not—He has not, in the last?

Thus, Brethren, common observation and use of the faculties which God hath given us, lead us to recognise His hand even where it is not certainly revealed. And does not His word most expressly sanction their conclusions?—Shall there be evil in a city, asks the prophet Amos; ("a city," observe; the expression is general, with no limitation as to place or time;) Shall there be evil in a city, and the LORD hath not done it? And when the prophet Ezekiel reasons with Israel on the folly of trusting to the merits of their forefathers for deliverance from impending calamities, his examples are professedly drawn-not from the particular dealings of the Lord with that nation, but from the general rules of His providence. If I send a pestilence into that land—What land? Evidently, any land which may have incurred the divine displeasure: "the land which sinneth," spoken of in a preceding verse. These passages, alone, are sufficient warrants to us to look upon the vicissitudes, be they what they may, that change the face of the earth and the relations of its inhabitants, as emanating directly from its Maker's will. Their immediate causes and occasions, their ultimate intentions, it were folly and presumption to pretend to ascertain: but they are the exercise of the measureless resources at the command of a righteous Governor and Judge; they are the works of Him who ruleth by His power for ever-who is terrible in His doing toward the children of men.

That, under these circumstances, PRAYER is a duty, a blessed privilege, when calamities thicken round us, and the chariot wheels of almighty power whirl onward through the nations, spreading terror and dismay, needs little enlargement of proof. Blessed be He who has commanded us to look to Him as children to their parent, when His thunders roll and His lightnings flash around us! He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come: and the people which shall be created shall praise the Lord; is the prophetic declaration of His word, bearing on its very face its destination for our use and comfort. Taught by our Redeemer when we pray to call God "our Father," shall we not act in the belief of the truth which our words express? Shall we not go to Him with child-like confidence for shelter and support when He is shaking terribly the earth, and

men's hearts fail them for fear of His judgments? He has even condescended to assure us that while not a sparrow falleth to the ground without Him, we should have no fear, being of more value in His sight than many sparrows; and to bid us ask, that we may have, and seek, that we may find.

Yet there are those who, in a community calling itself Christian, do not hesitate to express their doubts of the expediency—(let us interpret their language, and say at once, the use) of public supplications in calamity. Thus they reason—"Either this is the regular operation of natural agents in their due course, or it is a special interference of divine power for a definite end. If the first; do you think our prayers will alter the relations of second causes, and turn the wheels of nature from their course? If the second; dare you interpose to frustrate the divine designs, with your puny urgency?"-Brethren! there is no limit to the tendency of such reasoning, but the miserable belief of the Pantheist, who makes this material world his god, on the one hand; or the dreary creed of fatalism, on the other! No objection can hold good against public supplication for relief from providential visitations, which would not apply with superior force to all private prayer. The petitions of many must have more value in the Creator's sight than isolated prayer: the solemn assemblage, the joint humiliation, cannot be without weight. And if private prayer is to be withheld as a hopeless attempt to counteract the laws of nature, or to change the wise designs of Gop, then farewell to all the business, all the cares, all the forethought and endeavors of life! For how can man's toil and ingenuity affect the wheels of nature or the designs of DEITY? Let us loll out our days in brutish apathy and idleness; for why should we labor or forecast, any more than pray? The chain of second causes is arranged; the plans of GoD are fixed; what can we do to alter or amend them?—Miserable sophistry! The voice of God within us tells us to employ our energies in confident expectation of proportionate results: the same voice prompts us in the hour of danger or of difficulty to appeal to Him for aid. Our weak reason may be cheated into a relinquishment of its birth-right; but the heart still hears and throbs at its parent's voice. Let us leave the sophist, Brethren, to grovel in the depths of speculative subtleties! We will take our stand on the rock of eternal truth, and thence seeing the hand of GoD in all things, ordering all events. and influencing all efficient causes, according to His own wise counsel and the pleasure of His will, learn continually to depend on Him, to look to Him, to raise our voice to Him in prayer. Then with the Psalmist we can say, "I will not fear, though the earth be removed, and though the mountains be carried into the midst of the sea: for God is my refuge and strength, a very present help in time of trouble.

Brethren! I have already drawn largely on your sufferance. For once I shall ask it to an extent much greater than it is my ordinary wont to claim. The solemn considerations of such a day as this are not to be compressed within the usual limits of a discourse; and surely, if ever, on such an occasion, the Lord's watchman may hope to find a stretch of prolonged attention to his feeble voice of warning! Bear with me, then, and pray that a blessing may attend us, while I go on to set before you the main topics of inquiry suggested by my text—

WHY IS GOD DEALING THUS WITH US? AND HOW SHALL WE TURN HIS VISITATION TO DUE ACCOUNT?

Why is God dealing thus with us?

Notwithstanding all that I have said concerning our inability to ascertain the retributive character of particular providential dispensations, I have no hesitation in answering plainly and boldly, FOR OUR SINS—for our sins as a nation, and for our sins as individuals.

Nor is there any inconsistency in so doing, Brethren! Not knowing the divine plans, we cannot determine what part any individual measure of affliction or prosperity is to accomplish. We cannot decide whether it has immediate ends, or is merely one link in a train laid for the accomplishment of some far off, unknown, perhaps to us never to be known, design. If a nation be raised to grandeur, therefore, we cannot say that God's favor shines upon it, because it is pleasing in His eyes: He may have raised it to do His work in some remote age or clime; its present happy state may serve but to give depth to its abasement, and bitterness to its misery. So if a man be smitten of God and afflicted, we cannot say that God is dealing with him in proportion to his crimes. They may be a father's strokes, in tenderness. They may have reference to some further counsels, perhaps regarding our very selves; and in the meanwhile, if the individual be a child of God, be to him a treasure of spiritual good; if he be a servant of sin, answer the double purpose of visiting his own transgressions, while God's plans are working out.

But while all this is going on, is there not one grand cause, to which all suffering, national and individual, is attributable, without fear of error or misconstruction of the divine dealings? Begin with that class which we distinguish as natural evil: to what may we trace it out? If any where obscurity enwraps the subject of Goo's government of His creatures, it is here. Yet even here, our purblind intellect can find traces of strict justice enough to prove that infraction of the laws of being is the source of evil:—Not always, indeed, recurring on the direct agent in the breach; by a system of compensation which we are unable to appreciate, this is permitted to affect other and often long extended and numerous series of links in the great chain of being. But we can trace evil—all evil, even to the slightest ache or pain, directly or indirectly, to some departure from the assigned ends of being.

In the *moral* government of Gop, this becomes palpably evident. Why is the drunkard bloated, enervated, eaten up with inward burnings? Because he has applied his organs of digestion to a use never designed for them—has made them means of drowning and maddening his intellectual powers, instead of maintaining them in vigor by the due sustenance of the body. Nor does the effect of this perversion of Gop's blessings terminate in himself. His careworn, broken-hearted, perhaps famished wife; his children, robbed of a father's cares and endowed with an inheritance of shame, it may be, pining in rags and starvation;—they too suffer, because the husband and father has sunk himself in brutishness. Here are physical suffering—a broken constitution, want and misery, and mental agony—the blasted joys of wedded life, the meed of shame, for filial pride; of disgrace and degradation, for fostering care; and these are

the united, the *direct* consequences of sin. Trace out the genealogy of suffering in all its several varieties, Brethren, and you will find it invariably terminate in the same stock. Extend your researches to the history of families, of tribes, of communities, of nations, the result will be the same. Sin lies at the root of all calamity. Sin *entered into the world, and death*—one dread word comprising the substance of all human suffering—by sin.

Now, in the application of this truth to the lesser matters of ordinary life, we find little difficulty. We see penury, and we argue from it, that extravagance is the cause; not, perhaps, the extravagance of the suffering individual, but that of some fellow creature overstocked with life's good things, and wasting the share of hundreds on his miserable self. We see the haggard debauchee, and at once go back in thought to the license now reaping its just fruits. Do we witness intemperance? we look for disease and shame to follow:—Passion?—ill-will, remorse and enmity attend it:—and so on, through the whole catalogue of sins against society and the God who made man a social being. The connexion of the sin with its visitation has become to our minds a thing of course. It is a part of life; and he is unfit to live who has not learned it.

There is no difficulty attending the extension of this law to communities. A nation of drunkards we should expect to see involved in all the miseries that follow drunkenness in the individual, aggravated in proportion to the extension of their scale. A like predominance of any other crime, we should look to have followed with a corresponding accompaniment of misery. Of course, the greater or less proportion of one or more vices in a community must have a similar result, in partially affecting, to a greater or less degree, its circumstances.

Thus far, the way is plain. Ordinary experience—the necessary conclusions of sound reason—lead us smoothly onward.

Why should we hesitate to advance another step, and allow the connexion of individual or aggregate crime with the dispensations of Gop's natural, as well as of his moral government? and look to SIN as the cause of affliction to the individual, or calamity to the nation, whatsoever its immediate occasion may be? Will you urge, that this militates against the idea that such visitations may be not in judgment, but secondary parts of some ulterior plan?—that the child of God may be afflicted, not in wrath, but to accomplish his Father's all-wise counsels?-Not at all. The connexion of the visitation with its cause need not be direct—its object is not necessarily retribution, though it be the result of SIN. In the case of an afflicted good man, for instance: "His sufferings," you say, "are not in judgment."—Granted. It may be, they are part of some plan relating to you or to myself. But have they no object with regard to him? is he a mere tool, to be wrenched and broken in working out Gop's ends with regard to others?—"Not so," you say; "God can and will make his sufferings a blessing."—How?—"By using them as instruments for his chastisement, purification, sanctification, perfection in Christian graces"; you will, you must reply.—And why, pray, was this process needed?—Ah! we have arrived at the old root—SIN! SIN made the good man's sufferings, though not sent in judgment, nevertheless needful, and therefore, when sent, a blessing.

There is no reason, Brethren, why the same mode of arguing should not be

applied to national calamities; and the PREVALENCE OF SIN will be found a cause for all visitations, even though their immediate object be the working out of some yet unseen, unfathomable plan. If, then, the present is overshadowed with deep gloom, and all the future seems to the keen, practised vision thickening into still blacker night, let us not, fellow Christians, permit our hearts to rise in murmurs against the dealings of HIM who is all goodness, long-suffering, and truth, nor give way to impious questions whether He indeed be governing the earth in righteousness! Let us rather reproach ourselves, as the violators of our own happiness and sources of the clustering evils that hang over us. The Lord our God is righteous in all his works which he doeth: for we obeyed not his voice; we have sinned, we have done wickedly; for our sins and for the iniquities of our fathers, the people are become a reproach to all that are about us.

This, Brethren, is "the true rule" for the study of the days of Providence—to make them (to make them, did I say? nay! rather to take them as they are sent) "so many particular calls and excitements to consider, as in God's presence, our conduct"\* and our tempers, the louder and more obligatory as they are more signal;—to trace our afflictions to their source in SIN, sin of the people, sin in every heart, each having and owning its own "plague" in the sight of God.

I am not unaware, Christian hearers, of the extreme difficulty of directing the finger of censure against *national* transgressions, without running into that basest of all prostitutions of the pulpit, political harangue. Bear me witness that such has not hitherto been the spirit of my communications, public or private! Yet on a day like this, I should deem my duty ill discharged, were no endeavor made to point out facts which at least *account* for, if they may not have occasioned, the clouds that darken our prospects as a nation.

First, then, have we not as a people a heavy account to render of the favors of Providence abused?

Liberty, civil and religious, is our boast: and just cause we have to exult in our pre-eminence among the nations in that choicest of Goo's blessings! But liberty may be abused: it may run riot in sheer wantonness, or degenerate into license without law. Gop forbid that I should exaggerate my country's weaknesses! But, laymen! men of business! say, for you, who know more and see more of the spirit which pervades our populace, our civil meetings, our courts of justice and halls of legislation, than one whose business lies not with the things of time, are most competent to say-How far are we verging toward that extreme? It needs little skill in worldly affairs to see that there is something wrong, when brawls and murders seem to be recognised as needful accompaniments of party-strife; when the duelling-pistol, and the bludgeon, and the poisoned feast, and words sharper than daggers and more venomous than the deadly drug, are the weapons used by legislators and guardians of the public weal! It needs little general observation, to find cause for dread in the prostituted powers of the public press-that mighty engine of good or evil-directed in sheer disregard of the great principles of truth and justice, to serve a party

<sup>\*</sup>Letters of A SENIOR, as quoted in the British Critic, Vol. XI, p. 388.

or support a leader.—"But these are no *new* evils! nor are they confined to *our land!*"—Alas, no! But they are not less violations of the laws of Goo! they are not less fraught with ruin! they call not the less for the exertions and prayers of every pious, every honest man, to avert their consequences!

Knowledge is a blessing! What shall we prize above it? And as a nation, for more than our proportion of this blessing are we indebted to the good providence of our God, working by the institutions and habits handed down to us from our forefathers. But knowledge, like those other mighty elements of power, fire and vapor, may and will do fearful mischief if not applied to its true purposes. Satan once made it his engine for the infliction of a deadly wound on our whole race, and he has never relinquished its employment for his ends. Is the thirst for knowledge, so characteristic of the American, quenched with the pure waters of truth? Are any measures taken to supply them? Alas! what a computation might one of those pure intelligences who look with wonder at man's errors from their superior spheres—what a computation might he make of the starveling care and maintenance bestowed on education; not the quackery of some new scheme of ever-changing, never perfected improvement, but the training of mind and manlihood; from our public resources, by our public men! It must be written down against us as a sin of no light grade, that our rising millions, hungering and thirsting for intellectual nourishment, have no adequate sources of supply-are crammed with the trash of lucre-loving novel-venders, and poisoned with the drivellings of polluted fiction-writers.

The comforts and luxuries of life are showered upon us with a profusion and a facility of access, in which few other nations equal, none surpass us. It can be no matter of surprise to any thinking man, least of all to the Christian to whom experience has given some acquaintance with the deceitfulness and corruption of the heart, that this should have led to their abuse. Do I say more than the strict truth, Brethren, when I declare that our country, and perhaps in an especial manner our own city, presents to the observing eye an alarming scene of comparative extravagance, and recklessness of propriety and just obligation? I say comparative extravagance; meaning such as consists not so much in the expenditure of vast sums (in which, doubtless, older countries, where wealth is portioned out among the few, far exceed us), as in living, even on a small scale, beyond the income. Does not this sin-for surely, with all its attendant train of evils, it is sin, and SIN OF NO LIGHT GRADE!does it not pervade almost every class of society? Is it not ruining the prospects of our young merchants, tradesmen, mechanics? breaking down the barriers of good faith? even, to some extent, tainting our national character in the estimation of men of other lands? If it be not so, then have general report and my own small experience egregiously deceived me. If it be—are not we loudly called on, by private influence and individual reformation to block out so black an item in the charges against us as a nation?

I speak not now, Brethren, of the abuses of God's good gifts in luxurious, and worldly, and sinful living. Those snares of Sodom, *pride*, and *idleness*, and *fulness of bread*, have been too long among us; (as in what civilized people

are they not?) have been too rife; have too often extorted expostulation from the watchtower of Goo's word, to need specification now, as weights in the balance, against which our community is weighed and found wanting.

Next to abuse of blessings, the manifestation of that spirit which first introduced rebellion among created beings, that *root of bitterness*, as Gop's word characterizes it, PRIDE, must be registered against us as a national sin.

It is among the striking evidences how far the world is estranged from God, that the word "pride" should ever have received a favorable interpretation. But in none of its good senses do I use it, when I say that pride is among the dark shades of our character as a people. The complete success of the nation's infant struggles for existence,—the wonderful and entire discomfiture of the mighty power which would fain have kept it in subjection, perhaps, tended to foster and blow up this ingredient in the disposition of fallen man to peculiar prominence in the American character. We overvalue ourselves, and all that belongs to us. We shrink, with sickly sensitiveness, from ridicule, correction, or even candid criticism. We idolize our institutions, even to their very imperfections—necessary, perhaps, but not the less imperfections. So far, this were no great matter. It makes us ridiculous, and shuts us out from approaches to perfection; yet these are evils to be borne. But toward God and man, this same overweening pride has betrayed us into sin, and we may yet have to rue its bitter consequences!

Toward Gop it has led us into Nebuchadnezzar's sin; unthankful forgetfulness of His fostering care, and presumptuous confidence in our own resources. We have looked upon the fair brotherhood of our thriving states, compacted with happy skill into one consolidation of independent energies and resources, and have said, "Is not this great Babylon that I have builded for the house of the kingdom, by the might of my power, and for the honor of my majesty?" Human address, human prowess, human foresight, have had their due meed of praise for the fair inheritance. But with what degree of gratitude, national or individual, have we ascribed the glory due to HIM who alone enlargeth a nation, and maketh men to be of one mind in a house?-And now, it may be that He is suffering disunion to rend the fair structure piecemeal, and lay its honors in the dust, that we may learn the lesson-Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, neither the rich man in his riches; but let him that glorieth glory in this, that he UNDERSTANDETH AND KNOWETH ME, that I am the LORD which exercise loving-kindness, judgment, and righteousness in the earth.

Against our fellow beings, too, our pride has made us sin, in withholding that measure which has been so bountifully dealt to us. We are free: it is our glory. But the poor black still groans in slavery, and is made a thing of merchandize, while we are too proud (fain would I impute it to this source, rather than hard-heartedness and cold-blooded love or gain!)—we are too proud to own him for a man and a brother. Even in his slavery we deny him the best of boons, the treasures of the mind; because we dare not give him moral power. O, that his sighs and tears be not bottled up for witnesses against us! that his moral degradation, and far worse, the eternal ruin which

must too often be its fruit, be not required at our hands!----And the Indian, the rightful owner of our soil:-is not the bloody, demoralizing warfare on our frontiers, a visitation of the wrongs which, in the wantonness of our pride, we have made him suffer?—Mark me, Brethren, I say it not as a politician— I know not, I care not (for it removes no jot of guilt from the page of national transgression) whether this or any former administration be chargeable with the blame-but is there not enough of injustice discoverable in our treatment of the aboriginal possessors of the land, to account for all the misery now witnessed by the deserted farms and blood-stained hearth-stones of our north-western borders? It is true that in the long perspective of two thousand miles, the conflict of a mighty nation with a few hordes of savages may dwindle to very insignificance: but in no case may we count war a light thing, and least of all when the war is against the oppressed and defenceless, goaded into mad defiance of the power that crushes them. May their cry not enter the ears of the Lord of Hosts against us! Rather, may our prayers—our endeavors to wipe out the past by changing benefits for injuries, avert the vengeance of HIM who visits the cruel and the oppressor!

But above all, Brethren, utter DESTITUTION OF A RELIGIOUS SPIRIT is a crying sin, for which, as a people, we must render an account. It pervades the establishment, the institutions, the conduct of our government; the tenor of our public acts; the spirit of our public prints; every thing by which we can be known as a people, to our fellow nations, and produce an impress on the character and destinies of the race. Far be it from me, so much as to harbor a wish for the violation of the great principle of our Constitution-equal toleration, equal rights, equal influence, proportioned to real weight and numbers, for all professions of religious faith! And though the Gospel of our Lord Jesus CHRIST be the true, the only source of all solid, lasting peace and prosperity, I would not even murmur a regret that this great principle renders even its exclusion necessary:—its influence needs no strengthening by the arm of civil power: like the lowly violet, it flourishes best, and sheds its sweetness in most profusion, when left to bloom in solitude and shade.—But there are truths, which nothing can excuse us from avowing and asserting; truths which, if we were wise, we should make the palladium of our strength, and which we must avow and cherish, and bind on the forefront of our civil polity;—the BEING—PROVIDENCE and HOLINESS OF THE CREATOR. Wo to the community where they are utterly unrecognized! And alas for us, that it is so nearly the case in ours! There is no social tie which does not derive from them its strength; no check on the evil passions and elements of discord which borrows not its power from them. Yet how slight is their admixture in our public acts! how completely are they wanting in the spirit of our legislation and national procedures!

Brethren! I dare trust myself to do no more than name these themes for humiliation. Even in doing that, I am sensible I have greatly trespassed on your patience; perhaps even more, on your endurance of unwelcome, melancholy topics.

The important question yet remains,

How shall we turn our visitation to due account?

First, and principally, by meeting it as we ought; with full and unreserved acknowledgment of its justice. Let us not slave over the griesly wounds in our civil body with false pretences of necessity; of precedent; of justificatory circumstances; of exaggeration in their report. Let us not solace ourselves with prophesyings of smooth things, and say with the fool of old, "Tush, Gon hath forgotten! He hideth away His face, and He will never see it. We shall never be cast down; there will no such evil happen unto us!" National SIN is the source of national calamity; and the only remedy, a remedy which the abundant mercy of our God has placed within our reach, is national REPENTANCE. As the individual sinner may with confidence in Gon's word, lay claim to His mercy when with mourning and humiliation he turns unto the LORD his God, and may expect that God will return unto him and leave a blessing behind him; so, with the same or even greater reason, may a whole community or people look for the removal of Goo's anger when, as one man, with heart and voice they implore His mercy. Take with you words, then, Brethren; (it is the exhortation of God's own prophet;) Take with you words, and turn to the Lord, and say unto Him, Take away all iniquity, and receive us graciously-We have sinned and done wickedly, and have rebelled, even by departing from thy precepts and thy judgments. Righteousness, O Lord, belongeth unto thee, but unto us con-

fusion of faces, as at this day! But let not such humiliation be the empty form of general acknowledgment, in which none feels himself, for himself, concerned! Too commonly, while we see and own the sin of the community, it is with no visitings of compunction for our several shares of guiltiness before God. But is there no such accountability? What are the sins, the visitations, the humiliation, of communities, but the aggregate of the crimes, the sufferings, the repentance of individuals?-Yes, Brethren! we have sinned before the Lord, and we must feel it, and seek for pardon there where only it can be found, at the foot of a bleeding Saviour's cross; or public humiliation is an empty mockery.-Do you ask how such items of guilt as I have been charging against our nation can burden the consciences of individuals? above all, of professing Christians? Brethren! know you not where it is written, When thou sawest a thief, thou consentedst unto him, and hast been a partaker with transgressors? In many respects we have directly swelled the amount of national crime: but where that is not chargeable to our account, have we not sinned by carelessness and indifference to others' sins? When wickedness bares its front in high places, do we wither it with the indignant frown of virtuous disgust? Not, Brethren, that I would sanction clamorous, overt acts of opposition! Of that we have already, perhaps, too much. But there is the silent influence of multitudes, each in his own place and station, bearing testimony against sin:-there is the resistless force of joint effort to discourage vice and destroy the instruments of corruption. These we might expect from Christians! Yet where shall they be found? Considerations of convenience, of profit, of temporary quiet, are allowed to stand between us and the straight path of rectitude, and we AID dishonesty, and impurity, and infidelity, by refraining from disapprobation. We have reason, Christian hearers, to join in the solemn business of this day in the spirit and with the words of

Ezra, O my God, I am ashamed, and blush to lift up MY face to thee, my God; for since the days of our fathers have we been in a great trespass unto this day;—and behold, we are now before thee in our trespasses; and we cannot stand before thee, because of this.

Beginning thus with ourselves, in earnestness and sincerity let us search and try our ways, that we may "return every one from his evil way, and make our ways and our doings good." It is general reformation that we need; and it can never be brought about, but by the REFORMATION OF INDIVIDUALS. Let "renewal in righteousness and true holiness," then, be our steady aim. Setting the perfect standard of God's law before us, and the blessed example of the Redeemer's life, let us strive each to carry them out in his own life. Let us labor to the utmost that men, seeing our light, may glorify our Father in heaven. Thus shall we receive blessing from the Lord, and righteousness from the God of our salvation. Heart could not form, nor tongue express a more comprehensive wish for our country, than that the glorious Gospel of the blessed God might thus flourish in it; that it might be universally esteemed, embraced, obeyed; that the hearts of the rulers and of the people might be turned to the Lord as the heart of one man, and the kingdom become the Lord's and his Christ's—Happy is the nation that is in such a case! Yea, blessed are the people who have the Lord for their God!

#### IV

SELF-DISCIPLINE, A SERMON BEFORE THE ASSOCIATE ALUMNI
OF THE GENERAL THEOLOGICAL SEMINARY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES
AT THEIR TRIENNIAL MEETING, OCTOBER 10, 1847,
BY JOHN MURRAY FORBES, D.D., RECTOR OF
SAINT LUKE'S CHURCH, NEW YORK

"I therefore so run, not as uncertainly; so fight I not as one that beateth the air: but I keep under my body and bring it into subjection, lest that by some means, when I have preached to others, I myself should be a castaway."—1st Cor., IX, 26 and 27th verses.

## My Reverend Brethren of the Alumni:

There is probably no truth in which we shall all more readily accord, than that we have fallen upon troublous times. The minds of good men are disturbed and perplexed, apprehensive as to the future, distrustful as to the present, often regretful as to the past.

There is a conflict of principles now going on at home and abroad, in the Church and in the State, the issue of which must ere long be seen. Meantime the very foundations of things are shaken, and perhaps great revolutions are at hand.

The unsettled state of the ancient government of the world—the rumored abdications of Princes—the widespread and more thorough infusion of the Democratic principle into every institution, whether civil or religious—the

evident growth and bold advances of Rationalism and Infidelity-the rapid working out to their legitimate developments of the varied religious systems dissociated from their Church-and the present state of the Church itself-the deep lethargic slumber of the Eastern Hierarchy, roused only, as it would seem, by the apparent life of the heretical bodies which they have ejected—the startling schemes of the Roman Pontiff, and their yet unascertained result-the aspirations after ancient dominion, by that ancient Dynasty, and the unimpaired life and vigor they disclose-the mournful and manacled state of our Mother Church of England, with the Queen's Privy Council for its virtual Head, and a Parliament wherein Jews, Heretics, and Infidels take government with her sons-her deep heaving sighs and restive impatient struggles after freedom-the better life and more earnest workings of untold numbers among her clergy, with the still unawakened energies of a yet larger number, and the sad forebodings of a despairing few-the divided and distracted state of our own Church at home, with two living voices, and two energizing systems, each claiming her sanction, yet each lacking power to prevail and put her at unity with herself; manifold evils meantime growing up and establishing themselves within her borders for want of a proper discipline to repress them-and last, tho' not least, the long agitated state of this Diocese, and the intensity of earnestness with which many are looking forward to the restoration of law, order and quietness-these things, brethren, do agitate the minds of good men, awaken deep and solemn thoughts within them, call out the full energies of their character, and entail fearful responsibilities as to their conduct.

Met together, my brethren of the Alumni, on this interesting occasion, the Triennial meeting of our Body, met here beneath the shadow of the Cross, in this Temple of the Lord, as Ministers of the same Church, having in common many associations with the past, and looking forward with the same interest to the future, what, let us ask, under the peculiar circumstances of our position, is the one paramount duty we have to perform? Is it to make ourselves accomplished scholars, well read in the lessons of Pagan antiquity, that we may interest and attract the refined and educated? or to store our minds with the learning of the ancient Fathers, or the subtleties of the later schoolmen? or to seek enlargement and power for the intellect by the pursuit of moral or material science? or to cultivate habits of reasoning, that we may engage and impress from the pulpit? or to make ourselves skilful and practised debaters, that we may influence in assemblies, where the gravest questions of the Church are decided? or to study the modes of quietly winning to ourselves the favor of the multitude, that we may escape the distressing trials that await the more faithful minister? or to employ ourselves in framing and strengthening party associations, the triumph of which we may regard as the triumph of religion and the Church? Alas! brethren! there is a higher duty and a better way, one more honorable to ourselves, more beneficial to others. It is, above all, to perfect holiness in the fear of the Lord-to train ourselves in spiritual and devotional habits-by self-discipline to gird up the loins of our minds for present duty, and as a preparation for future events. This, I apprehend, is the paramount duty we have now to perform, and the one great and true remedy, so far as remedy may be found, for all the evils we suffer now, or may have in prospect before us. Amid the trials, the difficulties, the temptations that environ us, this self-discipline will be to us like the inward bracing of the ancient combatant for the fight, like the putting on of his armor by the warrior for the battle, like the girding up of his loins of the racer for the course, like the careful enwrapping of himself in his cloak by the traveller for the storm of his journey.

That such spiritual training as this is at all times necessary for men in our condition, the great apostle hath distinctly taught us by the revelations he has made of his own practise. Notwithstanding his miraculous conversion, his distinguished mission, his labors, necessities, afflictions, tumults, imprisonment, stripes, he declares, "I so run, not as uncertainly, so fight I not as one that beateth the air, but I keep under my body, and bring it into subjection, lest that by any means when I have preached to others, I myself should be a castaway."

«'Υπωπιάζω καὶ δουλαγωγῶ».

"I bruise and blacken and enslave my body"-terms these, which indicate either severe bodily austerity, or at least the severest spiritual discipline. Take whichever meaning we will, for some meaning these words must have, and they teach us that St. Paul practised a self-discipline and government (and this with the fear of reprobation before his eyes if he neglected it), from the very mention of which, perhaps, now many of us inwardly recoil. Nor was this all, but, as he tells us in another place, to frequent watchings, hunger and thirst, cold and nakedness, he likewise voluntarily added "fastings often." And why? why amid so many labors, perils and privations, yea, even hunger and thirst, fast oft, unless for the purpose of moral and spiritual training? And, again, what are we to make of his retreat into Arabia, and continuance there for three whole years? for what purpose this but for study and prayer, and self-discipline? Again, there is a large class of passages running throughout his Epistles, which go to show the same thing. "God forbid," says he, "that I should glory save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." "Herein do I exercise myself to have always a conscience void of offence towards God and towards men."—"Ye are witnesses, and God also, how holily and justly and unblameably we behave ourselves among you."

Such was the practice of Saint Paul, and he did not only thus practice himself this system of self-government, but likewise carried it out in his dealings with others, especially those in the Sacred Ministry. Witness his exhortation to Timothy, "to endure hardness as a good soldier of Jesus Christ"—"to fight the good fight"—"to watch in all things"—"to endure afflictions"—"to keep the commandment, without spot unrebukeable, until the appearance of our Lord Jesus Christ." And so thoroughly and perfectly did Saint Timothy act up to the advice, that we find, at last, even the apostle himself counselling him to check and limit his asceticism—"for thy stomach's sake," says he, "and thy own infirmities, drink no longer water, but use a little wine."

The great Apostles of the Gentiles, then, in his own person, and in his teachings to others, has not only illustrated the duty, but strenuously enforced the

obligation, and this especially in regard to the Ministers of Christ, to train themselves to Godliness by a strict rule of living, and habitual self-control.

Nor was Saint Paul singular among the Apostles. In this respect they were all alike, all transcripts of One Divine Original, to be studied and copied by the faithful of all ages.

"Be ye followers together with me, and walk so as ye have us for an ensample." He puts his own example and that of the other apostles together, as though they lived and acted as one man, and then commends this as a model to the Christians of his day. And what the Apostle thus earnestly commended, the people obediently followed. Hence it was that the piety of the early Church partook so largely of the spirit of the Apostles. It was a piety, solid and severe, characterized by midnight as well as by mid-day prayers, by frequent sacraments, by continued fasts, by abstinence from worldly pleasure, often by a life of celibacy, by habitual alms-deeds, by voluntary penances for sin, by cheerful sufferings for Christ's sake, and by a singular innocency of life. So marked, indeed, was this last peculiarity, which is in truth but a summing up of the whole, that Tertullian declares of the Christians of his day, "Innocence with us is a necessary virtue; we understand it perfectly, as having learned it of God, who is the best Master, and we practice it with the greatest care, as being obliged to it by that Judge whom we must not despise." It is the just remark of an eminent historian, that from the time of their baptism these early Christians began "a new life, a life altogether spiritual and supernatural."

If, then, next to Scripture, or, as interpreting to us the written word, antiquity is to be our guide, let us remember, that the only proper Christian life, of which we find any trace in antiquity, is this life of the most habitual and careful self-discipline.

And such a life does our Church now most earnestly commend to us. Governing herself in this, as in other matters, by antiquity, she has amply provided the means for all the more important external acts of self-discipline, whilst she has most solemnly enjoined upon us such as are internal. Let us look closely into this matter. What means her order for daily morning and evening prayer? Her provision for frequent communion—once at least on every Lord's day, and at certain seasons for every day, during a week together? And who does not know how anxious, how truly anxious, were the framers of our Liturgy to perpetuate the weekly communion? What mean the long Lenten fast, and the Friday fast throughout the year? What the series of festivals, commemorative of saints departed? What, I ask, are these things but so many gracious provisions of our spiritual mother, to enable us, by external acts of discipline, to train ourselves in the ways of God.

And then, again, how solemn her admonitions to such as are internal.

"My duty is (she says to her children from time to time) to exhort you to search and examine your own consciences, and that not lightly, and after the manner of dissemblers with God";—but seriously, by the rule of God's commandments, in will, word and deed; and that not only as regards God, but man also, and whereinsoever ye shall perceive yourselves to have offended, there to bewail your own sinfulness, with full purpose or amendment of life—

and to make restitution and satisfaction for all wrongs and injuries done by you to any other, and to be ready to forgive others who have offended you, as ye would have forgiveness at God's hands. And if there be any weighty thing, any deep or deadly sin, lying upon the conscience and disturbing its repose, then she bids us go to some minister of God's word, and open our grief, that we may receive such godly counsel and advice as may tend to the quieting of our conscience and the removing of all scruple and doubtfulness.

Why, here is the very sum and substance of the system of the ancient Catholic Church, requiring only to be duly regarded, fully appreciated, thoroughly carried out, and we are at once in entire accordance with the best days of the Christian Church.

The same conclusion, too, will be arrived at if we consult the other offices of the Church, those especially for Baptism and the Visitation for the Sick.

In all, you will observe, there is not one word about "believing only," in a very common acceptation of that term, in order to be saved, or, of "rolling off" our sins upon the Saviour, and going on our way rejoicing, but it is all a part of a system of the strictest self-discipline, involving solemn vows, fearful renunciations, careful self-scrutiny, humiliation, contrition, confession, reparation, restitution, reconciliation, and above all, a life by rule. Such, manifestly, is the system of our Church, and she has none other. Her language everywhere to her children is, repent of sin and keep the Commandments in thought, word and deed, through Jesus Christ our Lord.

If we would have further evidence of this, we have but to consult the writings of her best Divines, those burning and shining lights, Andrews, Ken, Sanderson, Taylor, Wilson, Sherlock, Nelson—or to study the lives of her holiest sons, her Herberts and Ferrars, and Hookers and Hammonds.

I lay it down, then, as an indubitable truth, that the Church has no system of practical theology but this, attempt to introduce any other and you are crossed at every point, you mar her Liturgy, render unmeaning her offices, and fritter away her Sacramental character.

Admitting, then, that this is the system of the Church; a system based upon antiquity, and illustrated by the Apostles in their own practice, it may here be naturally asked, how it may be carried out amongst ourselves—what are its leading details, and what we might hope would be its results?

All-important as are those questions, I can here but imperfectly answer them, and attempt only rudely to sketch out the more prominent parts of such a system. And in doing this, let me add, that I regard myself much in the light of one walking with you through some ancient library, and here and there taking down from its shelves some neglected volume, from which to gather at least a portion of its forgotten wisdom.

The *first* thing, then, that would seem to be essential in a practical system like this, is a deep sense of *accountability to God*—to realize, as far as we may, and to employ all means for this, that we have an account to settle with God; that our whole life, at the last day, is to be brought under review; that every thought, and word, and act is to be scrutinized; and that upon the results of this scrutiny will depend our everlasting welfare or wo.

Secondly, to determine to deal honestly with ourselves, not to blind conscience but to enlighten it; to desire to see ourselves as God sees us; to know the worst of ourselves now; to dare to examine our lives, to question the sincerity of our professions, to scrutinize our motives, and to be ready to endure any pain, or to make any sacrifice, so only we may avert the wrath, and secure the favor of God.

Thirdly, to begin to live by rule, not to leave to accident the course of our lives, but to endeavor to regulate and direct them; and this, by some such definite acts as the following:

Stated private prayer, in the morning, in the evening, and at noon-day.

Daily meditation upon some short portion of God's word; and this, in union with mental prayer; such meditation always being, not to improve ourselves in learning, nor to gratify curiosity, but to hold communion with God, through His Word, and to quicken the Divine Life in our souls.

To use watchfulness in all our actions during the day, that no word may be spoken, nor deed done, nor, if possible, thought entertained, that may cause sorrow to our souls at night, and need to be blotted out with tears.

To make God's glory the one end and aim of all we do; and for this purpose to avoid all self-seeking and self-pleasing—the curse and crying sin of our day—remembering always that we have a Master in Heaven, whose we are, and whom we are bound to obey.

To be ready always to *endure hardness*, as good soldiers of Jesus Christ; to practice cheerfully such self-denial, privation and toil, as are required of us by our condition in life; and where these are not required of us in any high degree, there to impose upon ourselves, of our own will, what may be a substitute for them, that thus we may ward off the evils of sloth, luxury and licentiousness, and be ever prepared for duty.

To deal with our sins in particulars, and not merely in generals. One by one, separately, and in detail, to take in hand such as beset us, and seek to subdue them; never suffering ourselves to become oblivious of sins that are past, as though we could be sure that God had forgotten them, but ever, from time to time, renewing the recollection of them, that we may thus perfect our repentance, and cultivate an humble spirit.

Not to be deterred by the fear of self-righteousness, from practicing upon ourselves, a holy "revenge"—a revenge for sins we have done but cannot undo, for evils we have wrought but cannot obliterate, and the marks of which still lie deep upon the soul. "Behold," says the Apostle to his Corinthian converts, "Behold this self-same thing, that ye sorrowed after a *godly* sort, what carefulness it wrought in you; yea, what clearing of yourselves; yea, what indignation; yea, what fear; yea, what vehement desire; yea, what zeal; yea, what revenge! In all ye have approved yourselves to be clear in this matter."

And as we seek to master our sins, not only collectively, but in detail, so likewise to cultivate the virtues of a Christian life separately and singly—first one and then another, until we come behind in no grace that may adorn the sacred character.

And for this end, both the subduing of sins and the attaining of virtues, to employ those ancient, and well-tried, and Scriptural, and Catholic means—fasting and alms-deeds—means commended by our blessed Lord, as having an efficacy peculiar to themselves, and like the efficacy of prayer, availing with God.

Moreover, to add to these private acts of devotion, an attendance upon the Daily Public Prayer of the Church, and where it may be done, upon at least a Weekly Communion. If our Lord be specially present in the Sanctuary, and most especially in the Holy Eucharist, there can be no proper substitutes for these, and no solid growth in grace where they are neglected.

All these acts, however, will fail of their adequate result, unless we unite with them all the habit of daily and weekly examination of conscience. This is a matter of prime and imperative necessity. No duty must take precedence of this in our estimation, none be preferred before it, and any other neglected rather than this foregone. Such has been the method of saints in all ages. With prayer and the frequenting of Sacraments, it has been the great means of their spiritual advancement. Not otherwise can there be an adequate self-knowledge, an habitual penitence, the thorough extirpation of vices, an effective watchfulness against temptation, or the formation of strictly religious habits. Almost the beginning, middle and end of religious life, is this examination of conscience. Involving in itself the nature of prayer, it likewise in a degree accomplishes what it prays for; the only proper preparation for sacraments, it draws after it something of sacramental grace, whilst no sacraments can avail where it does not prepare the way.

And nearly connected with this, in the matter of self-discipline, is another point of high moment, I mean the ready and determined following of the dictates of an inward monitor. It is the voice of God that speaks to us in an enlightened conscience. Our inward promptings, therefore, are ever to be listened to, lead us wither they will, so only it be in accordance with that unalterable Divine law, whose lessons they apply to the soul. Whether then their wisperings be to this course of life or to that, to the much-cumbered state of Martha, or the more spiritual life of Mary, to greater self-devotion, or to less arduous and self-denying labors, they demand of us the most careful heeding, the most upright, honest, and manly dealing; and any failure here, must embarrass and check, and until exposed and rectified, most seriously impair our spiritual life and training.

Hence, finally, it comes to be so necessary a part of our duty, if we should use all means for our advancement, to seek often the *impartial judgment and guidance of others*, and especially of such as are older, wiser, more experienced and better disciplined than ourselves. We are all poor judges in our own cases, and in times of perplexity need to be taught even one of another, and to this end to put away all needless reserves, to show our weakness, "confess our faults," and humbly seek, and thankfully receive, and conscientiously abide by, the calm, and dispassionate, and enlightened and faithful guidance and direction of a brother and friend.

Such, brethren, would seem to be the more necessary parts of a system of self-discipline. In stating them I cannot but be sensible how dry, and meagre, and

unsatisfactory they must appear; and yet they are, I apprehend, the proper and legitimate details of that system which the great apostle practiced himself, and inculcated upon others, and which the Christian Church has ever found to be its life and its defence. That this systematic life may seem too formal and severe for many of us at first view, is like enough, but what, that is great and influential for good, that is not encumbered with much form and many details? and then what life more severe, and toilsome, and self-denying, and self-renouncing, than that set forth by our blessed Lord, and illustrated in his own person. Why that pilgrimage upon earth of homelessness, and poverty, and want? Why those acts of self-denial, and obedience to all constituted authority? Why those midnight prayers and long-continued fasts, and voluntary acts of humiliation? Why, I say, these things, but as an example to us, that we in our measure and degree might do as he had done.

And then those meaning passages: "If any man will come after me, let him deny himself, and take up his cross daily and follow me."—"If any man love father or mother, or wife or children, or houses or lands, more than me, he is not worthy of me." And again—"If thy right hand offend thee, cut it off and cast it from thee—if thy right eye offend thee, pluck it out and cast it from thee."—"Straight is the gate and narrow is the way that leadeth unto life, and few there be that find it."

How, moreover, it may be asked, does this careful and disciplined life differ from that adopted by Saint Paul—wherein to hunger and thirst, and cold and nakedness, and tumults and stripes and imprisonments, he voluntarily added, "fastings often"? How is it at variance with the example he proposes to others, when he states so plainly his own practice, of keeping under his body and bringing it into subjection, lest that by any means when he had preached to others, he himself should be a castaway?

It is true, my brethren, that there are great difficulties in this life, and greater now, perhaps, than ever before; but they who have sought manfully to encounter them, assure us, that day by day they lose their power, and assume a less repulsive aspect; and at last win us to their embrace by their fitness, beauty and adaptation to such as would live godly in Jesus Christ.

And surely, brethren, there are motives enough, motives overbearing in weight and influence over all difficulties, if we will but steadily heed them, to induce us to this self-discipline. Like the author of our text, we are appointed to preach the unsearchable riches of Christ, and as in his case, when we have preached to others, we ourselves may be castaways. To save our own souls is ever a first duty; we are but required to love our neighbors as ourselves, to seek their salvation while we are striving for our own. Did, then, St. Paul, after his supernatural call, and ascent into the third heavens, and his exalted station in the Church, and his unparalleled labors, have cause to fear lest sin should separate between him and his Lord, and could nothing less secure him than this continued and watchful self-control? Then what need have not we to fear and tremble, and especially in a day of such peculiar temptations, lest we fall short of that measure of holiness which God requires of us, and perish through our

sin. Preaching to others cannot save us; it is only the most earnest seeking, and the most assiduous application of God's grace to our own souls, that can avert their perdition.

And then, again, as to those committed to our care, our families and our flocks,—how shall we be able to "frame and fashion them according to the doctrine of Christ," save by such spiritual training and discipline as are requisite in our own case, and in which we are bound to show ourselves wholesome examples and patterns to them?

Under what peculiar trials is our lot now cast! What a time of trouble and blasphemy and rebuke, of worldliness and indifference to God, of pride and self-seeking and vanity, of contempt for all authority, and above all, of disregard of that sacred institution which the Almighty hath constituted as the one remedy for all these evils, and which He hath so touchingly denominated his Body and his Spouse! At such a time, what less can be expected of men in our condition, than that we approve ourselves as well-trained soldiers of Christ, used to habitual self-control, that we may wield with a calm and unsullied hand those mighty weapons God hath given us, and be capable at once of meeting the fightings that are without, and of silencing the fears that are within this Body of the Faithful.

What, too, short of such moral discipline, can prepare us for the revelations of God,—I mean those inward revealings of His blessed will, which every true child of God so earnestly covets in times of deep perplexity and doubt. The good only are guided. "Them that are meek shall He guide in judgment, and such as are gentle, them shall He learn His way." This is true at all times. To know the will of God, not only as to the great doctrines of His religion, but likewise as to what He will have us to do in seasons of darkness and doubt—when the clouds gather blackness over our dwelling, and the storm is ready to burst, and the foundations are sorely tried—to know, in such seasons, what is the will of God respecting us, we must be found in the way of the most humble and painstaking obedience. The good only are guided. In those secret monitions, overlooked or disregarded alike by the worldling and the careless Christian, the true follower of the Lamb will see the foot-prints of his Divine Master, leading him on in the way wherein He would have him to go.

And finally, brethren, this spiritual training will, I apprehend, be found to be the most effectual remedy for another of the sore trials of our day; I refer to the want of mutual sympathy and support among ministers and members of the same Spiritual Household, as well as want of unity in the Church at large. What strifes, and mistrusts, and alienations, and suspicions, are we now doomed to witness, arising chiefly from differences in doctrine, leading to differences on almost every other subject!

The one mind and one heart of a better age seems entirely gone. We can hardly regard each other as members of the same spiritual family. The brotherly-love and confidence which once existed in the Christian Church seems now to us like a fable of the dark ages, we can scarcely believe that it ever had a being.

But let us, brethren, train ourselves more in the ways of godliness, use towards ourselves a severer discipline, aim more at that spiritual perfection of which we have been made capable, and we shall, insensibly, as we grow into the image of our Lord, grow into peace and harmony among ourselves. "Alike conscious of common difficulties, common doubts, common feelings, common weaknesses, common comforts, common sorrows, common joys, common appliances and aids," we shall open our hearts and minds each to the other, see the good that is there, and only lament the evil. Our very doctrinal differences, great and absorbing now as they manifestly are, must melt and moulder under influences like these.

Nor, brethren, shall we thus less powerfully promote that most blessed of all consummations—the unity of the Church at large. Who for that would not give his life, his very soul, his all? "That they all may be one, as thou, Father, art in me and I in Thee, that they also may be one in us." Blessed consummation! and what doth hinder? Your sins, brethren, and mine—the abounding of iniquity—the want of holiness in the many—the want of due earnestness in all.

Let but Christian faith prevail, and be again what it once was, not a mere notion of the mind, but "an act of the conscience, and a temper of the heart," ruling and regulating the entire life, swaying and governing the whole man, and the end is attained. We shall be all *one* again in Christ Jesus, and the world know that the Father hath sent the Son to be its Savior.

That there is some real though invisible connection, between the true Christian unity and this perfecting holiness in the fear of the Lord, the great Apostle seems plainly to intimate, when at the close of his second Epistle to the Corinthians, he says—"Finally, brethren, farewell; be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you."

Shall we not all, from the very bottom of our hearts, respond—Amen! amen! Even so, Lord Jesus, for so it seemeth good in thy sight.

In conclusion, my reverend brethren of the Alumni, you will readily believe me, when I say with you what painful emotions I have entered upon such a theme, before such an audience. I freely confess that no fitness on my part, justifies me in speaking as I have done. It is rather what I see clearly with the mind's eye, as adapted to the necessities of us all at this time, than any adequate realization through my own experience, that has prompted me thus to discourse. I would here gladly learn of others, and of many of you, my brethren, so much more advanced in grace and knowledge than your preacher. In the remarks made, I have but sought to introduce to your notice, a subject of paramount importance to us all—to fix upon it, if possible, the general attitude of our body—to commend it to your more private thoughts and prayers, and ask to be admitted here as a learner in the same school with yourselves.

"Almighty and everlasting God, who of thy tender love towards mankind, hast sent thy Son, our Savior, Jesus Christ, to take upon Him our flesh, and to suffer death upon the cross, that all mankind should follow the example of His great humility; mercifully grant that we may both follow the example of His patience, and also be made partakers of His resurrection; through the same Jesus Christ our Lord. Amen."

#### V

A SERMON PREACHED IN SAINT LUKE'S CHURCH, NEW YORK CITY, SAINT LUKE'S DAY, 1851, IN BEHALF OF THE OBJECT THEN PROPOSED AND COMMENCED, VIZ: SAINT LUKE'S HOME FOR DESTITUTE CHRISTIAN FEMALES, BY THE RECTOR

Only they would that we should remember the Poor: the same which I also was forward to do.—Gal. ii.10.

EVER since the Lord of life took to himself a body like ours, there has been felt among all who are His, a deep reverence for man's body. By His very incarnation, there henceforth dwelt in humanity, a fresh, an intenser feeling of sympathy for every form of human suffering. From Christ, as He stood among us, in our nature, there gushed from His feeling bosom towards the surrounding distress, a compassionateness which no weariness could lull, and which no toil and fatigue could blunt. Had His "mission" to earth been simply to assuage bodily ailments, the foundation then laid would have been built upon by every generation of mankind, in honor of the World's Benefactor, the real lover of his kin.

And yet, the fountain of health and alleviation which in His person was opened in Judea, and which sent out streams of life and supplies,—leaving restoration and gratitude to mark His humble steps, as the green line of fresh grass stretching through the parched meadow betokens the under running of the fertilizing rill,—this fountain of Christ was never designed to dry up, on His visible departure.

It was opened, indeed, *miraculously*, like the first trees of creation, with their fruit already ripened. But it was to continue living and operative, like nature's after produce, by the operation of energetic means. Christ's own beneficent healings,—His feeding the hungry,—His deep sympathy for the distressed and desolate, were but the first fruits of a gracious power, never intended to stop with His *visible* ministrations.

And it did not stop there. For where did we say the living spring of kindness and mercy started? Was it not in and through that body which enfolded "the divine nature"? And does not scripture tell us that this body is Christ's Church? So that in some true, though mysterious way, the Church—the blessed company of the redeemed—is the body of Christ,—an extension of His own nature.

That, then, which characterized our Lord personally, must still characterize His body. True, mercy and love, and kindly act, and supplying hand, are no longer displayed in their first *miraculous* exercise; yet their fountain—Christ our life—is lodged here. And what first exhibited itself supernaturally, afterwards flows on ordinarily, as the stream quietly followed the Israelites, though its first gushings was from a rock smitten by the rod of Moses.\*

<sup>\*</sup>Exodus, xvii: 6.

Thus through the Apostles in living connexion with Christ's body, and then through those who on all sides have from age to age been joined on to the Apostolic fellowship, has Christ, the well-spring of alleviation for suffering humanity, been unfolding Himself; and now by us, as embodying His spirit, would He still reach forth the hand of charity to succor the woes and distresses of all His kindred flesh.

The nearer the fountain, the more, unquestionably, was its miraculous power displayed. Next, the disciples, almost like their Lord, were enabled to meet the calls of disease and want. Yet the more ordinary and settled workings of effective relief, was recognized at the beginning in the cheerful sacrifices of toil and money. Those of possessions freely shared them as every man had need.\* Female devotion softened and brightened all around a departing Dorcas.† The feeling heart of the once fierce Macedonian‡ beats with kindly pulsations towards the necessitous brethren of Judea. Not even the depths of Achaia's|| poverty could quench their liberality to the poor saints at Jerusalem, who, for their faith in the Lord Jesus, were suffering every earthly loss. All seemed to realize, that as "Christ was in them the hope of glory," they must put on Christ and wear His outward garb of mercy and good works. So treasured in all hearts was the remembrance of those words of the Lord Jesus, "how he said it was more blessed to give than receive," that the saying scarcely needed a formal record in the holy Gospels.

Thus Christ went on reproducing himself in spirit and self-denying charities and laborious sympathy. And his followers, throwing out the hidden life of their master in those rich deeds of true affection, soon made Christian charity so proverbial, that even in Tertullian's time the world was forced to confess, "See how these Christians love one another."

Indeed, the heathen would have it that "Christians had some unknown characters imprinted on their bodies, and these characters had the virtue of inspiring them with love for one another." Lucian, an early satirical writer against Christianity, does in fact but speak words of their praise, when he declares that the "Lawgiver of Christians makes them believe they are all brethren"; and, adds the satirist, "it is incredible what pains and diligence they exercise in every way to succor one another." And Julian, the bitter apostate, knowing the folly of attacking religion with open violence, ordered the pagan priest to vie with, and even surpass, what he terms the charity of the superstitious Christians. "For it is a shame," he adds, "that the impious Galileans should, in their abounding benevolence, not only provide for their own poor, but for ours also."

Thus did the Gospel, in all its ministrative love, become emphatically a Gospel for the poor. In the city of Alexandria alone, more than five hundred persons were kept for the pious office of attending on the sick. And when the number of captives perishing from hunger, had exhausted for their redemption the

<sup>\*</sup>Acts ii: 44. This community implied by no means a communion of possession, but merely of use. See Mosheim's His. Commu. vol. i, p. 152. Murdock's trans. †Acts ix: 39.

<sup>‡</sup>Rom. xv: 26. ||2 Corin. viii: 2. §Acts xx: 35.

alms of the Christians in Numidia, their large-soul Bishop declared, that in such a strait God did not require at the altar their precious vessels; and he caused the massive service to be melted down and paid out for the ransom of the prisoners.\*

Truly, our early brethren proved—as they called themselves—"Christopheri," bearing Christ within them. They studded every land where they dwelt with pious foundations, hospitals, asylums. The Bishop of Constantinople says, consider among how many poor, among how many widows and orphans, this Church distributes the charity of one rich man. Three thousand pensioners were on its list.

Thus was handed down to each successive rank in Christ, this lively comment on the doctrine of their Master. The pass-word of Christians, whether clergy or laity, seemed to be, "Remember the poor"; and yet the charge was apparently needless; for the response was promptly returned by the "faithful" sentinels: "The same I am also forward to do."

"Remember the Poor"—The Church's trust.† The striking note of Christianity. The pass-word of believers. The true mark for the Great Shepherd in knowing his own. Love's binding cord of sympathy and fellowship. That which causes us to feel we are all one in Christ Jesus; which acknowledges we brought nothing into this world, and that we can carry nothing out; and that having food and raiment bids us be content.

Remember the Poor. I cannot announce this legacy of Christ without trembling for myself, for you, for the Church in our day. It is a fearful subject for earnest contemplation! It is so awful, so appalling, so withering in its rebuke. I do not wonder all speedily turn from it, unless they are deeply thoughtful of the last-day-account of their stewardship.

The poor of Christ,—those whom He once "washed and sanctified,"—thrust out from their brethren into damp cellars and cold garrets, so stiffened by the moist walls, or benumbed with cold, as to have scarce left faculties for spiritual ejaculations, even had they hearts warmed by experienced kindnesses! The poor of Christ—fastened down to their tedious, wearing toil; the feeble and decrepid and almost blind made a prey to the grinding, iron hand of covetousness,—trying with strained eye to point aright their unsteady needle, on the garment of a long day and midnight's incessant stitch, in order to gain six, or eight, or by better favor ten pence, to provide a scanty morsel, and prevent being turned shelterless into the street.‡

The Poor of Christ;—without substantial fellowship;—fearing that in sickness no soothing hand will minister to them;—that in death none devout will bear them to their burial; but that their bodies, though made temples of the Holy Ghost, and which Christianity bids us so sacredly to revere, may yet, like a thousand others, have scarcely enough of mother earth to cover

<sup>\*</sup>See in Saurin's Discourse on Almsgiving, these and other instances of the spirit of charity among the early Christians.

† "Then saith He to the disciple, 'Behold thy mother!'" John xix: 27.

It is only those constantly among the poor, who are at all aware how manifold are such instances.

them in her bosom for a month.\* Oppressed with this fear, those who have saved a little are found driven to the expedients of voluntary associations;—giving to these the time, the saved pence, and the warm sympathy and kind words, that ought all to be won and garnered up in Christ's kingdom, and form a treasury of sympathy, and alms, and poor man's blessing and prayers, and rich man's abundance, for disbursement as every man has need.

Oh, the poor in Christ! Our aged and infirm brethren; once well to do in life; once surrounded by rich friends, or sympathizing relatives, now out-lived, or no longer at hand. These honored servants of Christ—our brethren—homeless—fearful that some common receptacle for the vile and degraded and the impious, shall be the home of their lingering days; the bar to further religious privileges; their effectual removal from the sanctuary of their God, that one remaining spot on earth of their devout longings and solace!

Brethren, this state of things is alarming. Yet it is an aspect of the present state of the Church, which not to ponder on is madness. Both bodies and souls of Christ's poor are neglected and dying. They have not homes either for their bodies or spirits. Few of the wealthy make provision for the destitute in the same Church with themselves, or elsewhere.† Seldom any parish puts a stop to renting pews, so long as there is a paying applicant for a seat. Instead of those with means making up the necessary support of the parish by their increased individual liberality, an assessment goes on till the building is pretty effectually emptied of all but the more able.

This state of things cannot long continue. If the spirit is abroad and reanimating Christian breasts,—that spirit which made suffering and pain and sorrow sacred and holy,—it will thaw this ice about the heart; it will drive out these abominations from God's house of prayer, and go on to reveal itself in those hospitals for the sick, poor, aged, and strangers; in increased church accommodations; in those homes for the outcast and desolate, which are the perpetual appendages of Christ's living body. Through these expressive means is it, that Christ's compassionateness ever seeks the ends of His mercy. They are the peculiar note of His Holy Catholic Church.

I know the world here imitates. Benevolence is such a favorite mask, and one withal so lovely, so sure of winning, that all institutions setting themselves up as Christ's kingdom, or its rival, show their lists of noble charities. Yet, it has been truly remarked, "they do but imitate the ministries of manifold charities through which the mystical body of Christ consoles meek, brokenhearted, and mourning spirits. At the out-set, sects are always distinguished by a great profession of sympathy with the spiritual and bodily sufferings of mankind. They found themselves on the alleged neglect or inability of the Church to minister to the contrite and the afflicted. Their strength lies in their popularity, in their moving affectionateness, and forward profession of disinterested solicitude, and in stealing away the hearts of the people. But this

<sup>\*</sup>See a late Report in regard to some of the shocking interments of the poor.

†How refreshing the exceptions where a Church is built by a rich individual, and chapels are provided by wealthy parishes.

lasts only for a time. The first zeal dies when the point is gained; labor and care grow slack, and self-denying charity cold and scant. \* \* \* \* Howsoever long they may simulate the notes of the Church, adopt its language, and affect its charity, they sink by mere exhaustion at last."\* Yearning hearts are at last drawn away from them by strong vital attractions of fervent charity in the Church.

And just as this her charity grows more and more fervent and spreading, shall we perceive the erring, the straying, and the bewildered, return to the fold of the true Shepherd and Bishop of their souls.

This Christian love, brethren, is undeniably at work afresh in our generation. In the ordinary workings of grace, it is extending from the heart of Christian to Christian. Its holy influences are all abroad. I trust they reach here;—that they are the moving spring of what shall be so humbly commenced to-day. Otherwise I should deem the undertaking presumptuous. I should deem it futile. "Except the Lord build the house their labor is but lost that build it."

But nothing is weak that issues from the mighty power of the Holy Ghost, and is watered with the dew of His heavenly grace and blessing. Hoping, trusting, that what we are about to undertake is the prompting of this blessed Spirit, it does not seem arrogant to propose our work, and quietly thus to make our beginning.

Therefore, God willing—the Father, the Son, and the Holy Ghost, in whom alone all that is strong, all that is holy, must be begun, continued and ended—we make this commencement of Saint Luke's Home for Destitute and Aged Christians.

I feel that this announcement will accord with all the emotions of your souls. If it only could be, you would regard it as something most devoutly to be desired. But if it ought to be, then I suppose it can be. It is not of course a work of ease, or the work of a day or year, for its full accomplishment. How soon, or whether speedily, it may approach to consummation, is to be left with patience to God's blessing on faithful endeavors.

The apparent feebleness of any beginning is not fatal to its final success. In standing on a level of limited meadow-land, embosomed high up among the peaks of the noble Catskill, may be seen here and there slight marshy pools—little sheets of still water round about with their glassy faces, and running off in quiet trickling streams. But what becomes of the rivulets, whether they soon dry up, lost by absorption and evaporation, or whether they combine at length, inviting into their channel the tributary rills and mountain torrents, till the force of these accessions have scooped out a channel sufficiently deep, and a bosom broad enough to form one of the important rivers of the country, would be utterly uncertain to one who did not know that he was standing at the head of the Delaware. And we who cannot look into the stream of time beyond our present stand-point, can little fathom the issue of our undertaking.

But in this, beloved, we should all agree, that if after many years we were to realize a permanent Home for as many as twenty, or even ten, of the weary and

<sup>\*</sup>This was the noble and well deserved testimony borne by Manning to the Church of his first love, and which had sustained and nourished him to his rare spiritual attainments.

perplexed and destitute in their Christian pilgrimage; if we can have secured a place of resort to these our unfortunate, our sorely tried, our reduced fellowheirs of life, we shall have engaged in a work most pleasing to Christ, and which, for His alone merits, He will kindly accept at the last day.

And why may it not be accomplished? Is there not continued to us, and now again at work, that primitive spirit—the spirit of Christ—the spirit which clothes itself in works of mercy, in deeds of charity?

Surely not for centuries past have so many noble monuments been raised in honor of our blessed Lord, as within the last twenty-lve years. Zion is again putting on her beautiful garments. On all sides go up her walls of salvation. Re-opening are her gates of praise. Once more is yearning love embracing the poor and outcast, and charity is protecting under her kindly folds the needy and the delicate from the cold blasts of adversity. The clearest evidence that the revived work is of God, is witnessed to in the growing responsibility for the bodies no less than at the same time and place for the souls of men. Christians are again seeing Christ in his poor. They are entering afresh into the deep import of those words, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." And hearts will grow vet more tender and enlarged. Nobler gifts will come, and with greater frequency. Godlike sacrifices will open the way for ampler appropriations for Christian purposes. The first drops of the fertilizing rain are already falling. Believers are beginning to shrink from consuming upon themselves and their families for their own enjoyment, all their richest gifts and expenditures. And when dying, it is seen they have not forgotten the exhortation enjoined in the visitation of the sick,\* "that they should be liberal to the poor." In England and America are the hearts and hands of private wealth and individual means nobly unlocking for the outflowing of most gracious almsdeeds. Some of our institutions† most vital to the Church's prosperity, have just been munificently succored with most timely bequests.

It is from such sources I meekly trust will come supplies to the charitable work of this day's commencement. There are many, whose connexion with Saint Luke's at one time and another, will lead them to make some provision for an object of this nature. There always are those connected with various parishes who are glad to be pointed to such a permanent opportunity of effecting the greatest good. There are always more or less of those who, without families, without dependent relations, need but to know there is such an Institution, to decide them to leave the whole, or a portion of their means, to be invested in so certain a way of blessing the afflicted and consoling the lonely destitute. There are those who by their own trials will be glad to leave even of their little to alleviate the lot of others so much more homeless and dependent than themselves. And when duty and authority admonish to make his will, who will fail to place something where it shall perpetuate a work still doing after his death the fervent desires of his heart. This is one class of expected aid.

<sup>\*</sup>See Rubric in the Office for the Visitation of the Sick, immediately following the Creed. †The Khone legacies to the General Theological Seminary, of \$90,000, and \$20,000 to the Protestant Episcopal Sunday School Union.

But it is, it ought to be, from the *living*, we principally look for succor. And as it is not a mere ordinary work, so it must expect alms beyond those for the ordinary and general offerings for the poor.

God's ancient Church in Jewry, the Church of Christ for centuries, and more or less of her members in every age, well knew the nature of thank-offerings. These are spontaneous expressions of signal mercies. When sickness and disease have been warded off; when epidemices and pestilences have left us unharmed; when God has raised us up from threatening illness; when dangers and exposures have been escaped; when marked losses have been avoided; when happy deaths of our friends have been granted, and safe deliverances in great perils of body, or mind, or spirit; when bequests or legacies are enjoyed; in any or all of such occasions, the heart, touched with Christian love, has ever desired to give some substantial token of its gratitude. To this source, from month to montil, in addition to the usual offerings, may this charitable foundation look for specific appropriations, marked for its merciful use.

And, then, there are always those full of good works and labor of love, to whom it would be sweet to make known such an object of charity, and whose appeals would be responded to by many sympathizing hearts, and many an open purse. I do not know who would pass it by with an indifferent breast. I cannot think one Christian would look coldly upon it.

But it is too unspeakable a mercy to be allowed to life even a finger in God's service, and mingle one wishful entreaty in that ever-rising incense-cloud of Christ's intercession, to think of putting our hand to this holy work, and placing the first dollar on God's altar\* for an acceptable oblation, without bethinking us of our own inherent unfitness and impotency, or without renewing our dedication to Christ, in deep penitence and unreserved purposes of amendment. Oh, how sanctified ought we to be to do work in God's holy Churchespecially to work where we must be called continually to "hoping against hope."

Therefore, on this altar of God, let us anew lay our whole hearts, as the chiefest, richest gift of His request. Then let us offer our souls and bodies as a living sacrifice in His service. Thus may our alms and oblations and prayers come up as an acceptable memorial before God.

If we have heretofore lived to ourselves, let us now resolve to live to Him that died for us. If we have been appropriating the good things to our present life-time, let us turn with a more feeling spirit to Lazarus, with scant clothing, scant food, and shelterless. Let us strive with less weariness, less fainting, to do the work of saints.

We can work but a little longer. Soon, even now with many, the shadows of the evening stretch out. The friends to receive us into everlasting habitations must be soon made. Noble purposes will speedily dissipate, if not clothed with the deeds designed. A few times more only will Christ pass you and meet you in His poor, and your opportunity is sealed. May God fill us with the fullness of holy charity, through Jesus Christ, man's loving and abiding Friend.

<sup>\*</sup>The undertaking was solemnized by the Holy Communion.

#### VI

PROCEEDINGS AT THE INSTALLATION OF THE REVEREND JOHN MURRAY FORBES, D.D., AS DEAN OF THE GENERAL THEOLOGICAL SEMINARY, AT THE CHURCH OF THE TRANSFIGURATION, ON THE FEAST OF SAINT MATTHIAS, THURSDAY, FEBRUARY 24, 1870

Si quid novisti rectius istis, Candidus imperti; si non, his utere mecum. Hor.  $Epist.\ Lib.$  I. 6.

# Φρονείν είς τὸ σωφρονείν.

Rom. 12:3.

Reverend Father in God, Gentlemen of the Board of Trustees, Brethren of the Faculty, and Students of the General Theological Seminary:

You will understand me when I say, that I find myself to-day in an unlooked for position. For a period of more than five and twenty years, as I am told, the necessity of having a permanent head to this Institution has been under consideration and discussion, and only lately determined. When, at a subsequent time, the election held to fill this newly created office resulted in the choice of him who now addresses you, it surprised no one more than himself. But the number and character of those who participated in the act, the unanimity of the Bishops of the Church who were present, and the very general concurrence of the other members of the Board, both clerical and lay, seemed to lay upon me an imperative obligation; the office was at once accepted, and its duties almost immediately entered upon. And now to-day, after only a brief acquaintance with my duties, I find myself standing before you to reply publicly to the kind, generous and manly words with which you, Reverend Father in God, and my Reverend Brethren who have just spoken, have, in behalf of the Board of Trustees and of the Faculty, welcomed me to my office.

When we reflect upon the nature of the subjects which rise almost immediately to view, in connection with an occasion like the present, their gravity, their difficulty, their vast interest, not only to ourselves, but to the whole Church, and to the world at large; and add to this the peculiarity of the times in which we live, how unsettled and uncertain they are—he must be a wise man indeed who can hope that any utterances he may make would find a general acceptance. Under other circumstances, perhaps, the thought might be entertained, but not now. I have chosen for myself, therefore, the humbler and simpler task, without looking to the right hand or to the left, of giving expression merely to those honest convictions, which years now by no means few, no little thought and study, as well as trials that will hardly bear to be named, have forced upon me, and which, from such circumstances, though carrying in themselves no weight of authority, might seem to be entitled to at least a fair consideration. Whilst, then, I might reasonably ask your indulgence for the imperfect way in which I have been compelled to throw together the thoughts I now present to you, I

wish it to be understood that I claim no such indulgence for the thoughts themselves; they are the deliberate, well-weighed and solemn convictions of my mind.

I risk nothing in saying that we have fallen upon troublesome times. state of men's minds everywhere is disturbed, the old foundations seem shaken, and there is a tendency manifested to re-examine all questions, whether of morality or religion, in what is deemed the light of the present century. They are literally times of confusion; of doubt, difficulty, apprehension; and a general feeling has ensued that a crisis of some kind is at hand-what, we cannot tell. The great, but falsely called, Ecumenical Council, now assembled at Romethe first that for the last three hundred years has assumed to itself that titlewith the varying reports that come to us, from those professing to be well informed as to what this Council will do and what it will not do-the proposed meeting of the Evangelical Alliance to be held in this country within the present year, and the hopes it has inspired, in some quarters, of great and abiding results—the disestablishment by the English law of the old hereditary Church of Ireland—the already talked of, and even now, by some of her most devoted sons, earnestly desired, separation of Church and State in England—as well as tendencies of the most opposite kind, which are showing themselves in our own land and Church, though not as yet to any great or alarming extent-all prove to us the anxieties of men's minds on the most vital questions, and how great are felt to be the uncertainties of the future.

Nor is it only from the condition of the great religious bodies in this and other lands that doubts and misgivings are spread abroad, but much more from foes that are without—foes that have no proper standing-place in God's Church, or among His people, but who are seeking to invade its domain, to batter down its entrenchments, and lay low its walls in the dust. I refer to the Rationalism, the Materialism and the Infidelity of the day.

The most dangerous of these is the Rationalistic spirit, for it is infidelity in disguise. Claiming that reason has the ultimate authority and right of decision in matters of faith and morals, and that mankind, led by their reason, and by the unassisted powers of their mind, may come to a true knowledge of divine and supernatural things, it has rendered unnecessary a supernatural revelation; the Word of God and the Church of God are treated as mere playthings in its hands. It is gratifying to be able to remark, as among the encouraging signs of the day, that in that country in which this Rationalistic spirit first manifest itself, where it most widely prevailed, and has been most deeply felt in its effects, a better spirit has more recently arisen, and amongst the most eminent scholars and divines a return to a more orthodox faith and a sounder theology succeeded.

The danger, however, from this source has not yet even there wholly passed away; it is not yet extinct in the land that gave it birth; and crossing the Rhine into France and the Netherlands, has invaded England, and now threatens the domain of Anglo-Saxon Theology. More than forty years ago the ripe scholar and sound divine, the late James Hugh Rose, the friend of our own lamented Hobart, and the early companion of that extraordinary, subtile and versatile man, John Henry Newman—whose understanding, it is said, was steadied by

the clear judgment of Rose whilst he lived—delivered before the University of Cambridge a series of discourses, the object of which was to warn his countrymen of the evils of Rationalism, by opening up to them the sad state to which it had reduced the land of Luther.

The warning was unheeded, and now we witness the results in the publication of that mischievous book, the "Essays and Reviews," and the election of one of its principal writers—and that by one whom of all men we should least have suspected of it—to the Bench of Bishops in the English Church. "In all seriousness," remarks the Westminster Review-in its celebrated summary of the volume called "Essays and Reviews"—"In all seriousness we would ask, What is the practical issue of all this? In their ordinary, if not plain sense, there have been discarded the Word of God, the Creation, the Fall, the Redemption; Justification, Regeneration, and Salvation; Miracles, Inspiration, Prophecy; Heaven and Hell; Eternal Punishment, and a Day of Judgment; Creeds, Liturgies and Articles; the Truth of Jewish History and of Gospel narrative, a sense of doubt thrown over even the Incarnation, the Resurrection, and Ascension, the Divinity of the Second Person. Surely it is a waste of time to argue that it is agreeable to Scripture, and not contrary to the Canons." This then is one of the great foes we have to encounter, and we must not underrate its strength. Meet it where we may, in the Church or out of the Church, it must be opposed with our whole might, and with every weapon that the Almighty has placed in our hands.

One of its most subtle devices has been the attempt to array science against religion, as if these, when real and coming from the same divine source, could by possibility be antagonistic. Show me science that is true, and not merely inferential from admitted truth, and revelation that is undisputed, both as to its matter and interpretation, and I will show you a harmony as complete as even God can make it.

It is hardly necessary for me to say that, in the remarks I now make, I mean nothing in disparagement of the right use of reason: a faculty which God has given us for the highest and noblest ends, and by the proper exercise of which many have been brought to accept the most sacred truths. Indeed reason, when pure always coincides with revelation, and it is only because in us it is never pure, but always affected by the corruption of our nature, that we have cause to mistrust it as our guide in spiritual things, and most of all not to accept it as the supreme arbiter of right in either faith or morals.

But a more imminent danger than this Rationalism is the Materialism of the age. This opposes revelation not so much by speculation as by practice; at least the acts come first and the theory follows after. I speak here, of course, not so much of that materialism that denies the existence of spiritual substances, as of that which gives undue importance to material interests, or is devoted to the material nature and its wants. The visible, the sensible, the tangible, that it says is the real good: the speculative, the theoretical, the spiritual is but a shadow. Let us grasp the present and leave to the future the problematical and uncertain. Never was there an age, never was there a land, where this Antichrist so openly opposed itself to God, as that in which we now

live. Material interests bear predominant sway. Wealth and the worship of wealth, is the god and the idolatry at the time. Give us wealth, men say, and we will give you anything in exchange; show us the man who has successfully amassed it—we ask not by what means—and we are ready to enthrone him. This is only another form of infidelity,—open, practical ungodliness,—and it needs to be met by as bold and fearless assaults as those which Saint Paul directed against the carnal-mindedness of the Jew or the false philosophy of the Gentile of his day.

And now how shall we meet these difficulties of the times? What force have we to encounter them—this free thought, this attempt to unseat God from His throne and to substitute the creature for the Creator?

There are those who think the Church of God is a failure; that its power is broken, its strength gone, and that it will never be able to regain its influence over the minds of men. But there could not be a greater delusion. Never was there a time when the minds of thoughtful men were more deeply imbued with religious ideas, nor a time when earnest men more firmly held the great and fundamental verities of the Christian faith. Could the various religious bodies of Christendom combine they would conquer the world; its rationalism would disappear, its materialism be scorned; God would again appear on earth in all His majesty and beauty. But alas! no such combination can take place, at least not by any artificial means nor by any human device; no associations of men, no schemes to reconcile differences can effect it. There are diversities of belief that cannot be reconciled, and men should not be willing to sacrifice principle for either unity or progress. What then is to be done? It is enough for us to look to ourselves; we cannot assume to direct others. Where then do we find ourselves, and where is our path of duty?

On the one side of us are those various bodies of Christian people commonly known as the different Protestant denominations. These, for the most part, hold the essential truths of Christianity. Their symbolism, like ours, is the Apostles' Creed. The supreme Divinity of Jesus Christ, His sacrifice upon the Cross as the only offering that can be made for sin, His merits and righteousness as the only ground of our acceptance with God, and as connected with these, and as growing out of these, the necessity of holiness, inwrought in the soul by the power of the Holy Ghost, and only recognized as manifested in the life, are truths held by them with equal tenacity as by ourselves, and of as unequalled importance. Hence we see them full of zeal for God, active in every good work, religiously educating their young, covering this mighty continent with edifices for the worship of God, seeking the heathen in his distant home, striving to secure a devout observance of the Lord's day, spreading, almost with a reckless hand, the sacred Scriptures, that every man may at least have the opportunity of reading the Master's message in the Master's own words. All this and more, much more, might be said of them as communities, whilst as to the eminent piety of individuals among them, none can question it; one of any communion might well ask of God to be permitted to sit at the feet of such in the kingdom of heaven. But still we cannot co-operate with them in their work, blessed as that work is, and owned of heaven. I say, owned of

heaven, for where, and in whatsoever degree, the fruits of the Spirit are, there is the Spirit of God. They have their line of duty, and we have ours. If, as we conscientiously believe, God's own Son became incarnate on earth that He might draw all men unto Him, and bind them in a holy fellowship one to another, and for this end constituted a Church and ministry, with assigned powers and duties, then is it incumbent upon us to adhere to that institution as He gave it, to accept that ministry and none other.

That there were those who, some three hundred years ago, impelled by a hard necessity, formed an organization distinct from this, is true, and to be lamented; though there are few among ourselves who, had they lived in those days, would not have acted as they did; for their choice lay between corruption and tyranny on the one hand, and on the other a purer gospel without apostolic order. The necessity for this separation has indeed long since passed away, but the prejudices it induced, the habits and associations it has formed, are not easily changed—and we have no right to judge them—we have no right, by any act of ours, further to estrange them; on the contrary, our duty is to do all which Christian charity can suggest to win them back to our embrace.

On the other side of us stands the mighty Church of Rome, mighty in her antiquity, mighty in her wide-spread dominion, mighty in her compact system and enforced unity. Time was when she might well be called, if not the mother, the mistress of all churches; for co-extensive with the sway of the Roman Empire became her power; all nations and languages were compelled to do her homage. And great services has she rendered to our common Christianity-by preserving the ancient Creeds, handing down a divinely constituted ministry, nourishing in her bosom some of the devoutest souls that have breathed their aspirations to heaven, having always a care for the poor; not only often standing between them and their oppressors, but opening up a way for them, even from the lowest depths of humanity, to rise and sit among the Princes of the earth. Great merits these and worthy of remembrance! but combined with them are some of the gravest evils that can afflict humanity; an insatiate lust of power, an arrogant claim to universal dominion, a scorn and mockery of the pretensions of all other bodies to the very name of Christian. And to sustain her claims she has used fraud, where fraud only could avail, and violence, where nothing but violence could attain her end. Assuming herself temporal as well as spiritual power, the limits of which have never clearly been defined, whenever the recognition of one has hung trembling in the balance, she has cast the other, like the sword of Brennus, into the scale to weigh it down. Her chief Bishop has virtually made himself the sole channel of divine grace to the whole human family; for if, according to her theory, the grace of God flows down to man through the sacraments of the Church, and these sacraments can be only rightly administered by her priests, and these priests are only properly appointed by her Bishops, and her Bishops receive their authority from God solely through the Bishop of Rome, then, I say, it follows that all saving grace, all peace, all hope to fallen man, are derived exclusively through the Bishop of Rome. How astounding the pretence! how enormous the claim!

But the most serious charge we have to bring against this body is the way in which she treats her own children. She demands of them a blind obedience, a slavish submission. This with her is the one great virtue. If you possess this, anything will be forgiven you; if you fail in this, not angelic virtues will save you. And this rule prevails in her monasteries alike and convents, among her priesthood, in her Councils, everywhere. The more perfectly you would become her dutiful child, the more thoroughly you must unman yourself; reason, conscience, will, judgment, all must submit; the holiest affections must be sacrificed, the most sacred ties be disregarded—and all for what?—to become a perfect Christian after the model of Rome!

With Rome, then, as she is, any co-operation on our part is now impracticable; to seek for union with her by any sacrifice of principle were madness, to make her our model, in ways of worship, simple folly. Looking at her history, past and present, and her story as it will be told in the future, I am bold to declare, that I think there is more ground for regarding her now as the Babylon of the Apocalypse, than as what she claims to be, "the Mother and Mistress of all Churches." The good that is in her, combined with the bad that seems inseparable from her system, constitutes that "mystery" that is written on her forehead.

It may seem to some a want of charity thus to speak of a Church so ancient, so widespread, and once so faithful to the truth. But when I call to mind how many of her best theologians, how many of her Bishops, and even some of her canonized saints, like Saint Bernard and Saint Bonaventura, have thus spoken of her—the one declaring that "Antichrist sat in the chair of Peter," and the other that Rome was "the harlot that made kings and nations drunk with the wine of her whoredoms"—and when to this I add that not only our own Reformers, Cranmer, Latimer and Ridley, but the Jewells, the Hookers, the Andrewes, the Bulls, all use the "same language," I feel that, in expressing this opinion, I cannot fairly be charged either with ignorance of facts or a want of charity.

For those who may be disposed to seek for union or communion with her, it may be well to recall the language of that learned scholar, the present Bishop of Lincoln: "Unity in error," says he, "is not true unity, but is rather to be called a conspiracy against the God of unity and truth. Doubtless there is a unity, when everything in nature is wrapped in the gloom of night, and bound with chains of sleep. Doubtless there is a unity, when the earth is congealed by frost, and mantled in a robe of snow. Doubtless there is a unity, when the human voice is still, the hand motionless, the breath suspended, the human frame is locked in the iron grasp of death. And doubtless there is a unity, when men surrender their reason, and sacrifice their liberty, and stifle their conscience, and seal up Scripture, and deliver themselves captive, bound hand and foot, to the dominion of the Church of Rome. But this is not the unity of vigilance and light; it is the unity of sleep and gloom. It is not true unity, for it is not unity in truth."

How then, the question recurs, amidst these difficulties of the times, these troubles within, these foes without, these mingled elements of good and bad,

claiming our sympathy, if not requiring our conformity, how are we to bear ourselves? What is our duty, and how are we to perform it? I answer, "Thus saith the Lord, stand ye in the ways, and seek and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls." Here is our true position, our safety, our usefulness and our peace.

If, at a time, when men were taught, as in the days of the prophet Jeremiah, to look for a new revelation, to live in the habitual expectation of the advent of God's own Son, more fully and more plainly to instruct them, such a command was given, how much more incumbent must it be upon us who look for no fuller or clearer manifestation of His will whilst time shall last, to look backwards for guidance and instruction, to ask for "the old paths," as embracing "the good way," and to walk therein?

If religion were anything else but just what it is; if it were a matter susceptible of improvement at the hand of man; if it were but a germ of truth given us to develop with time and circumstance, then were there many things, forbidden to us now, that might be legitimately and profitably discussed. But being like a stream that flows freest and fullest at the fountain head, and that cannot rise higher than its source, we must be content to accept it just as God has given it, and hand it down as we have received it.

Now amongst the veriest truths of this religion, one that lies most patent on the surface of the Scriptures, one that has been most generally received, everywhere, in all ages, by Christian people, one that has been found fraught with the highest blessings to man, is the fact that God has established a Church upon earth, and that this Church is, in one of its most important aspects, a visible body. Defined in Scripture to be the "Body of Christ," the Body of which God's own Son is the head, the Holy Spirit the vitalizing power, the word of God its law of life, the ministry its accredited agents, the sacraments duly received the surest means of grace, it is an institution for all time, all peoples, all circumstances. In it are to be found "the old paths," "the good way," for it is "the pillar and ground of the truth," "the light of the world," "the salt of the earth," "a city set upon a hill, that cannot be hid." The world cannot afford to do without it; indeed, the world was made for it, and it will live and last till time itself shall be no more. As man did not make, so man cannot unmake it. As man had no part in its formation, save as the agent of God, so man cannot of himself change or modify one jot or tittle of what He has established. Let him attempt, if he will, to change the course of the stars, the tides of the deep, the currents of the air, but let him not attempt to change, modify or subvert the institution of God. Standing, it may stand entire, or falling, with it must fall the truth, the power, with reverence be it spoken, the throne of the Eternal; even as Christ has said, "Heaven and earth shall pass away, but My words shall not pass away."

Now this inheritance is ours, and it is one we hold in trust from God; one, therefore, that we may not lightly regard, nor assume to ourselves to say, when it is necessary, and when it may be dispensed with. For we know not fully God's plans, nor can we foresee the remote results that may follow our faithfulness or infidelity in this matter.

But whilst this inheritance belongs to us, it does not belong to us alone. Not only do we hold it in common with the great mass of those who profess and call themselves Christians, but as we rejoice to think, multitudes are embraced within that ample fold who perhaps have hardly ever heard its name. For the Church of Christ, like a human person, consists of a body and soul, and multitudes may belong to the soul who have no visible connection with the body. Circumstances over which they have no control, early education, long cherished habits, present association, may shut out from the view the proper Church of Christ, draw a veil over the sight that they cannot perceive it, even when duly presented, and thus keep them at a distance from their true and legitimate parent. But burst those barriers, draw aside the veil—and one day this will be done—and they will fly, like lost children to the fondest of mothers, and once in her embrace, not worlds would ever separate them again.

But whilst we speak thus, and think thus in charity, our duty is still the same, to adhere firmly to the ancient Church of God, and especially to that portion of it in which His providence has placed us. She is worthy of all our confidence. You know that, from the days of the Apostles, she has had a continuous existence, and in that a never ceasing vitality. You know, also, that whatever the heart desiderates, whatever the intellect demands, whatever the imagination may rightfully claim, she adequately supplies. Our whole humanity, with all its faculties and powers, has scope and play within her limits, and finds its needs met and answered.

Acknowledging her liability to error, whether in matters of faith, or living, or manner of ceremonies, like the churches of Jerusalem, Alexandria, and Antioch, she is yet as free from imperfection as any part of God's Church at any time in the past, or as any portion of it is likely to be in the future. The consummate wisdom, the singular moderation, the almost superhuman foresight, with which she conducted her reformation, are being made more and more manifest every day, as a fuller and more accurate knowledge of those times is being opened to us. That she should, at a period when her life was almost stifled by the tyranny and corruptions that oppressed her, have given us a system of doctrine and practice like that contained in her Book of Common Prayer, is one of the wonders of the world. In its Liturgy and Offices, it is the best embodiment of Catholic truth extant, whilst its Articles, as protests against dangerous error, are as necessary now as ever. Few enlightened Protestants have failed to appreciate this book; whilst more than one of the Popes of Rome, it is affirmed, and seemingly with good reason, offered to give it sanction, if the Church of England would return to the Roman obedience.

No safer guide, then, can be followed. Her system is that of the early Catholic Church; her teaching, so far as it goes, that of the Fathers of the first four centuries. The ancient creeds she holds in common with them, and in the same sense in which they hold them, as her fundamental faith. Beyond these she leaves a wide latitude of opinion; one that we should never desire to see impaired, for it is one of her happiest peculiarities; a peculiarity that, while it eminently fits her for usefulness in this age and this land, may yet, in the good providence of God, make her the tie that shall bind in the one fold those

on the right hand and on the left—however widely now they may seem separated. The care which she has taken to express herself on matters of less vital moment—in some instances her very ambiguity of language—indicates her wisdom. For she designed the men of different minds and varying sentiments, on points not touching the essential faith, or where the Scriptures and the early Church were silent, or not conclusive, should find a resting place in her bosom. On the broad platform which she presents, the High Churchman and the Low Churchman, the Broad Churchman (if he be represented by men like Dr. Arnold and Dean Stanley), the Ritualist (if he will confine himself within her limits, and not seek covertly to change her doctrines and her usages), may stand, and feel himself at home.

As to their differences of sentiment and practice, they are unavoidable in a system so catholic as hers, and in reality add strength, not weakness, to her position. For all aim at the same end, and essentially by the same means, and it would be difficult to say what element, as represented by any considerable portion of her children, could well be spared. Certainly not that which presents the conservative and sacramental character of the Church, giving great prominence in its teaching to the Incarnation of God's Son; nor that which so truly and so well exhibits the freeness and the fullness of God's love to man, as manifested in the all-sufficient sacrifice of the Cross, and the tender feelings of piety it inspires; nor yet that which, led by its own intellectual needs, claims the right for men to speculate reverently on the different modes in which certain admitted divine truths may be held; not finally, that which would seek, by an attention to outward ceremonies, to induce a more reverent and effective worship, as emblematic and preservative of what is highest and best in the teaching of the Church. Surely all deserve the utmost consideration, as tending to subserve one common end, and all that the Church requires of them is that, in accordance with the apothegm of the chiefest of the Fathers, in essentials unity should be secured, in doubtful matters liberty should be allowed, and in all things charity be observed: "In necessariis unitas, in dubiis libertas, in omnibus charitas."

The sum, then, of all I would say is this, that in these days of confusion, and indeed all days, our safety lies, not in seeking new lights, but in following the old paths—that these are to be found only in the Church of God, of which our Church, at the present day, is a true and legitimate descendant, and that, in her Book of Common Prayer, we have not only the compendium of her own faith and practice, but also a true exposition of the faith and practice of God's Church in her earliest and purest days—that to this Church and her teachings, therefore, we are bound under all circumstances to adhere; claiming only for ourselves individually the right we accord to others, viz.: the right of private judgment in all matters in which God and His Church have left us free:

"Hanc veniam petimus dabimusque vicissim."

Now it is the object of our General Theological Seminary to carry out this general design; in other words, to teach and train men for such work in the ministry of the Church. It is, as its name imports, an institution for the whole

Church. All the Bishops of the Church are its Trustees, and each with a visitorial power, and conjoined with this, in their charge and responsibility, nearly three hundred clergymen and laymen, chosen from every part of the country. It was designed to be, what one of its earliest and most ardent friends, the late Bishop Hobart, styled it, "The Great National Institution of the Church," and as such, in his opinion, "pre-eminently entitled to whatever unsolicited patronage the friends of that Church may be disposed to bestow." It would seem to have been the original plan to make it the only Institution of the Church for the education of her clergy. For, to quote once more the language of that sagacious Prelate: "The constitution of the Seminary makes provision for the establishment, in due time, of branch schools under its superintending control, in those parts of the Union where the exigencies of the Church may demand this arrangement; and thus obviously renders unnecessary and inexpedient the organization of independent Diocesan institutions. The power to establish these branch schools is vested, not in any individual Bishop, or Diocesan Convention, but more properly in the General Convention, or in the Board of Trustees of the Seminary; and an attempt to depart from this wise arrangement, on the part of any particular Bishop or Diocese, would tend to subvert the order and unity of the Church, and ought obviously to be discountenanced by all its friends."

In an institution, then, planned with such views, there can properly be nothing narrow or constrained. Her platform must be as broad as that of the Church itself. Whatever liberty the Church allows, she must allow; and every man, of whatever name, that finds his standing place in the Church, must find it here also. Her theology must indeed unalterably be that of the Reformed Catholic Church, and her usages such alone as that body has approved; but when these are secured, there is still a wide liberty with which Christ and His Church have left us free.

For nearly half a century, so constituted, the Seminary has kept her place in the land, and though other institutions of Diocesan character have sprung up around her, and doubtless done good work for the Church, yet have they, none of them, rivalled her in the largeness and thoroughness of the education she gives, nor has any one of them been able to send forth, continuously and through so many years, such a noble band of true and faithful sons.

When I recall my own days there, which I never think of but with gratitude for the benefits received—the days of the wise, energetic and magnanimous Bishop Hobart, of that sound theologian and hard-working and charitable man, then Dr. Benjamin T. Onderdonk, of the gentle and learned Dr. Turner, of the careful and judicious and single-minded Dr. Wilson, whose special faculty it seemed to be to teach men to think, and of that fine combination of the scholar and the gentleman, Dr. Clement C. Moore—I cannot but feel that he must have been but an unapt scholar that, after a three years' residence within its walls, should not have carried away with him much of good, that would serve him in after life, from their teaching and example.

These all, as you know, have now passed away, and their places are filled with others, mostly their old pupils; and, last of all, I come to be their asso-

ciate and to do what in me lies, to sustain, and, if it may be, extend the good name of our *Alma Mater*; and whatever of time or talent, whatever of knowledge or experience, whatever of means or opportunity God has given me, are freely placed at her disposal.

As to the duties and responsibilities of my office, I am, I trust, sufficiently alive to their importance, and can well understand how almost any one, in these days, might feel diffidence in assuming them. I foresee in them much that will be delicate and difficult, and sometimes even painful; but I foresee also a field of usefulness that is worth the sacrifice, and in which something tells me, I shall not, by the blessing of God, wholly fail of success, if I can only secure from you, Gentlemen of the Board of Trustees, that cordial and steady support which I have a right to ask, and which, I feel sure, as I show myself to be worthy of it, I shall receive. If what I have said to-day shall meet your approval, or, in other words, if I have been successful in defining the true position of our Church, and the design for which her General Seminary has been instituted, then shall I feel more confidence in my position, and the firmer hope that the imperfections which may characterize my administration will be the result, not of any variance of principle between us, but only of those unavoidable defects and infirmities that attach to us all.

It would be an act of injustice if I did not avail myself of this opportunity to say to you, my Brethren of the Faculty, how highly I appreciate, and how grateful I feel for the kind and generous reception you have given me, and the unmistakable desire you have evinced, without any exception, to render every duty appertaining to my office as easy and as effective as it can be made.

And to you, my younger Brethren, Students of the Seminary, who have now become my pastoral care, there can be no more appropriate occasion than the present in which to address to you a few admonitory words; they are but in part my own.

You are now preparing yourselves to become ministers of Christ's Church. Begin, then, early to pursue the road which the Church dictates. You must no longer think your own thoughts, or form your own plans, but learn what the Church teaches, and obey what she commands. You may think that, at some time, something is left, in that Church, undone which should be done, something done which should be left undone, but you should know also that it belongs not to you to remedy or supply the deficiency. You know that God-under whose special guidance we believe the Church to be-may indeed permit evil for a time; but His good Spirit will rectify what is wrong, and supply what is wanting, in the appointed way, and in due season. Your own aim, therefore, should be to understand fully what the spirit of the Church is, and your own duty to fulfill it. If any of you are about to become the ministers of God thoughtlessly. and with indifference to your profession, or if any of you are about to become such without duly considering the sacrifice of self-will it involves, be persuaded to renounce your intention; to renounce it for the sake of a righteous cause, which the absence of a right spirit will injure; to renounce it for your own sake, in remembrance of the strict and solemn account you must one day give

before the judgment seat of Christ and of the heavy doom which awaits the unprofitable servant. On the other hand, be not deterred, if you have a real and firm desire to become God's servants, by any fear of the duties to be required of you. With the trial there comes strength to the righteous heart; with the difficulty, support and encouragement. The comfort and help of the Spirit, which are given to all that ask it, will be given in full measure to you, and will carry you through every trial and every danger. You are engaged now in studies which, most of all studies, enlarge and elevate the mind; in duties which, most of all duties, tranquilize and sanctify the soul. And soon you are to do the work of God in the world; you are to be a source of light and truth and blessing. Take courage, then, for the work before you; you are permitted to have respect to the recompense of reward; here, it will be the consciousness of having labored diligently for the good of mankind; hereafter, it will be the approval of that Master, who will receive His good and faithful servant into His own eternal joy.

### VII

SEMI-CENTENNIAL DISCOURSE COMMEMORATIVE OF LAYING THE CORNER STONE OF SAINT LUKE'S CHURCH, HUDSON STREET, NEW YORK, JUNE 4, 1871, BY THE RECTOR, REVEREND ISAAC H. TUTTLE, D.D.

JOB VIII, 8.

INQUIRE I PRAY THEE OF THE FORMER AGE, AND PREPARE THYSELF

TO THE SEARCH OF THEIR FATHERS.

Fifty years ago this day there was an unusual stir upon the sacred premises we occupy to-night. The good, the lion-hearted, the uncompromising defender of truth—Bishop Hobart—stood here with a band of his clergy and laity about him for the solemn ceremony of laying the corner-stone of Saint Luke's Church.

Of course the number of our clergy would have been small had all been present. This metropolis and our Church had not then shadowed forth their present proportions. New York City, at the opening of this century, had a population only of about 60,000. At that time the clergy of our Church numbered but some twenty-one or two in the whole State of New York, and there were in the year 1800 less than 30 parishes where now are the five large Dioceses of New York, Western New York, Central New York, Long Island and Albany; and under their five energetic Bishops are some seven hundred clergymen. Yet over the entire ground of these now five Dioceses, covering the whole State of New York, each earlier Bishop had his jurisdiction, and consequent task of most indefatigable ministrations, traversing too, in those days, large sections of it by stage or wagon. At the beginning of this century Trinity Parish, with two or three other churches, stood the only representatives of the Episcopal Church in this city, where now, in the seventy Churches and Chapels,

is the common worship of our branch of the Holy Catholic Church. Even on the 4th of June, 1821, there were but the ten Churches of Trinity, Christ Church, Grace, Saint Esprit, Saint George's, Saint James, Saint Mark's, Saint Michael's, Saint Stephen's and Zion, to welcome Saint Luke's into their households of faith.

Among the then improbabilities at the commencement of this century was the want of any Church so far away amid these fields of Greenwich. True there were scattered along, at wide intervals, the country residences of General Morton, corner of Morton and Washington streets, and Samuel N. Thompson, corner of Le Roy and Washington, and at Greenwich and Bethune was William Bayard's mansion, where Madame Jumel, it is said, for some time resided. Still lower in Greenwich, near Le Roy, stood Cold Spring Garden, on an eminence, while a block or two at the east of us, in Charles street, long the residence of Lady Warren, was the mansion of Sir Peter Warren, known of late as the Van Ness Place, its noble grounds covering almost the entire Ninth Ward, and about the last to yield its noble domain to the exactions of this growing city. A little farther up, and toward the banks of the Hudson, still remains the old State prison, now nearly concealed by adjoining buildings, but then relatively farther from the city than Sing Sing now is.

So little was the growth of this section anticipated, that all the church ground from Christopher street to Vandam was offered, we are told, to an ancestor of an individual before me for \$1,500. And about the only dwelling on Hudson street, between us and Canal street, was the Brant, afterward better known as the Tyler Tavern, still standing on the corner of Spring and Hudson.

The population, therefore, in this quarter at the time we commemorate, was exceedingly sparse. Yet the Ritter family, drawn so near us as Jones street, together with Mr. D. A. Cushman and Floyd Smith, lately come into Barrow street, with the Harrisons, Richard and Richard N.—these fresh Church elements uniting with such families as Clement C. Moore, Nicholas and John P. Roome, Edward N. Cox, Samuel M. Thompson, Andrew Backus, and with a very few others within the radius of a mile, soon found their thoughts turning in common to the privilege and duty of associate worship in the straggling village of Greenwich.

It is interesting to observe Church purposes crystallize and take their concrete form.

The Rev. George Upfold, M.D., had come to the city from Lansingburgh and Waterford, to attend a Diocesan convention. He was made acquainted, through his former friend, Mr. D. A. Cushman, with the little knot of Churchmen way up on this part of the island, and perhaps the frank offer of \$20 by Mr. Cushman to start a church, then a considerable contribution for a young man, won upon Mr. Upfold to visit the Churchmen in Greenwich. The conference was held at the residence of that large-hearted Church family—the Ritters—and the noble woman who presided over the household, and whose tablet on the walls of this edifice continually testify to her character, lived to greatly bless the incipient enterprise.

On Friday evening of the same week, in October, 1820, they arranged for a service. Mr. Amos, well known in this village, had built a school-house in

Amos street, the only one in the Ninth Ward, and still standing between Hudson and Bleecker, and Mr. Obadiah Parker, its schoolmaster, politely tendered the use of the room for this first service. It was natural that Mr. Upfold's acceptable ministrations should have drawn from the congregation a request that he officiate on the following Sunday—which he did to an increased congregation—and at the same time gave legal notice for the forming of a congregation, and to take the proper steps for the organization of a parish.

We have this record of the first legal meeting of the parish.

"At a meeting of those persons in the village of Greenwich who are desirous of establishing a Protestant Episcopal Church, and for the purpose of electing two Church Wardens and eight Vestrymen for the same, at O. Parker's schoolroom, on Monday evening, 6th November, John P. Roome was chosen Chairman; Richard N. Harrison, Secretary.

Resolved, That we proceed to an election, and that Mr. Walker and Mr. Henry Ritter be the inspectors.

The following persons were duly chosen Church Wardens: CLEMENT C. MOORE and EDWARD N. Cox.

Vestrymen.—Richd. Harrison, Nicholas Roome, Floyd Smith, John P. Roome, Richard N. Harrison, Henry Ritter, Samuel M. Thompson, Andrew Backus.

Resolved, That this Church shall hereafter be known in law by the name, style and title of the Rector, Church Wardens and Vestry of Saint Luke's Church, New York.

Resolved, That the first Monday in Easter week of each year, between the hours of twelve and one o'clock P. M., be and is hereby fixed as the time for the future elections of two Wardens and eight Vestrymen for this Church.

New York, November 6, 1820."

Thus reads the first minutes on the parish records. Of those ten men, most of them then in early manhood, Mr. Floyd Smith alone survives, a gentleman well known in the councils of the Church for half a century as a staunch advocate of evangelical truth and apostolical order. He only, however, fairly represents the devotion and zeal of his colleagues, who for many years were identified in the great Church work under the leadership of Hobart and Onderdonk. It is a lasting honor to this parish that its first and highest officer was Clement C. Moore, that accomplished scholar and Christian gentleman, and noble benefactor to literature and theology—first giving himself and his time and talents unto the Lord—and then an ample endowment of land to our general seminary, and consecrating to theology and sound learning his valuable services as Professor in Hebrew and Oriental languages. The Harrisons, the Roomes, the Ritters, are beacon lights of the past. The thoughts of the vestry and parish centered naturally on the Rev. Mr. Upfold as their desired Rector, and he was elected as such for one year.

Now commenced the stirring life of Saint Luke's. The subscription list bore the names of generous benefactors. Trinity Church, whose munificence was felt in all early Church enterprises, promptly gave the ground for the Church, and soon after added two more lots for the churchyard, and has to the present hour felt and met an obligation to uphold a Church in this large section of her

possessions. The work of gaining friends and encouragement and aid, went on through the activities of the small but earnest band of men and women. Through the kindness of the Common Council, the room over the old watch-house, corner of Hudson and Christopher streets, was granted for the use of the nascent Church; the proffered articles and appropriations soon gave to the room its appointments of decency and order. The Rector-elect entered on the duties of his office December 6, 1820, some twenty families coming under his charge, and the usual attendance at service being from forty to sixty persons. On Christmas Day, December 25, 1820, the Holy Communion was administered for the first time to about sixteen communicants.

The village of Greenwich now began to make progress from two causes. The old State prison, whose walls enclosed about four acres and "extended from corner of Christopher, and run up Washington street to about half way between Charles and Perry streets, and then ran westerly with a break in the north line down West to Christopher and up that street to the corner of the starting point," and containing some two hundred and fifty convicts, became a prominent point in this open country, and naturally drew around it the enterprising shopmen and market dealers. But the growth of Greenwich was still more accelerated by the more adventurous, who, in times of yellow fever, fled beyond the hills of Broadway, and Reade and Duane streets, and Richmond hill, and came as far as lower and upper Greenwich sections, about Spring and Hammond streets. The vestry were now encouraged to project a building of the dimensions of 45 feet by 55, but one and another showing interest in Church matters, the plan was enlarged, though not without some misgiving, to 48 by 65 feet.

Mr. John Heath offered the successful bid for the erection of the Church, contracting to build it for \$7,500. From this point the little Church colony had committed to them a great undertaking, and arrangements were made for laying the corner-stone. Mr. Labagh, a zealous layman, had the stone prepared at his own expense, and it was brought to the spot, bearing this inscription:

"GLORY TO GOD IN THE HIGHEST." ST. LUKE'S CHURCH.

Erected A. D. 1821.

REV. GEORGE UPFOLD, M.D., Rector.

CLEMENT C. MOORE, Church Wardens. Edward N. Cox,

Vestrymen.

NICHOLAS ROOME,
HENRY RITTER,
ANDREW BACKUS,
JOHN P. ROOME,
FLOYD SMITH,
THOMAS CONSTANTINE,
D. A. CUSHMAN,
WM. H. HARRISON,

Church notices were given in the city and around, of the laying of this stone on June 4th.

The auspicious day arrived. Except for those who commanded private or public carriages, there was slight accommodation for reaching the grounds. Up to that time scarcely more than two stages a day ran from this country quarter into the city, and the passengers inside had not then learned to grumble as the stage stopped here and there along the way to the Battery, while one and another got out to shop. Most of the population were below Chambers street. The plain red stone on the north side of the City Hall shows, that at that time it was thought improbable that many would have occasion to pass beyond its marble front facing the south.

But curiosity and propriety drew many this day out of the precincts of the city, to attend the laying of this corner-stone. Some took the lanes winding among and over the hills of Broadway, till they reached the stone bridge which spanned the canal. Other parties passed on, till they crossed the wooden bridge over the canal at Greenwich street. Both companies on crossing the canal found their paths in the vicinity of the celebrated mansion of Richmond hill, which stood on the high eminence in sight of the city. This mansion of the English Major Mortier, naturally became for a time, as a place of observation and ample dimensions, the head-quarters of Gen. Washington. The splendor of Richmond hill was perhaps at its height when occupied by Aaron Burr, where his home life was spent when freed from his duties as Vice-President of the United States. But our friends, as they pushed towards these grounds, could have scarcely passed through the forest trees and exquisite scenery about Charlton and Spring and Varick streets, even up to Clarkson street, without a shudder at the awful murder which had been lately revealed by Juliana Elmore Sands being found dead in Manhattan well near Spring street. The evident marks of violence on the body of this beautiful young quakeress, on a cold winter's night, was too unusual an incident in those more primitive days of the metropolis, and the trial of the supposed murderer left upon those meadows and groves too deep shadings of horror not to arrest the thoughts of our friends on that day, while proceeding to the religious ceremony of laying this corner-stone.

The fact of this imposing ceremony seems to have reached the city papers in two days. I am indebted to one\* to whom the city is so greatly indebted, for a reference to *The Columbian*, a daily of that year, which has on the 6th of June, 1821, the following paragraph:

"The corner-stone of a new Episcopal Church, to be called Saint Luke's Church, Greenwich, was laid on Monday at ten o'clock. The ceremony was performed by the Right Rev. Bishop Hobart, assisted by the Rev. G. Upfold and many of the clergy. The building will be plain and neat, and contains upwards of one hundred pews on the ground floor. The erection of this Church, we learn, is owing to the exertions of a few gentlemen, who have given their in-

<sup>\*</sup>Let me here express my indebtedness to Mr. De Voe, for sources of information on the condition of New York, in the first part of this century, and my admiration that one, amid the pressure of great business transactions, should have contributed so much important information and so many valuable works and papers for the present and coming generations.

dividual responsibilities for the cost of the edifice. The ground is a present from Trinity Church."

Greenwich village soon began to exhibit signs of growth, especially in summer. To escape the yellow fever, especially of 1822, not only families and individuals, but even business and the banks resorted to the country of Greenwich. The temporary banking-houses in Bank street above us gave it its name.

Some enterprising Churchmen, zealous to secure for Saint Luke's a winter congregation, induced capitalists to make the experiment of erecting houses, which is noticed as a success, and was again attempted. The Rector's taste for shrubbery soon surrounded the Church premises with enlivening trees, many of which still form a feature of beauty and comfort. The example was contagious, and all the streets around were soon clad in living green. Happily the ruthless axe of improvement has thus far spared these trees.

Among the very first dwellings erected on the street were the parsonage, the next building on the south, and the adjoining house. The Rector, however, paid for the rent of the parsonage out of his salary of \$800. In those days \$50 paid the sexton for his duties. The best pews were let for \$20 a year. The Church of Saint Esprit loaned us a bell then in use at Saint Stephen's Church. A Mrs. Sullivan presented the first folio Bible, and from the old firm of Messrs. T. & J. Swords came prayer books, and from Mr. T. S. Stanford came a Bible, as gifts to Saint Luke's.

There was neither paid choir nor any organ for some time in this Church. Yet it was noted for its excellent music, under the leadership of Mr. D. A. Cushman, to whom this Church, as well as many others, had occasion to return votes of thanks for the valued musical services of himself and family.

A plated communion service, consisting of several vessels, was received through Mr. F. Smith, and bearing these words, "Presented by a friend of Saint Luke's Church, June, 1823."

In the third year of its existence, the parish was getting bold enough to think of securing an organ with  $3\frac{1}{2}$  stops for \$250, conditioned, however, on securing voluntary music and organist.

But I have noted enough to show the early Church simplicity of the parish. For several years Dr. Upfold performed stated services at Trinity Church, alternately with Rev. Mr. Doane, afterwards the Bishop of New Jersey, but then an assistant at Trinity. The parish steadily gained in strength, and in 1828 had about one hundred families.

The first record of official acts by Mr. Upfold is, Dec. 13, 1820, the baptism of Catharine Augusta Roome, daughter of Nicholas and Jemima Roome. This entry stands at the head of the baptisms in the parish, the number of which to the present date amounts to 4,048.

The first recorded marriage, July 7, 1821, is that of "James Gardener to Elizabeth Belcher." The register of marriages from that date shows that the bonds of matrimony have been solemnized on 1,154 occasions.

The first recorded interment is that of Mrs. Aymar, at the advanced age of 87. The burials since, as appears from the parish register, are 1,410 in number.

The Rev. Mr. (now Bishop) Upfold, of Indiana, after a Rectorship of eight years, of great success and usefulness, accepted a call to the Rectorship of Saint Thomas Church, Broadway, vacant by the death of the Rev. Cornelius R. Duffie.

On the 15th of the same February, the Rev. Levi S. Ives, then assistant minister of Christ Church in Anthony street, accepted the call to the Rectorship of this parish.

The winning address and parochial fidelity of Mr. Ives soon showed its results in a resolution of the vestry of the same year to enlarge the Church, at the estimated cost of \$5,035.09.

At this time, Miss Louisa Gillingham entered on her brilliant career as vocalist in this city, and her services were secured in this Church at a salary of \$250 per annum. That was the period of galleries, and even this Church was now for the first time crowded to the galleries. The population in this section was rapidly increasing, and a large portion were prominent Episcopalians. Ives remained here but about three years, when he resigned to be consecrated for his duties as Bishop of North Carolina. As a parish priest he was eminently successful. The earlier part of his Episcopate was marked by able measures. That its latter part, till his resignation of his Bishoprick, and his course for a while after, gave good reason to his Diocese and friends to fear his mind at times had lost its balance, is perfectly reasonable. To this supposition I refer, not in order to explain or excuse his joining the Church of Rome, but to excuse conduct and declarations otherwise utterly inconsistent with his reputed uprightness and candor. And I feel bound to say in this connection, that just before sailing for Europe, while yet a Bishop of our Church, he officiated here with me in this parish, and expressed his grief that one whom he much loved had left us for the Roman Communion, and stated how he had endeavored to dissuade him from such a step. Yet it afterward appeared that he had at this very time fairly committed himself to the same step, and soon announced his submission to the Roman See. Surely, in charity we must refer such conduct, and many circumstances attending him while in England, to some aberration of mind.

October, 1831, signalizes the call of the Rev. W. R. Whittingham to the Rectorship of this Church. It is not surprising that the efforts of this devoted minister and able scholar should have shown themselves at once in the important element of parochial education. His vigorous mind seized firmly hold of the necessity of Church schools, if true religion and sound Christian principles, and Apostolical doctrines and discipline, are ever firmly to be rooted and make substantial progress. He saw that the early Church always had by its side the parish school; that the work of education was the bounden obligation of the Church, an office which she is not allowed to delegate to other hands. Soon the walls of the large building now standing opposite us began to rise, under the charge and cost of this parish. Two schools of male and female departments opened their doors to the numerous pupils.

But the work began to tell upon the constitution of Mr. Whittingham. He still continued editor of the standard works published by the N. Y. P. E. Press; also of the works published by the P. E. Sunday School Union. And when to these were added other editorial duties, no wonder he was compelled to ask for

twelve months' greater retirement, obtaining assistance in parochial duties from Rev. J. M. Forbes.

But God was preparing Dr. Whittingham for the highest office in the Church, first leading him to a professorship in the General Theological Seminary, whence in the ripeness of his powers he was called to the Bishoprick of Maryland, where he still holds his high office to the glory of God.

August fifth of the same year (1834) the vestry was called to fill the Rectorship, vacant by the resignation of Dr. Whittingham. The previous valued and acceptable temporary services of Rev. J. Murray Forbes were too fresh in the minds of the parish to allow the vestry to decide upon any other as Rector of Saint Luke's. And he was instituted as such on Friday morning, Sept. 26, 1834.

It is not surprising, after the experience and financial embarrassment incurred by such men as Bishop Doane in Burlington College, Bishop Hopkins in Vermont, Dr. Hawks on Long Island, and scores of others who have never commanded the resources which education involves and deserves; it is not surprising that the school enterprises of Saint Luke's should have caused financial distress and final abandonment. But this did not take place till the schools had given good proof of their mighty efficiency in the work of Christ and his Church.\* The deserved acceptableness of the new Rector was soon evinced in the progress of the parish.

But I shall not dwell on the many incidents of Dr. Forbes' sixteen years Rectorship. He was the first to repair the altar of the Lord that was broken down, restoring the daily services and weekly communion in the city. day of parochial trials began to overtake the congregation. The tide of populace which gathered and was held here for a while, began to break over the boundaries of Greenwich, and flowed toward the north and east, till for several years this parish seemed like a gate in the highway, through which the Church population passed out from below for new points and to form new parishes beyond. It is interesting to note now in other parishes the multitudes of prominent names at one time associated with Saint Luke's. But shall I shrink from adverting to the close of Dr. Forbes' many and noble and trying labors here.† I am not surprised that the opposition he experienced to doctrines and usages and practices which we all now recognize as right, should have in a measure stunned him. He was simply then in advance of his times. The services in Saint Luke's then regarded as novelties are now common everywhere. Nor am I surprised that claimed authorities and supposed facts in favor of Rome, especially as presented by Mr. Newman, should have weighed upon him under the circumstances. At that time the false decretals of Rome had not been so fully exposed by scholars. At that time Mr. Newman stood so high, that few questioned, and none took the pains to verify, the references in his book on Development. At that time, the Church was as it were awakened out of sleep, and many were scarcely self-collected. At that time it was never

<sup>\*</sup>Of the trustees of those schools, Mr. A. B. McDonald is the only one still remaining in the parish. He has also since 1841, a period of thirty years, been a warden of Saint Luke's. †We can hardly realize the loose and slovenly ways in which services were then too generally performed; and how many catholic ways and days and usages were neglected.

believed that the Roman Church would still add to its novelties, till it proclaimed the immaculate conception of the Virgin and the infallibility of the Pope. Some of our highest minds, under a morbid fear that the Anglican Church would not prove true to the tests of Catholicity, early left her, and many of the holiest and most conscientious, under fuller experience and fuller light, have had the moral courage to confess their error, and return to the Church they left.\* Doubtless the history of that time will yet be developed by the pen of some competent to give it.

Twenty-one years ago this month, the earnest letters of Bishop Onderdonk and Dr. Berrian, and the entreaty of many in the ministry, added to the earnest call of the vestry, induced your preacher to accept the task of continuing the usefulness of this parish. But I pass over in silence the events of my Rectorship. The adjoining buildings which have been erected for Church purposes, the improvements of the Church exterior, and the various works of active charities, have each their history. If my ministry should be deemed in any way successful, let it in the first place be attributed under God to the steadfastness and fidelity of the laymen, who, amid all the trials of desertion, stood firm, as the laymen have generally done, to the principles of the Church-to the many noble women who have labored here much in the Lord. But neither their labors, with my own, would have saved this now down-town parish from the terrible experience of so many others, similarly located, but for that ancient Church and corporation whose property lies in this quarter, and which has recognized it as her privilege and her duty to sustain here the ministrations of Christ's kingdom.

Fifty years of Church life here have passed, and soon our own shall end. May other hands, with better hearts and minds, carry on the glorious work of Christ and his Church. To many of you what memories must be awakened to-day, clustering around this spot. The strength and spiritual life of your early manhood and womanhood was here developed and exerted. How many of you may have here entered the kingdom of God to your everlasting joy? How many of your holiest associations linger about this plain old Church? How many of your dear friends once here with you are now within the blessed paradise? Soon for us will come the night, when no man can work. But, dearly beloved, may it be said of you: "They will go from strength to strength, and unto the God of gods appeareth every one of them in Sion."

<sup>\*</sup>No books that could be written would be of equal testimony against Rome, and in favor of our Church, as the return to us of men of such acknowledged abilities and blameless lives.

VIII

Map of Vaults in St. Luke's Churchyard.

49 Geo. G. Coffin.	48 Geo. Coggill.	12 Ketchum Ten Broeck.			14 Rector.	27 James Perkins.	70
50 Lewis Webb.	47 Mary Steward.	13 K. Ten Broeck.			15 Timothy Whitteniore.	28 James N. Wells.	69
51 E. A. Nichol.	46 Edward W. Leight.	11 John or Thomas Constantine.			16 Magdeline Bristed.	29 William Beadel	88
52 Morgan Freland.	45 Francis Price.	9 10 Henry Ritter. Charles Frinder.			17 William M. Johnson.	30 Isaac Jones.	29
53 George Ireland.	44 Thomas R. Marcien.	10 John Fleming.			18 Clement C. Moore.	31 J. & H. Waterbury.	66 Thomas Snowden.
54 E. A. S. Haulenbeck.	43 H. J. Seaman. C. Keeler.	7 8 Lemuel Skidmore.			19 Floyd Smith. Est. C. Ritter.	32 George F. Watkins,	65 L. Marriken. J. G. Westervelt.
55 Mrs. Paradise.	42 George Havemeyer.	7 8 Henry W. and Francis Peckwell.			20 James Lowerre.	33 Hiram Ketchum.	64 John Johnson,
56 F. & J. N. Smith.	F. Pelton	6 Richard Amos.			21 Talman J. Waters.	34 C. Graebe.	63 S. L. Calder. R. G. N. "
S7 William Hillott.	40 Charles Parshall.	Sewall.			22 Mary Schmelzel.	35 J. F. Adriance. Mrs. Dr. Price.	62 Heirs of Daniel Stanlury.
58 James Bayar.	39 N. G. Ogden,	3 John A. Moore.	4 Peter Aymar.	26 C. W. Faber. A. B. Huxton. John Bolton.	23 Henry Young.	36 Joseph Tucker,	19
59 Freeman J. Campbell.	38 H. Meigs. D. E. Glover. John Richards.	2 Cornelius Oskley.	Hickson W. Field,	25 Fredk. & D. West.	24 Daniel Gassner.	37 William E. Wilmending.	60 John Warren,

HUDSON STREET FRONT.

#### IX

A PERSONAL LETTER TO REVEREND DOCTOR TUTTLE FROM WILLIAM WALDORF ASTOR AT THE TIME OF THE REMOVAL OF REMAINS OF RELATIVES FROM THE OLD CHURCHYARD IN HUDSON STREET

21 West 26th Street, New York, May 25th, 1882.

Reverend Isaac H. Tuttle.

My dear Sir:

I have, this afternoon, seen the assistant sexton of Trinity Chapel, and have desired him to make the necessary arrangements for the removal of the remains of my relatives, until now interred at St. Luke's, some day next week. He will confer with your Mr. Hitchcock on this matter.

I have also cautioned him that in a business of this kind where one's feelings are concerned all possible privacy should be used. It would be especially unpleasant to me were any mention of it inserted in any newspaper, and I trust Mr. Hitchcock will use a wise discretion, in this respect, with the workmen he may employ.

Thanking you for your obliging courtesy to me in this matter, I am,

Very respectfully and truly yours,

(Signed) W. W. ASTOR.

#### X

## A NEWSPAPER ACCOUNT—DECEMBER 13, 1890

#### OLD ST. LUKE'S NO MORE

#### All the Bodies Have Now Been Removed from the Churchyard.

The work of removing the bodies from the old churchyard of St. Luke's at Hudson and Grove streets has been completed. The last of the bones, which have been lying in the historic old burying ground during the best part of a century, were boxed up yesterday and transferred either to Woodlawn or Mount Hope Cemeteries.

Nearly seven hundred bodies have been removed by the contracting undertaker, and for only a very few of these were there any claimants, who directed the disposition of the remains. In the majority of cases the families of the dead had completely disappeared, and the church wardens of St. Luke's took charge of the remains for reinterment

charge of the remains for reinterment.

Most of the burials were made prior to 1840, and some of the well-known people who were interred are the Wilmerdings, Costars, Amoses, Captain Charles Merrithew (who was drowned with the crew of his ship off the Irish coast), Captain James Funk of the Havre Line, Captain Edward R. Thompson of the Black Ball Line of Liverpool packets, Daniel Stansbury, John Fleming, formerly City Controller; Alderman E. D. West, Alderman Schmelzel, Francis

Peckwell, Peter Aymar, Timothy Widdermore, Mrs. James A. Thompson, Dr.

David Buchan and George P. Morgan.

The first body was buried in the old churchyard in 1823, and was that of Mrs. Aymar, who died at the good old age of eighty-seven. The church was built in 1821 on land in "Greenwich Village" donated by Trinity Church.

The coffins that had been underground for the longest time were in the best state of preservation. Most of these were made of black mahogany. more modern coffins, with but few exceptions, had turned into dust, while some of those which have been in the ground for over sixty years are as solid as when they were buried. The silver coffin plates, as a general thing, were well preserved, and there was but little difficulty in deciphering the inscriptions, but most of the plates made of other material were so rust-eaten as to have no trace of their original form.

In the excavations that were made for the removal of the bodies many interesting historical relics were unearthed. Among these were several cannon balls, dating evidently from the time of the Revolution, and a number of small arms of the same period. While the work of taking up the bodies, which began last Spring, was progressing, visitors appeared daily who came to look for the remains of some members of their family who had died years before.

One gray-haired old man, after a long search, found the coffin in which his

mother had been buried nearly half a century ago. The long, gray hair was just as it had been fixed when she was buried. The old man procured a lock of the hair and carefully placed it in an envelope, but found, when he got home, that it had crumbled to dust.

Now that the work of clearing out the graveyard has been completed, the task of demolishing the old church will probably be begun without much delay. The property is owned by Trinity Church, having been bought by that corpora-

tion from St. Luke's about a year ago.

Trinity Church has owned a block at the corner of Leroy and Hudson streets, two blocks below this church, for over a hundred years, and has reserved it all that time for a church location. Owing to the condition of St. John's Chapel it has been deemed advisable recently to take down portions of that edifice, and it is estimated that it will require \$40,000 to \$50,000 to put it in safe condition again. Consequently, it was resolved to build a church at the corner of Leroy and Hudson streets. This location being so near St. Luke's, the vestry of St. Luke's decided to move uptown and sell this property to Trinity, if they saw fit to purchase it.

Another motive which induced St. Luke's to vacate the grounds in favor of Trinity was the ability and intention of Trinity Church to erect on the block at Leroy street a church and school-house buildings, and to transfer their hos-

pital to that location, to the great advantage of this portion of the city.

The new location for St. Luke's Church is at One Hundred and Forty-first street and Convent avenue. Services are already held there in the Alexander Hamilton mansion, which has been moved to these grounds.

To the above account the author wishes to add an incident of her own experience:

Two bodies of children, a boy and a girl, about ten and twelve years of age. while awaiting re-interment were placed in the belfry of the church where many persons viewed them-they were so beautiful to look at and remarkably preserved though having been in the vaults twenty years or more.

They were encased in mahogany with a full length covering of glass. The little girl had golden-color curls and wore a white dress. The boy was likewise fair with a jacket of white, bordered with blue—the color still retaining a fresh appearance. It was all considered very remarkable-hence this description.

It was reported the bodies had been interred in the Mitchel vault.

### XI

LETTER OF REVEREND DOCTOR TUTTLE TO TRINITY CORPO-RATION SOLICITING \$20,000 TO MATCH THE SAME AMOUNT HE INTENDED PERSONALLY TO GIVE THE NEW SAINT LUKE'S

> 218 West 46th Street, Febr'y 26, 1892.

Dear Mr. Nash:

I want very much to see you, but probably I can give you in a letter of five minutes as much as I would put in a talk of ten.

In what I am about to say, do not suppose I am unmindful that you as all the vestry of Trinity Church are simply concerned and anxious to administer righteously the sacred trust committed to you or that I do not appreciate what you have done to make old St. Luke's efficient in a measure successful in a section of the city where so many church congregations have weakened.

Without gainsaying I favored the suggestion of the Rector and comptroller to surrender the plant of St. Luke's to Trinity as every way advisable for Church interest in that neighborhood. I may have erred in feeling that it was my duty to preserve the parish organization of St. Luke's instead of dissolving into a mission and so I labored for three years to remove the dead from its churchyard without law suits and accept the price Trinity placed upon the property. It is considered that the \$175,000 is an equivalent for St. Luke's property, and this sum Trinity has paid \$150,000, in cash \$25,000, payable in installments.

I do not think the wisdom in selection of the site or the character of the new church is questioned. But it requires about \$40,000 more to get it ready for occupancy. My brother left me at his death \$20,000. I have offered to give this towards securing that \$40,000 needed to complete the church, if Trinity will give the other \$20,000. It seems to me she can righteously do this. When you consider that for what she has done by way of purchase, etc., she has an equivalent in property value and what we now solicit is entitled to consideration as our removal terminates the annual allowance of \$10,000 to St. Luke's from Trinity, being the release of interest on \$200,000.

The clergy of our parish cannot be asked to do more than to relinquish all they receive at St. Luke's below to go to the upper St. Luke's without any promised support. Indeed it seems to me that the present Rector on taking possession of the new St. Luke's should resign, that the working Rector may have some chance of at least a slight support.

I do not, Mr. Nash, think you will consider my appeal unwarranted. I was called to St. Luke's by those I could not disregard. "To help save St. Luke's" was their summons to me. And now to see it safe is my one anxiety.

If Trinity does not feel at liberty to appropriate what is here solicited I shall accept it as a double sorrow—my unwisdom or my unworthiness.

Very sincerely yours,

(Signed) ISAAC H. TUTTLE.

#### XII

COPY OF MR. GUINET'S LETTER FROM FRANCE. ON THE COM-PLETION OF THE NEW CHURCH, CONVENT AVENUE AND 141ST STREET, HE PROMISED TO GIVE SAINT LUKE'S TEN THOUSAND DOLLARS. MR. JACOB BUTLER ADVANCED THE MONEY

Antoine Guinet & Cie. Maison Fondèe en 1834 Lyon, 31 Rue Puils Gaillot, le 23 Jan. 1893.

To the Reverend Doctor Isaac H. Tuttle, Rector of Saint Luke's Church, New York.

My dear Sir:

I beg to acknowledge receipt of your letter of the 21 ult. informing me of the completion of the new Saint Luke's Church and of the formal opening.

The happy event so long hoped for has at last taken place, and I know to what extent the beautiful part of the City of New York, where the splendid temple is located, is indebted to you for it.

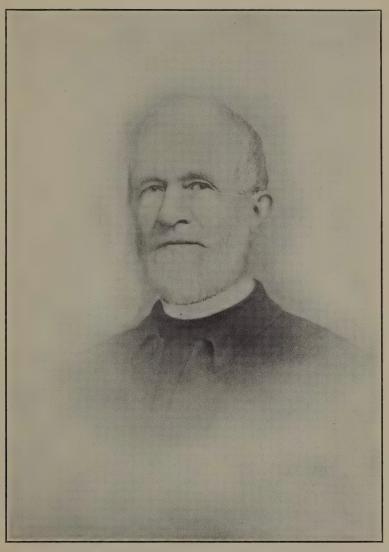
It is as good a crowning of your long and valuable career as you can wish for! Happier than Moses who could only gaze on the promised land in the mist of a distant horizon, you have lived long enough to see with your own eyes the reality which you had so often dreamed of and so recently wished for. And you can now thank and bless the Almighty under the vaults of this superb Cathedral which you so often had thought to erect to Him!

As to us, my dear Sir, we do not count for much in this happy event, nor do we wish to derive any pride from it! What we did, we did it in a business-like way, I must frankly confess, in order to improve, if possible, a most unfortunate situation. But we are happy that these \$10,000 contribute to a good thing, though we would have most preferred to spend it on a Catholic Church. Yet we know that He who will be adored under this Grand Dome is the same God whom we know and trust, and whose kindness we do so often experience. In concluding will you allow me to ask you for the reward of the little we made, simply this: Kindly have a special thought of us, a special prayer for us, the next time you enter Saint Luke's Church kneel down and ask Him who granted you so much heretofore, to bless my firm and my family! Ask Him to so arrange things that we can soon get our money back by the sale of these lots which His mansion surveys.

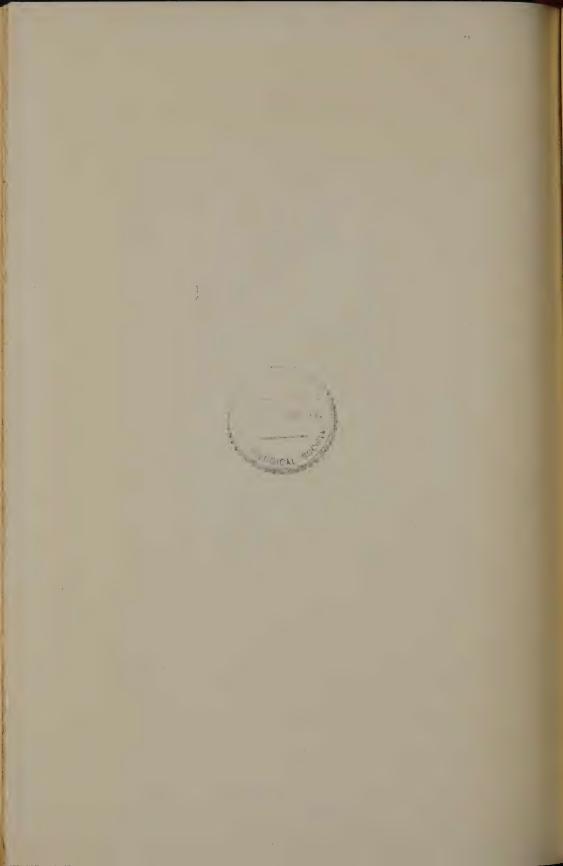
The motive which prompted our action, when we subscribed, is too worldly to permit us to expect any reward from Him. But you, my dear Sir, whose heavenly aim benefited by us, you can ask and obtain for us. Please do so, we need it!

We will send to Mr. Butler according to your direction, the \$10,000 which we subscribed.

We will remit this amount with a draft on Messrs. Cassomonet & Cie., Importers in New York City; it will leave by Saturday's French boat.



REVEREND ISAAC H. TUTTLE, D.D. Founder of Homes for the Aged and Destitute



I expect to have the pleasure of meeting you in New York before the end of Spring, and to attend one of your services.

Believe me always, dear Sir,

Yours sincerely and respectfully,

JR. GUINET.

P. S.—You will please acknowledge receipt of our subscription when convenient to you.

### XIII

### REVEREND ISAAC H. TUTTLE, D.D.

PRESIDENT OF THE

"Home for Old Men and Aged Couples"

Died November 20, 1896

### MINUTES ADOPTED BY THE BOARD OF TRUSTEES

Within the past few days this institution has suffered the loss by death of one of its best friends and most earnest and faithful supporters.

The Reverend Isaac H. Tuttle, D.D., was one of those who in 1872 appreciated the friendless condition of men and couples who, at the helpless time of their old age, were left without a home.

There was no place for them.

Doctor Tuttle with a few others organized this institution at a meeting held October 16, 1872, of which he was the chairman.

When a legal organization was effected he was elected Vice-President, the Bishop being President, and remained in office until 1894, when he became President, the Bishop becoming Visitor, and continued in that office until his death.

From that day until his own old age stopped his work, Doctor Tuttle sought to help, advance and increase the usefulness of this Home. He visited the inmates faithfully and they loved him and were comforted by the cheering words that he always spoke to them. When he was Rector of Saint Luke's Church in Hudson Street he visited the Home daily, and ministered to the inmates in health, sickness and in death.

Doctor Tuttle in addition did much for the Institution in securing financial aid and in enlisting the interests of those whose support he secured and held towards increasing and developing the work, so that in all ways it can be truly said that he was the earliest and truest friend this Home has ever had.

# RESOLUTIONS ADOPTED BY THE BOARD OF TRUSTEES AND MANAGERS OF "SAINT LUKE'S HOME FOR AGED WOMEN"

## REVEREND ISAAC H. TUTTLE, D.D.

Died November 20, 1896

At a meeting of the Board of Managers of "Saint Luke's Home for Aged Women," held December 7, 1896, the following resolution was unanimously adopted:

The Board of Managers of "Saint Luke's Home" desire to express their sorrow at the death of their late Rector and Vice-President, the Reverend Isaac H. Tuttle, D.D., and to record their deep appreciation of his long and faithful work.

Having founded this Institution in 1852 he ever after gave it his constant care and consideration. His zeal and devotion, added to an unbounded faith, helped to place the Home on the firm foundation on which it now stands. His kindly presence will long be missed among us.

We offer to his family our heartfelt sympathy in this hour of sadness.

RESOLVED, That the above minutes be spread on the records and a copy sent to his family.

#### XIV

NOTES OF AN EXTEMPORANEOUS ADDRESS BY THE REVEREND GEORGE F. NELSON, D.D., ARCHDEACON OF NEW YORK, DELIVERED AT SAINT LUKE'S CHURCH, NEW YORK, ON SUNDAY EVENING, JANUARY 24, 1909, AT A SERVICE IN MEMORY OF THE REVEREND JOHN T. PATEY, PH.D.

I am sincerely grateful to my Reverend Brother, the present Rector, for the privilege of taking part in this Memorial Service.

My friendship for Doctor Patey began in 1885 about two years before his ordination to the Diaconate, and I love to think of what that friendship has meant to me and to others of his brethren of the clergy and laity in this city during the intervening years. The impression which our lamented friend made upon me at the time when I first made his acquaintance is one which has deepened with the passing time, and made me more and more prize the privilege of his fellowship. It always seemed to me that no one could come within the radius of his influence without being profoundly conscious of the strength and uprightness of his nature. Men there are who remind us of the words of Holy Scripture, "I will fasten him as a nail in a sure place." The nail to which these words refer was not the kind which we use in these days; it was a peg

or spike and it was not driven into the wall after the house had been built, but set in the wall in the course of its construction, so that it was a part of the wall with some of the wall's firmness and strength. On such a support, heavy weights could be hung with the assurance that they were in a sure place.

All who knew Doctor Patey were quick to understand that his manhood was such a support. They could always trust in him without reserve. No one could doubt the integrity and straightforwardness of his purpose. He was a nail in a sure place, and our affections could lean upon him in perfect confidence.

Of course the people of this parish know more of what he was as he went in and out among them, and more of what he wrought during his Ministry here than any one coming from beyond the parish borders, but I think I am safe in saying, that no one, whether of the clergy or laity, could know Doctor Patey without being deeply sensible of that quality of intellectual and spiritual energy which was of so great value to him in his work.

His was what we call an active temperament. He was a man of action. His genial frankness and robust vitality seemed to fit him especially for social fellowship and administrative work, but he was none the less an alert and thoughtful student of good books. I have often wondered how he managed to keep up with the procession of the best modern thought. It is no easy thing for a busy Rector to keep up a familiar acquaintance with his library and to keep well informed on the great civic, social and religious questions that are agitating the minds of men in these days. You can well understand that he must make extraordinary efforts to keep intellectual step with this age of progress and at the same time fulfill his manifold duties as preacher and pastor. But while Doctor Patey was unfailingly attentive to his parochial responsibilities, and endeared himself to his flock by his faithful ministrations, he did not neglect his studies.

It has been said, "we cannot kindle when we will the spark which in the heart resides." I suppose this is true of most men, but the rule has its exceptions, and Doctor Patey was one of the exceptions. It always seemed to me that his love of righteousness, his loyalty to high ideals, his conservation to unselfish service, and his sympathy with the struggles and aspirations of all groping souls never needed any human incentive to kindle them. They were always aglow in that big heart of his, because his spiritual fires were open, and kept open to the draft of the sky. This was especially true of the fine quality of his nature which kept his heart warm with interest in his fellow men.

It is said of Napoleon Bonaparte that on one occasion while walking with a lady of rank, two workmen bearing heavy loads on their shoulders lurched in front of him. His companion, startled by such lese majesty, sprang forward and ordered them to fall back. But Napoleon, telling them to pass on in front of him, gently rebuked her zeal with the words, "Respect the burden, Madame." We may well believe that Doctor Patey's sympathy was of the royal kind which respected the burden of the poor. Well endowed as he was with gifts which fitted him for the sacred Ministry, he proved his fitness most of all by

the spirit of brotherhood which kept him in kindly and helpful touch with humanity, because it kept his heart in touch with Divinity. It was the glory of that sympathy that it was inspired not by the will of the flesh or the will of man, but of God. It was sympathy rooted and grounded in the love which suffereth long and is kind. It could bear a strain, and still be sweet and gracious.

It is related of Sister Dora, that rare woman whose name is so familiar to all of us, that on one occasion when returning to her hospital, a stone thrown by a ruffian struck her on the head and inflicted a painful wound. Before the wound was healed, the man was brought on a stretcher to the hospital, and Sister Dora ministered to him as tenderly as to any of her stricken patients. She gave him no hint by word or look that she recognized him. But one day while her bandaged head was bending over his cot, he burst into tears of repentance, and told her it was his wicked hand that had thrown that stone. And you can guess with what wonderment he heard her say, "And do you suppose that I have not known all the time that you have been here, that it was your hand that gave me this hurt?" Such was the spirit of a woman whose hand had learned to clasp and hold the hand of Christ. And such, I believe, was the sympathy that pulsed in the heart of our lamented friend. The fountain from the everlasting hills keeps on flowing whatever its welcome at the surface. Love from the heart of the Infinite keeps on loving whatever discouragements confront it. And so we may say that no one is fit for the Master's use who has not the Master's spirit. No one is fit to be a soldier of the Cross who is not ready to endure hardness with love's patience and cheerfulness. And of all the many cherished memories of the grace and strength of Doctor Patey's personality, surely none seems more worthy to touch responsive cords in our hearts than his sympathy, which seems to me to be speaking a message exemplified by his whole noble life. Yes, it seems to me, in this solemn hour, that the spirit of his sympathy, as from living lips, is saying to you, his beloved flock, Go on, dear friends, in hope and constancy, with your work for humanity and for this Church, set here like a beacon on a hill, to send out God's light and truth. And as Saint Luke was called "the beloved physician," so may each one of you try to be more and more a beloved physician of the soul, to minister the medicine of loving sympathy and of a good example to your sin-sick and troubled brethren; for,

> "What e'er may die and be forgot, Work done for God it dieth not."

### XV

ADDRESS BY THE REVEREND MILO H. GATES DELIVERED AT SAINT LUKE'S CHURCH, NEW YORK, ON SUNDAY EVENING, JANUARY 24, 1909, AT A SERVICE IN MEMORY OF THE REVEREND JOHN T. PATEY, PH.D.

I wish to bring to the congregation of Saint Luke's Church the deepest and sincerest sympathy from my own people. I will not call my congregation a dif-

ferent one, because as years have passed by and our own friendship and intimacy with Doctor Patey have grown closer, we have come to feel at the Intercession that we are one congregation with you of Saint Luke's. We have felt almost as though your minister was our minister, and certainly at this time we feel, all of us, that your loss is our loss, and so our sympathy with you tonight is keener and deeper because our people knew and loved your minister as they did. And so I wish to utter for you and for myself a word which I am sure you would wish me to speak, of profound thanks to Archdeacon Nelson for the touching and eloquent and greatly true eulogy which he has just uttered in our hearing. I am sure none of us have ever heard one more beautiful.

Doctor Patey was never willing that his interests and affections and his friends should be confined by any narrow parochialism. Whenever a call came to him, from whatever source, whether from the individual, the neighborhood, or the great city, he was always ready to answer and to give of his very best. What he has been to this parish I need not say. Those to whom he ministered in sorrow, and those to whom he revealed that rare gift of friendship which was peculiarly his, will know better than I, and in their hearts will now preserve these memories as the most priceless jewels of their lives.

My acquaintance with Doctor Patey is not new,—at the beginning of my own ministry he was the assistant minister at Saint Luke's which was then a neighboring church to the Ascension where I was serving, and we very often in these later days have spoken of the coincidence that we, who had served at the beginning of our ministry in neighboring churches, should again be serving as ministers of neighboring churches.

I recollect very well the impression made among students in the Seminary when it was announced that Doctor Patey, then known as a successful lawyer, would be admitted into the ministry. You will easily understand this had a profound influence among the students. We felt that one who had had experience in practical affairs and who was giving up a successful career at the Bar must be doing this because of a profound belief in the reality and value of the service which the ministry offers to the community.

I have spoken of the wideness of Doctor Patey's interests. One of the most inspiring influences that can come from the example of Doctor Patey was his constant enthusiasm for civic righteousness. To the very end of his life, and even when it was apparent to all his friends that the effort was one calling for real sacrifice, Doctor Patey would attend meetings and serve on committees, and in every way possible attest his interest in the affairs of the city. He never lost faith but that righteousness would win. He was not in any sense an agitator or a so-called "reformer". He believed that the parties were at heart sound, and while he might take sides with one as against the other, he did it with no word of suspicion on his lips. His enthusiasm here may well be an example to us who were by birth Americans. In losing your Rector, I feel you will realize that we have lost also one of the foremost citizens of this section of our great city.

## XVI

## EARLY BAPTISMS

## CHILDREN OF THE FOLLOWING NAMES

JAMES N. WELLS	Baptismal service took place in the Watch House, corner Chris- topher Street and Hudson Street, December, 1820
THOMAS CONSTANTINE  JACOB ALBERT ROOME  MOSES BEADEL  HENRY RITTER  JOSHUA S. SECOR  ADAM NEAL  ROBERT MARTIN  JOSHUA HYDE  EMILY MOORE	1821-1822  First in the Church Building, May 1822
Peter Aymar	

## XVII

# MEMORIAL WINDOWS IN OLD SAINT LUKE'S

CAPT. EDWARD R. THOMPSON	BORN DIED
JANE M. THOMPSON (wife of E. R.)	1805-1873
EDMUND M. YOUNG	1814-1864
CAPT. THOS. MORGAN	
Rev. G. W. Doane Copeland	1864
(ELIZABETH B. McDonald	1864
ADELAIDE McDonald	1837
Mrs. Sarah Aymar	1861

## TABLETS

TABLETS		
Anthony B. McDonald (38 years Ward	len, 42 years	766–1828
Superintendent of Sunday School)	1	806–1879
SUBSCRIPTIONS FOR STAINED-GIOLD SAINT LUKI	LASS WINDO E'S	WS IN
In 1866 subscriptions for windows wer	e received as b	elow:
REV. Dr. ISAAC H. TUTTLE		
Mrs. Edmund M. Young	• • • • • • • • • • • • • • • • • • • •	. \$400
A. B. McDonald	• • • • • • • • • • • • • • • • • • • •	. 450
SAM'L L. THOMPSON		. 175
Francis Pott		. 100
CAPT. THOS. MORGAN		. 100
JOHN PRIESTLY		. 100
J. F. MITCHEL	• • • • • • • • • • • • • • • • • • • •	. 60
Mrs. L. Young	• • • • • • • • • • • • • • • • • • • •	. 50
ISAAC SELTZER	• • • • • • • • • • • • • • • • • • • •	. 50
CHAS. HEDGES	• • • • • • • • • • • • • • • • • • • •	. 25
SUNDAY SCHOOL	• • • • • • • • • • • • • • • • • • • •	. 53
Thos. W. King	• • • • • • • • • • • • • • • • • • • •	. 10
		\$1,835
		Φ1,000
ORGANISTS		u ,
ORGANISTS 1820–1920		. ,
1820–1920	\$100 Sent	
1820–1920 William P. Erben	\$100 Sept.	1, 1826
1820–1920  William P. Erben  Alexander S. Leonardia  William Harriman	150 May	1, 1826 1, 1834
1820–1920  William P. Erben  Alexander S. Leonardia  William Harriman  George Schaeffer	150 May 150 Jan.	1, 1826 1, 1834
WILLIAM P. ERBEN ALEXANDER S. LEONARDIA WILLIAM HARRIMAN GEORGE SCHAEFFER WILLIAM BLACKWELL	150 May 150 Jan. 150 Mar.	1, 1826 1, 1834 3, 1835 15, 1835
1820-1920  WILLIAM P. ERBEN ALEXANDER S. LEONARDIA  WILLIAM HARRIMAN GEORGE SCHAEFFER  WILLIAM BLACKWELL CHARLES WILKINS	150 May 150 Jan. 150 Mar.	1, 1826 1, 1834 3, 1835 15, 1835
WILLIAM P. ERBEN ALEXANDER S. LEONARDIA WILLIAM HARRIMAN GEORGE SCHAEFFER WILLIAM BLACKWELL CHARLES WILKINS ALEXANDER S. LEONARDIA	150 May 150 Jan. 150 Mar. 150 Dec., 150 Jan. 250 Feb.	1, 1826 1, 1834 3, 1835 15, 1835 1836 17, 1837 6, 1839
WILLIAM P. ERBEN ALEXANDER S. LEONARDIA WILLIAM HARRIMAN GEORGE SCHAEFFER WILLIAM BLACKWELL CHARLES WILKINS ALEXANDER S. LEONARDIA W. MUNSCHEN	150 May 150 Jan. 150 Mar. 150 Dec., 150 Jan. 250 Feb. 250 Mar.	1, 1826 1, 1834 3, 1835 15, 1835 1836 17, 1837 6, 1839 22, 1847
WILLIAM P. ERBEN ALEXANDER S. LEONARDIA WILLIAM HARRIMAN GEORGE SCHAEFFER WILLIAM BLACKWELL CHARLES WILKINS ALEXANDER S. LEONARDIA W. MUNSCHEN C. WOOD	150 May 150 Jan. 150 Mar. 150 Dec., 150 Jan. 250 Feb. 250 Mar. 150 Feb.	1, 1826 1, 1834 3, 1835 15, 1835 1836 17, 1837 6, 1839 22, 1847 25, 1850
WILLIAM P. ERBEN ALEXANDER S. LEONARDIA WILLIAM HARRIMAN GEORGE SCHAEFFER WILLIAM BLACKWELL CHARLES WILKINS ALEXANDER S. LEONARDIA W. MUNSCHEN C. WOOD DR. J. L. BROWN	150 May 150 Jan. 150 Mar. 150 Dec., 150 Jan. 250 Feb. 250 Mar. 150 Feb.	1, 1826 1, 1834 3, 1835 15, 1835 1836 17, 1837 6, 1839 22, 1847
WILLIAM P. ERBEN ALEXANDER S. LEONARDIA WILLIAM HARRIMAN GEORGE SCHAEFFER WILLIAM BLACKWELL CHARLES WILKINS ALEXANDER S. LEONARDIA W. MUNSCHEN C. WOOD DR. J. L. BROWN \$600 appropriated for music April, 1860	150 May 150 Jan. 150 Mar. 150 Dec., 150 Jan. 250 Feb. 250 Mar. 150 Feb.	1, 1826 1, 1834 3, 1835 15, 1835 1836 17, 1837 6, 1839 22, 1847 25, 1850
WILLIAM P. ERBEN ALEXANDER S. LEONARDIA WILLIAM HARRIMAN GEORGE SCHAEFFER WILLIAM BLACKWELL CHARLES WILKINS ALEXANDER S. LEONARDIA W. MUNSCHEN C. WOOD DR. J. L. BROWN \$600 appropriated for music April, 1860 \$900 appropriated for music April, 1863	150 May 150 Jan. 150 Dec., 150 Dec., 150 Jan. 250 Feb. 250 Mar. 150 Feb. 250 July	1, 1826 1, 1834 3, 1835 15, 1835 1836 17, 1837 6, 1839 22, 1847 25, 1850 1, 1850
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WILLIAM P. ERBEN ALEXANDER S. LEONARDIA WILLIAM HARRIMAN GEORGE SCHAEFFER WILLIAM BLACKWELL CHARLES WILKINS ALEXANDER S. LEONARDIA W. MUNSCHEN C. WOOD DR. J. L. BROWN \$600 appropriated for music April, 1860 \$900 appropriated for music April, 1863 W. BULLIVART R. S. PAIGE CARL FLORIO	150 May 150 Jan. 150 Mer. 150 Dec., 150 Jan. 250 Feb. 250 Mar. 150 Feb. 250 July April April 900 Sept.	1, 1826 1, 1834 3, 1835 15, 1835 1836 17, 1837 6, 1839 22, 1847 25, 1850 1, 1850 8, 1867 22, 1867 22, 1867 25, 1871
WILLIAM P. ERBEN ALEXANDER S. LEONARDIA WILLIAM HARRIMAN GEORGE SCHAEFFER WILLIAM BLACKWELL CHARLES WILKINS ALEXANDER S. LEONARDIA W. MUNSCHEN C. WOOD DR. J. L. BROWN \$600 appropriated for music April, 1860 \$900 appropriated for music April, 1863 W. BULLIVART R. S. PAIGE CARL FLORIO	150 May 150 Jan. 150 Mer. 150 Dec., 150 Jan. 250 Feb. 250 Mar. 150 Feb. 250 July  April April 900 Sept. \$1,000 April	1, 1826 1, 1834 3, 1835 15, 1835 1836 17, 1837 6, 1839 22, 1847 25, 1850 1, 1850 8, 1867 22, 1867
WILLIAM P. ERBEN ALEXANDER S. LEONARDIA WILLIAM HARRIMAN GEORGE SCHAEFFER WILLIAM BLACKWELL CHARLES WILKINS ALEXANDER S. LEONARDIA W. MUNSCHEN C. WOOD DR. J. L. BROWN \$600 appropriated for music April, 1860 \$900 appropriated for music April, 1863 W. BULLIVART R. S. PAIGE CARL FLORIO	150 May 150 Jan. 150 Mer. 150 Dec., 150 Jan. 250 Feb. 250 Mar. 150 Feb. 250 July April April 900 Sept.	1, 1826 1, 1834 3, 1835 15, 1835 1836 17, 1837 6, 1839 22, 1847 25, 1850 1, 1850  8, 1867 22, 1867 22, 1867 25, 1871 7, 1873

## ORGANS

YEAR	BUILDER	COST
1824	Redstone	\$ 235
1830	Erben	1,100
1870	Earle (this organ was burned)	7,500
1886	Harrison (moved to new church)	10,000
1910	Austin Organ Company	12,600
	(and possession of old organ)	

## XVIII

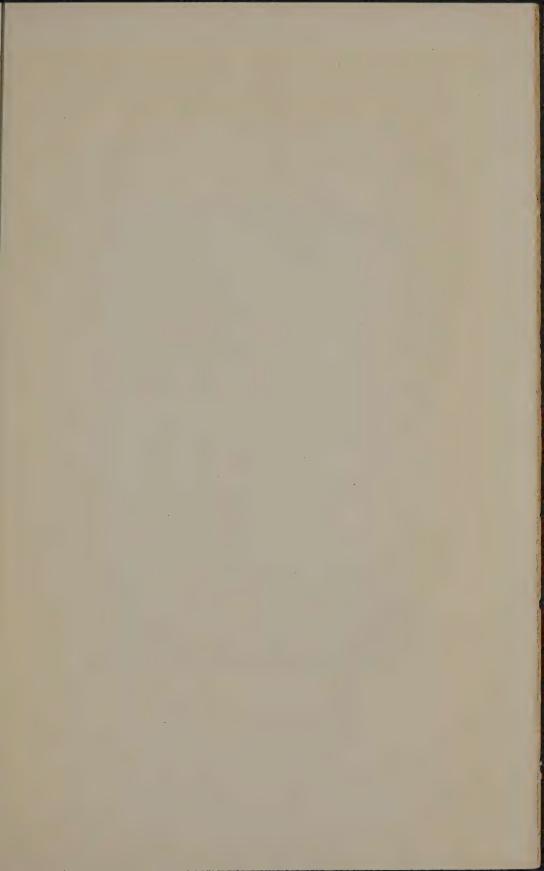
## LIST OF ALL VESTRYMEN AND OFFICERS OF SAINT LUKE'S, TABULATED BY JOHN H. MORRISON (PRESENT SENIOR WARDEN)

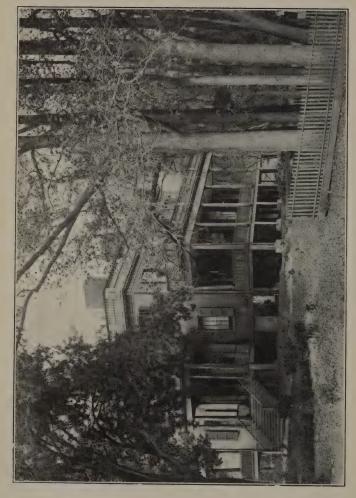
	Vestry	Warden	Treasurer	Clerk
Clement C. Moore	1820-1835	1820-1828	· · · · ·	
Edward N. Cox	1820-1825	1820-1825		ZA
Henry Ritter	1820-1840	1825-1840	#@	
Floyd Smith	1820-1840	1828-1840	∀	
Nicholas Roome	1820-1822		1820-1822	(A
John P. Roome	1820-1822	3	<u> </u>	
Andrew Backus	1820-1823	••••	(i)(ii)	
Richard N. Harison	1820-1821			1820-1821
Richard Harison	1820-1821			
Samuel M. Thompson	1820-1821			
William H. Harison	1821-1829			1821–1827
Thomas Constantine	1821-1826		1822–1825	
Don Alonzo Cushman	1821-1837	M	* * * * * * *	
George Coggill	1822-1840		···· 35	
James N. Wells	1822–1835			• • • • •
Cornelius Oakley	1823-1838		1825–1838	
Peter Ritter	1824–1825		🥳	12 ····
William Bayard	1825–1827			
Talman J. Waters	1825–1835		\$	1827–1835
George N. Sewell	1827–1828	• • • • •	<i>i</i>	
Henry Bicker	1827–1828	• • • • •	••••	
Joseph W. Beadel	1828-1840			
Thos. Browning	1828-1840	M	#WZ	
Charles N. S. Rowland	1835–1840		1838–1840	• • • • •
John R. Satterlee	1835–1840	🖔	<b>:</b>	
Henry I. Seaman	1835–1841	1840–1841		18351840
Anthony B. McDonald	1837–1879	1841–1879	1841–1879	
Dr. James Stewart	1838–1840	• • • • •	••••	
William Nelson	1840–1844	1840–1844	• • • •	
Joshua B. Wood	1840–1846	1844-1846	• • • • •	• • • • •

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	Vestry	Warden	Treasurer	Clerk
William A. Whitehead	1840-1843			
Richard N. Wenman	1840–1846			
William M. Benjamin	1840–1846			
Gabriel F. Mott	1840–1846			
John Richardson	1840–1848			
Nicholas G. Ogden	1840–1851			1840–1850
Charles D. Hall	1841–1843			• • • • •
Robert S. Goff	1844-1850	1846–1850	• • • •	
Henry Meigs, Jr	1845–1855		••••	1850–1851
Samuel Wiswall	1846–1850	• • • •	• • • •	
Edmund M. Young	1846–1858	• • • • •	• • • •	1851–1858
James Wallace	1846–1863	1850–1863		
Isaac Bluxome	1846–1863	• • • •		
Edward H. Jacob	1848–1849	• • • •	****	
G. M. Leake	1849–1850		4000 4000	
Francis Pott	1850–1888	1863–1888	1879–1888	
R. H. Goff	1850–1855	• • • • •		• • • •
Theodore D. Meigs	1850–1851	• • • • •		
Edwin B. Clayton	1850–1851			• • • • •
Joshua B. Wood	1851–1852	• • • • •	• • • • •	* * * * *
Charles A. Meigs	1851–1854			****
H. N. Gamble	1851–1862			• • • • •
Daniel D. Foote	1852–1855	* * * * *	• • • •	1000 1000
Dr. Isaac B. Craft	1854–1860		• • • • •	1858–1859 1859–1870
William C. Moore	1855–1870		• • • •	
Talbot Pirsson	1855–1865	* * * * *	• • • • •	• • • •
Dr. James W. Elliott	1855–1860		• • • • •	1870–1874
Isaac Seltzer	1858–1875		• • • • •	
William P. Wallace	1860–1869		• • • • •	• • • •
Solomon L. Hull	1860–1861		• • • •	• • • •
John D. Bluxome	1861–1866		• • • •	• • • •
I. I. Aymar	1862–1865	• • • • •	• • • •	• • • •
John Priestly	1863–1869		• • • •	••••
John F. Mitchel	1864–1866		• • • • •	
Edward Taylor	1865–1890	1879–1900	1889–1891	1885–1888
Alex. L. McDonald	1865-1900			1874–1878
Charles Hedges	1866–1886		••••	
Dr. Joseph Bluxome				
Milo B. Root		1889–1892	****	
Julian Botts				
John H. Pullis		****	• • • • •	
Fred'k Cairns		••••	• • • • •	1878–1885
Dr. Chas. S. Ward		• • • •	****	10/0-1003
H. Croswell Tuttle			• • • • •	
James Stone	. 1879–1893	* * * * *	• • • • •	

	Vestry	Warden	Treasurer	Clerk
Fred'k A. Cairns	1879-1880			
Millard Van Blaricom	1880–1894	1892–1894		
Rev. John T. Patey	1883–1887		• • • • •	
Thomas G. Pratt	1887–1889	<i>,</i>		1888–1890
Charles Emmons	1887-1893			
John E. Davis	1889-1893			
Henry E. Malin	1890-1891			• • • • •
Jonathan Sprague Bard	1890-1903	1894-1903	1891–1897	
Charles L. Broadbent	1891-1899			1891–1899
Dr. F. F. Potter	1892-1895			
Dr. Wm. F. Heath	1892–1895	• • • • •		• • • • •
FIRST ELECTION,	CONVENT	AVENUE	CHURCH	
Henry B. Bates	1893-1904			
John H. Morrison	1893-1926	1901–1926	1908-1909	1900-1901
Wm. F. Weeks	1893-1920	1905-1920		
K. G. Viele	1893-1894	8		
William F. Rockwell	1894-1904	1903-1905	1897-1905	
James E. Boyd	1894-1899			
Ferdinand P. Earle	1895-1900 《			
William H. Shaw	1895-1903			
Charles W. Weston	1900-1903			
Mortimer Fargo	1901-1903			
Dr. J. H. Storer	1901-1926			1907-1926
William C. Lester	1901-1926	1920-1926	1907-1908	1901-1907
Isaac McGay	1903-1907		1905-1907	
Major A. White	1903-1911			
W. J. Kronenbitter	1903-1909			
Sam'l J. Kramer	1903-1909	• • • •	• • • •	
Robert   Sickels	1904-1906			
M. R. O'Loughlin	1905-1914			
Charles H. Tuttle	1905-1926			
Rob't Thedford	1906-1911	• • • •	• • • •	
Jacob Hoehn	1907-1926	25	• • • •	
Walter Stabler	1909-1922		1909-1922	
Stanley H. Molleson	1911–1916			
E. M. C. Tower	19121926		• • • •	
Fred'k M. Pedersen	1913-1920		• • • •	
W. J. Fleming	1914-1916	3. 		
C. H. Pearson	1916-1920			
J. Henry Kahrs	1917-1926	(A)	1922-1926	
Fred'k A. Wyckoff	1919-1926			
John P. Leo	1920-1923		••••	
Dr. G. S. Harrington	1920-1926	§	• • • •	
C. R. Kilborne	1923-1926	••••	••••	••••
Henry W. Mott	1924-1926			• • • •





And the Thirteen Trees which Hamilton Planted Representing the Thirteen Original States HAMILTON GRANGE

#### XIX

# A BRIEF HISTORY OF HAMILTON GRANGE FOR SAINT LUKE'S CHURCH FAIR MAGAZINE, DEC. 1924, WRITTEN BY MRS. H. CROSWELL TUTTLE

In the Summer of 1801 Alexander Hamilton wrote his friend, General Pinckney of South Carolina, "A garden is a very useful refuge for a disappointed politician," adding he had bought a farm eight miles from New York City. The deed shows that he purchased the property from Jacob Schieffelin and Samuel Bradhurst on August 2nd, 1800; the foundation of the house was begun in 1801; and the house was completed in 1802. It was occupied by Hamilton until the morning of July 11th, 1804, the day of his fatal duel with Aaron Burr.

The property extended from 140th Street to 145th Street, and from Amsterdam Avenue to St. Nicholas Avenue, comprising thirty-two acres. The house stood about seventy-five feet west of Convent Avenue, near 143rd Street, facing the South.

About the year 1834 the widow of Hamilton sold the property for \$25,000, and in 1845 it was acquired by the Ward family, bankers of 54 Wall Street, and occupied by them as a country residence until 1879. Two sons, William G., and John, served as brigadier-generals in the Civil War. Julia Ward Howe was a relative. W. H. DeForest bought the entire estate from them for \$312,500 and divided it into building lots.

In the Autumn of 1889 it happened that the rector of old Saint Luke's Church in Hudson Street was reconnoitering the vicinity for an empty building suitable in which to gather the nucleus of a congregation for the new Saint Luke's about to be erected on Convent Avenue and 141st Street. Observing on the west side of Convent Avenue a large, old-fashioned frame dwelling that had the appearance of former glory and elegance, he made inquiries as to its present ownership.

To his surprise he learned the house had been built and occupied by Alexander Hamilton, and that its present owner was Mr. Amos Cotting.

A mutual acquaintance arranged a luncheon for the rector to meet Mr. Cotting. When Doctor Tuttle explained his desire to rent the house, and the purpose he had in mind, Mr. Cotting, without hesitation, generously offered to make it a deed of gift to him. The house was moved to the east side of Convent Avenue and placed upon land bought by the Church Corporation.

The day of the opening services of the Chapel proved rainy, with penetrating dampness in the air, and Mr. Cotting ventured to be present, notwithstanding his advanced years. He was seized with a chill, and in a week's time, died of pneumonia.

Whilst the house was used as a chapel many prominent bishops addressed the congregations gathered within the walls. Bishop Whitehead, who was baptized in old Saint Luke's; Bishops Talbot, Brewer, Walker, once assistant to Doctor Tuttle; also Bishops Gilbert, Coleman and Atwill of Western Missouri, another assistant at Saint Luke's in Hudson Street.

At the laying of the corner-stone of the new Saint Luke's, November 10th, 1891, the house was crowded with a large assembly of prominent clergy and laity of the Episcopal Church, among them the Right Reverend Henry Codman Potter, Bishop of New York. He said, "I wonder if your imaginations were touched as mine was when your Rector, Doctor Tuttle, recalled that the new birth of Saint Luke's Church has taken place within these walls where lived the third most famous of all the early national heroes—the splendid financier who took the finances of the Republic and snatched them out of the very slough of despond,—so gifted, so accomplished, so charming, so many sided! How he lives in the hearts of Americans to-day!"

When the building was no longer needed for a chapel, it served the purpose of a parish house and rectory. And now it has reached a climax in its history! A monument to him who built and lived in it! Forever preserved to posterity by New York's patriotic citizens of the "American Scenic and Historic Preservation Society—" as a memorial to the United States' first Secretary of the Treasury.



THE AUTHOR
(By Special Request)



## XX

## ASSISTANT MINISTERS

(Where initials are given, the full name failed to be inscribed in the records)

		YEAR
	Benjamin Dorr	1820
	George Washington Doane	1821
	John Murray Forbes	1833
	Samuel Seabury	1835
	Thomas S. Preston	1846
	F. E. White	1849
	B. J. Haight, D.D.	1854
	Nathan F. Whiting	1858
	A. R. Van Antwerp	1860
	George Washington Doane Copeland	1861
	William David Walker	1862
	William S. Boardman	1863
	John Murray Forbes	1864
	Edward Robert Atwill	1866
Rev.	C. M. Parkman	1869
Rev.	J. W. Hill	1870
	C. B. Coffin	1871
Rev.	Arthur H. Warner	1874
Rev.	Clarence Buel	1879
Rev.	J. J. Cornish	1887
Rev.	John T. Patey	1889
Rev.	J. O. Drum	1890
Rev.	Gouverneur Morris Wilkins (Hamilton Grange Chapel)	1890
Rev.	John Tunis	1893
Rev.	Claudius M. Roome	1900
Rev.	William B. Guion	1902
Rev.	John Montgomery Rich	1904
Rev.	J. Milton Oaksford	1905
Rev.	George Ashton Oldham	1908
Rev.	Livingston Rowe Schuyler, Ph.D	1909
	Harry LeRoy Taylor	1909
Rev.	Lyman W. Howes	1912
Rev.	Albert W. Hind	1912
Rev.	Charles H. Kues	1916
	F. S. de Mattos, D.D.	1918
	E. P. Brown	1919
	Aubrey P. Nelson	1920
	Albert Ernest Taylor	1923



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